W. F. STROJIE LETTER - Number 1 October 1974

"to be of the truth"... St. John the Apostle

Why a letter? Mainly because the letter form is flexible, in that more than one subject can be covered at each writing. Also because letters are ordinarily written occasionally. I haven't the energy for a scheduled publication or regular subscription list, so will do as in the past, write what I think needs saying, as well as I can, and send out the result to those who have shown interest. I shall put a price on each publication to cover the costs, and will be grateful for such returns as I may receive, either for single copies or as an occasional donation.

Is there any one thing especially that I have learned since I began writing papers on doctrinal subjects, against the subversive movement which has as its aim the destruction of the Catholic Church and of every vestige of Christianity? Yes, it is this: that "they will not endure sound doctrine." This Scriptural prediction of a time of universal rejection of the Truth I have seen confirmed these past three years. But I am not discouraged. Judging by the increasing number of requests and inquiries lately received, there has been an awakening of concern among many who formerly put all their trust in Paul VI and the recent Council. Information on Pope, Council and true papal authority is contained in my previous writings, a list of which is available on the back page of this issue.

LEX ORANDI, LEX CREDENDI -- We pray as we believe. False reformers always start reforming the Mass, of course. For, among other reasons, the Mass is a deposit of doctrine. The reformed liturgy becomes the primary school of the New Religion. They don't tear down altars and throw out all the old things without a doctrinal purpose. Writing in the Jan. 1968 Issue of TRIUMPH magazine, Ronald Lambert speaks of WORSHIP, "the journal of the official American liturgists" and its Protestant doctrine of Transignification. "And let there be no mistake about it," Lambert says of WORSHIP, "the new theology of the Mass and the Eucharist which we have outlined is the common, received theology of America's liturgical bureaucrats. The statements quoted from WORSHIP -- which, let us remember, is their acknowledged house organ -- were not found after long search through pages brimming with orthodoxy. The new theology is the **only** theology that the magazine prints." End of quote. The writer adds that the secretary of the Bishops' Committee on the Liturgy recommends to the American Bishops WORSHIP articles on the Eucharist. The whole show comes into the open with Pope Paul's Novus Ordo and the post-Vatican II remodelling of churches. Incidentally, it is worth mentioning here that it was not the critics of the Novus Ordo Missae (New Order of the Mass) who first called it that -- a New Order. It was those who put together this rite which Protestants can perform as Protestants, and which cleverly evades any definite affirmation of the Catholic doctrine of the Mass. It was they who called it a New Order; and Paul VI who signed his name to it. "Absolutely no," says Paul, "there's nothing to this talk about change. The Mass remains the same as always." Why then did he call it a New Ordo? And isn't this New Order of the Liturgy in conformity with the whole Vatican II new order of Religion, Pope Paul's "new economy of the gospel?" Does the Pope think we have all become as insane as the twisted minds who prepared his new liturgy and religion. After ten years of Vatican II, no doubt some of us are a bit crazy. But few are so far gone as to insist that nothing has been changed.

I have quoted TRIUMPH in defense of the Mass. That was in Jan. 1968. It is well known how, since then, the editors have gone over to the New Order. It was the same magazine which proclaimed "Liberal church smothered by Bishops' 20,000 word pastoral," and which assured us in a two-part article that parish priests would come to our rescue. If what we are experiencing is rescue, please put me back on my raft.

INVITED TO THE ASSEMBLY -- A friend, mother of four high school children, suggested to my wife that if she would only attend the New Mass, just once, she would be

sure to like it -- that the local parish "has something new every weekend." This well-meaning person, born and raised a Catholic, apparently has lost all notion that doctrine has anything to do with the Mass. But it does, even with the new Ding-Dong Liturgy. I recall that way back (so it seems) in the V-2 changes a woman wrote to the DENVER REGISTER to say that she couldn't understand opposition to the changes -- because the new liturgy made her "feel good." The lady didn't know it, but in those few words is contained the doctrine of the New Liturgy, Pope Paul's New Ordo. It is that simple. Man is the measure of all things. But what about those who detest amateur guitar twangers and other V-2 gimmicks? Forget it. We are all supposed to like the New Things.

Something new every weekend. I believe it. But not really new. The Protestant sects have tried them all. The hand-shaking minister and his wife pumped arms on the steps of nearby churches in my youth. Our New Clergy have taken it up indoors. The hill billy "gospel singer" is the forerunner of the new liturgical performer in our Conciliarist churches. Something new every weekend. This follows the Montini doctrine of the "church evolving." In other words Progressivism. If you are a good Progressive pastor, you wouldn't want to be two years behind, would you? No, not even two months. The good Progressive pastor will be "up to the minute," to use the idiotic phrase of the commercial progress pusher of many years ago.

CRADLE CATHOLICS -- "Gradualism" is the name of the Vatican II game. After ten years of playing this game most Catholics do not want to hear the truths they once held as Catholics. And so the cradle Catholic will be a graveside Protestant, however gradually he gets there. This suggests a nice theological question: Will the gradual apostate go gradually to Hell? Or will he be whisked down below without benefit of the Modernist Dialogue and Concensus on which he staked his soul?

Assuming, of course, that there is a Hell. Paul VI leaves it out of his CREDO. But the Apostles' Creed has it. Christ himself mentioned Hell ever so often. He thought it relevant. This being so I would suggest caution to the "I'm following the Pope" crowd, as though this were the sum and substance of Catholicism. Consider whether you are willing to follow a pope to Hell. And why after all these centuries the Church should suddenly replace the solemn Requiem Mass with a so-called Mass of the Resurrection? Ask yourself whether Paul VI and his Liturgists can update Death and the Judgment.

ATHANASIUS AND THE CHURCH IN OUR TIME -- This booklet by Dr. Rudolph Graber, Bishop of Regensburg, Germany, contains much background information on the Modernist corruption leading to Vatican II. My first reading of it raised in me some hope that here, at last, was a bishop speaking out against the Modernist corrupters. But on a second and third reading I saw it differently, and made the following notes: Bishop Graber should study the works of Paul VI in the original as he has those of Athanasius. To imply, as he does, that Paul VI is on the side of Athanasius rather than Arius is to tell the Big Lie, whether or not intended. Paul VI helped instigate and has carried out the "reforming mania" denounced by Pope Pius X whose encyclical, "Pascendi", against the Errors of the Modernists, Bishop Graber quotes at length. Is it possible that the Bishop does not know about the words and works of Paul VI which have permitted and encouraged the Vatican II program of Modernist "change and updating"? Of course he does.

On page 34 the Bishop speaks against that critic as harmful who doesn't "get his criticism and suggestions heard in competent quarters." What competent quarters? In what chancery or Vatican office will orthodox criticism get a hearing? Ask the Abbe de Nantes. Bishop Graber devotes much space to the presumably orthodox wisdom of Fr. Karl Rahner. Why Rahner, of all the phonies? Can it be because Rahner has a useful device, "cryptogamous heresy" which, we are supposed to believe, no pope can dispel by words or deeds? This notion supports Pope Paul's hand-wringing, weeping "I will wait for Christ to calm the storm" posture. The most significant truth about Rahner's crypto heresy or immanent apostasy is that it receives its greatest impetus from attendance at the Novus Ordo, the "New Mass" which in no way has K. Rahner or Paul VI condemned. On the contrary, Paul VI imposed it.

On page 34 the Bishop writes of the Abbe Roca, an apostate priest and kabbalist who, nearly a century ago, predicted a pope converted to scientific Christianity. The Bishop assumes as unquestionable that such a pope has not yet appeared. I suggest that he read Pope Paul's "Honor to Man, Honor to his thought, honor to his technical skill. . ." as it appears on page 12 of the Abbe de Nantes' Libellum. On page 38 Bishop Graber quotes top Mason Marsaudon's high praise for Pope John. But although in the original sentence, as it is quoted in WORLD TRENDS Jan. 1974, Paul VI is closely linked in that expression of Masonic approval of Popes John and Paul, the Bishop leaves Paul out. Why? What significance is there in Marsaudon's approval of John that doesn't apply to Paul VI? Page 69: "The Pope is right: the devil has invaded the Church". What does this mean? When has the devil ever neglected the Church's members? -- which is the only way he can invade the Church. It means that the Bishop is following up on the tactic which depicts Pope Paul as helpless against the present apostasy. "Don't expect direct interventions from me," says Paul VI. Too bad, this Modernism, but what can one do about it? The obvious thing that needs doing is for some bishops, including Graber, to publicly speak out against the heresies of Paul VI and his New Order. The hint that Paul VI might in some way be linked with St. Athanasisus is just too farcical. What we have here is one more of those publications designed to divert attention from Paul's responsibility for the rapid worldwide corruption of Catholic faith, discipline and morals since the Second Vatican Council. I hold in suspicion all ostensibly orthodox publishers and movements which divert attention from this self-evident fact. There are millions who complain about the Novus Ordo, the "New Mass", while upholding the Pope who imposed it. Such is the current insanity.

THE SIX AGAIN -- A letter from one of the old religious houses in England informs me that the six Protestants who were photographed with Paul VI after being thanked by him for their part in putting together the Ecumenical Order of the Mass -- the Novus Ordeal -- were on the job only briefly. I am prepared to believe this. I have suspected for the past year or so that these nice-appearing Protestants were simply being used, and that the whole scheme for substituting a fake Mass had been worked out many years before the Council. Indeed, all the elements of the Novus Ordo appear in the reforms publicly promoted by Archbishop Montini of Milan, the present Paul VI, which he gave out in a pastoral letter in 1958. The purpose in assembling the six ministers on the scene was to signal the various ecumenist world brotherhoods that Paul VI is with them, as he certainly is. Other signals are given out for the gullible faithful who will readily close their eyes to the possibility of subversion from the Papal Chair, as though the Catholic Faith demands this kind of mind-bending insanity. It doesn't, and they will lose the Faith who fall for this lie.

MYSTERY OF INIQUITY -- The Vatican II counterchurch muffles St. John the Evangelist while taking up with strange theologians. It was St. John who was first to oppose the early Judaizers of the Church and it is quite certain that the Fourth Gospel was written partly with that necessity in view; that is, to place in the strongest light Christ's Divinity in opposition to the Jewish heresy. But this heresy was not then destroyed, for we read about Jewish sectarianism during the second and third centuries, culminating in the Arian heresy in the fourth. Well known is Cardinal Newman's "The whole world groaned to find itself Arian"; that is, denying or questioning Christ's Divinity.

Did Arianism and Jewish intrigue end with the Fourth Century? Certainly not. Jew instigated heresies and sects, while they were generally suppressed, remained a fact, even in Italy itself, seat of the Papacy. According to the Jewish-Spanish encylopedia, "The sects of the Passagi, of the Jewish Sabbatarians or Circumcised, arose in Lombardi, where Jew friendly beliefs had always found a favorable ground. Approximately between the years 884 and 1058 there ruled over the Milan neighborhood a theocracy founded by Angelberto de Pusteria and Jose de Ivres, which held faithfully to the Old Testament. . .The Jewish influence in Lombardy was so great, that in many cities Christians honored the Sabbath (Saturday) instead of Sunday." End of quotation. (This Saturday observance of Sunday worship has been revived since Vatican II.) Early in the 13th century, so active was the Jewish subversive influence that the Church set up that much maligned and misunderstood institution, the Inquisition, against the Jewish

undermining of Church and Society. With the break-up of Christendom in the 16th century the restrictions on Jew money lending were greatly relaxed, and the Jews became financially powerful in a world gradually drifting into Jewish materialism. It was the Jew Karl Marx who said that "the Jew emancipated himself in Jewish fashion by making himself master of the moneymarket;" and that "the practical Jewish spirit had been adopted by the Christian peoples." That is, Christians became materialistic.

To return to St. John's gospel: In the 18th century we find its authenticity being denied by all the Biblical scholars outside the Catholic Church; and that plans for the elimination of the "Last Gospel" were made before the beginning of the Second Vatican Council, which was promptly done. It is well known what influence modern Jews, including the bitter anti-Christian Jules Isaac, had on the recent Council through Pope John; how Cardinal Bea journeyed to New York to confer with organized Jewry there.

St. John is also known as the Apostle of Love, and it is partly the presumed contrast between his Fourth Gospel and those preceding it, that has been used by the Church's opponents as a basis for denying the authenticity of the Fourth Gospel. The enemies of Christ would have it that Christian practice of charity must exclude opposition to their false doctrines and rapacious intent to destroy the Church and Christian society. (How solicitous they are for our virtue!) We see their subversive doctrines today in the new catechisms, sermons, books, etc., according to which a goopy sentimental love is all that matters -- a love not opposed to Error but intent on compromising with it. According to the hypocritical practice of those who have cooked up this Big Lie, they give it a high-sounding name, Ecumenism.

Under "John, Gospel of Saint" the writer in the 1910 Catholic Encyclopedia sums up neatly the work of St. John: "At the end of the first century there was no need for the Evangelist to repeat the lessons concerning the Kingdom of Heaven, already amply treated by his predecessors. His was the especial task to emphasize, in opposition to the heretics, the fundamental truth of the Divinity of the Founder of this Kingdom, and by chronicling those words and works of the Redeemer in which He Himself had revealed of the majesty of His Glory, to lead the faithful to a more profound knowledge of this truth."

Much has been written, and rightly so, in praise of the works of St. Athanasius against the Arian heretics. But the Apostle John was first and greatest in the line of defenders against those who played down or denied the divinity of Christ. He was the first among the Apostles in the Master's affection; it was John only of the Apostles who stood at the Cross with our Blessed Mother; and he saw down the corridors of time the troubles of the Church today. Let us then pray especially to St. John for help in our need and for an increase in faith. I know of no heavenly intercessor more likely to respond in the present crisis; no greater need than an increase of faith.

W. F. STROJIE LETTER -- Number 2

15 November 1974

"to be of the truth"... St. John the Apostle

SYNOD STILL LACKS CLARITY says A. J. Matt Jr., 24 Oct. WANDERER. Except Matt, is there anyone who expects clarity from the Conciliarists. But when everything is muddled -- the Council, Hierarchy, Liturgy, catechetics, etc. -- doesn't that tell you something? It didn't happen that way by chance.

According to the same issue of THE WANDERER, the "Rev." Philip Potter, Black Methodist preacher from the West Indies and current president of the World Council of Churches, gave a lengthy address to the Synod's 200 Bishops and Cardinals, in which he exalted the "big leap forward in secularization" which, "thanks to science and technology has enabled man to dethrone nature, an unknown and capricious god, and to come of age." If this isn't clarity, here at least is clarification and confirmation of the direction in which this synod is programmed to move. Is it possible that it is THE WANDERER, as its name implies, which lacks direction and therefore clarity? Is it possible that even A. J. Matt Jr. could fail to get the message at last? -- the same revolutionary message Paul VI has been preaching these past ten years, and which THE WANDERER never fails to cover up for its conservative readers.

THE WANDERER tells us that Paul VI, Cardinals Krol and Carberry absented themselves from this session of the Synod -- "to the despair of America's ecumaniacs", Matt adds, making even this mere absence into a praiseworthy action on the part of Paul VI. In a question session Matt and company ask the Rev. Potter a question about Communism in Europe -- which embarassing question is supposed to be a triumph for Catholics present. But apparently no one thought of asking why Pope Paul permitted a revolutionist and non-Catholic to preach to the Synod, or why none of the bishops protested this weird performance. As to Paul's absence, the 17 Oct. WANDERER headlines the Pope as preaching "Courage Is Our Duty." So, whether Paul VI be Pope or socialist revolutionary, why had he not the courage to be present at the Rev. Potter's revolutionary harangue? If Paul did not approve it, why did he permit it? It was the Aug. 1974 WANDERER that told of Paul's warnings against "The Danger of Secularization" -- see front page. Should we be startled by such contraditions? Not at all. Since the beginning of Vatican II we have had nothing but contradictions. The devil is a liar by his very nature.

The Rev. Potter ("Rev." meaning Revolutionist) exalts in the dethronement of the "capricious god of nature." In a WASHINGTON POST article, "Parade", 15 Jan. 1967, that great lover of mankind, Mr. Jack Anderson, with the head of the Weather Bureau, complains that the weather is "man's mightiest enemy," and brags that "we will tame the storms." On 4 April 1967, taking up the same theme (so concerted is the revolutionary action), Charles Hosler, Dean of the College of Earth and Mineral Sciences, Pennsylvania State University, makes this remarkale ending to an even more remarkable statement before a Senate investigation committee: "I would urge you, gentlemen, to throw your support behind an intensive national program to enable the people of our Nation to be the first to throw off the tyranny of the rain gods and to stand ready in the world to help in removing one of the greatest uncertainties and tyrannies which faces all peoples in the world in their attempts to produce food and fiber to sustain them." (Honestly, I give this nonsense as it was printed in a U. S. Government report.) So the blasphemous braying of the Rev. Potter is not at all original, even if his "dethronement" notion is a bit premature, to say the least.

Said our Divine Lord: "The Scribes and the Pharisees sit in the Chair of Moses." The Great Deceiver sits in the Chair of Peter, and the latter-day scribes and pharisees attend his revolution-advancing Synod. And not even the ostensible opponents of the Revolution offer any significant objection to the arrangement.

The K of C and TFP: Thinking about THE WANDERER and How The Mighty Have Never Risen, I think too of the Knights of Columbus, self-proclaimed champions of God and Country. Do the members ever leave off planning new dinners and beer busts, or reporting on these events, to observe the doctrinal, moral and intellectual chaos around us? Or do they suppose their Big Brother, YMCA religiosity will bring us through victorious? Do the top-dog Knights ever look out from their Insurance Towers at the state of Church and World? Do the Inner Circle members know what is in the mill to change our religion? I'm sure they do, that they are with it, and behind it. But why waste time on the K of C, so far as what concerns the Catholic religion and its defense. The K of C started out to do good, and it has done well, which is always the death of militancy, assuming that militancy was ever alive in the Knights.

The TFP is something else again. In its Sept. 1974 "Crusade for a Christian Civilization," Professor Correa de Oliveira explains the TFP position as "a civic, not a religious organization", the directors and members of which are "Roman Apostolic Catholics." But it is obvious that the revolution in the Church and world are the same, so how can a professedly Catholic counter-revolutionary organization be civic and only incidentally religious in these days of total attack on the Church and what remains of Christian civilization? Isn't this the same line of politics-first, of making the world safe for God and religion, followed by the John Birch Society, which sets aside the Scriptural admonition "unless the Lord build the house, they labor in vain who build it"? Politics operates from a base of worldly power which we Catholics lack today, the Christian rulers being long gone. If despite this lack of a power base the TFP will assemble and equip a physical force capable of at least arousing men's confidence and courage, I'm all for it. On to Havana! Up to ten years ago I could have been recruited. But if the TFP is going in for the battle of doctrine, ideas and words, the right words are not those which Professor Correa uses in referring to the policy of the Pope -- "Vatican policy of distention toward Communist regimes." The right words are heresy, treason, lies and hypocrisy. More right words are Hegel's World Spirit, the Spirit of Vatican II. Nietzsche's search, revolution, and God-is-dead; that is, the God of the Christians. Father Teilhard de Chardin's Soul of the World. Pope Paul's "Honor to Man, honor to his thought and science, Honor to Man King of the Earth. . ." Pope Paul's New Economy of the Gospel; his "revelation is only at the beginning."

In a foreword to Professor Correa's article on "Vatican distention," the editors of CRUSADE speak of "showing Catholics the precise nature of a truly obedient and filial resistance." Since the TFP never mentions the heretical and schismatical words and works of Paul VI, I take this as another stab at those who speak the whole truth about Paul's heresy and scandals. This is nothing new. The TFP is not the first to set itself up as a holy example of filial obedience for us all. The local fun-and-games new breed pastor takes the same view of the matter. So do most of the phony conservative defenders of the Faith. But as a Catholic, I see Pope Paul as responsible for the presence of Revolutionist Potter at the Synod, and for the Revolutionist Bishops and Cardinals he has appointed. And I consider nearly all Catholic publishers responsible for that silence which must be taken as consent to current heresies. Above all, they are responsible for suppressing that truth the Revolution especially wants suppressed -- that is, "We have the Pope," as liturgical revolutionist Bugnini said to editor Jean Madiran. It is beyond my comprehension how Catholic resistance can demand silence concerning the great heresies that are the soul of Communism and the modernist revolution generally -- World Spirit, Soul of the World, kabbalistic paganism and the insane Jewish striving for mastery of a Kingdom of This World -- "until I make thy enemies thy footstool," which most Jews interpret in a carnal sense.

Anyway it is not faithful Catholics who have rejected Paul VI. It is he who has rudely and repeatedly rebuffed Catholics, revolutionized their religion, and preferred to receive even African terrorists rather than those who came meekly to him begging for restoration of a Mass unambiguously Catholic and valid. Let THE WANDERER, TRIUMPH, REMNANT, TFP, and certain pious traditionalist frauds, preach at those few of us who speak plainly about Pope Paul's revolution in the Church. I'm not

listening. Catholic doctrine does not demand suppression of the truth about the public words and acts of a Pope which result in a great falling away.

The broad program of the World Revolution is to corrupt doctrine and discipline, and to cast doubt into the minds of Catholics concerning the Church's holiness and indefectibility. To smear the Church, to disfigure the Divine Image in Her by the weird performances of her New Clergy and revolutionary Pope, as at the recent Synod -- that is the program. "Behold the Man!" Can this be the Christ? Can this be the Divinely founded Church it had always claimed to be? So if we assume a strictly civic or even military posture toward the Revolution -- Communism in particular -- support will be lacking because of the corrupting and confusing influence which leads to a weakening resolve among the people. This is what has been happening in the U. S. and other western nations the past thirty years, at least. A counter-revolutionary movement had better counter the Revolution that is, whole and entire, not only its police and slave camps arm, called Communism.

THE VATICAN COUNCIL by Cardinal Henry Edward Manning, written about one hundred years ago, shortly after the close of the First Vatican Council. I know of no more profitable reading for most Catholics today than this book by Cardinal Manning, Archbishop of Westminster and leading petitioner for a Council definition of Papal Infallibility. I shall quote freely from the Cardinal's book, written originally as a Pastoral Letter, interjecting my own comments wherever they might seem helpful. To save space I shall string out related but unconnected sentences and paragraphs from the text. All underlinings will be mine.

What was the mind of the world and the state of Catholic belief at that time, about one hundred years ago, and what precisely did the Council define concerning Papal Infallibility? In his first chapter, "The World and the Council", Cardinal Manning writes of the absurdities of the English language press: "Read carefully the correspondence from Rome published in England, believe the reverse, and you will be not far from the truth." And of the European press: "The journals of Catholic countries, perverse and hostile as they might be, rarely if ever made themselves ridiculous. They wrote with great bitterness and animosity: but with a point which showed that they understood what they were perverting." And in general: "A belief had also spread itself that the Council would explain away the doctrines of Trent, or give them some new or laxer meaning, or throw open some questions supposed to be closed, or come to a compromise or transaction with other religious systems; or at least that it would accomodate the dogmatic stiffness of its traditions to modern thought and modern theology."

It is unnecessary to point out to the reader how these expectations were fulfilled at and since the Second Vatican Council, but not the First. Note the religious compromise, the relaxation of doctrine, the accomodation to modern thought -- the "updating", ecumenism, the new theology of Dialogue with other religions, and so on, of Vatican II.

What about sincere Catholics of a hundred years ago -- the Catholic mind, the state of Catholic belief then? "For three hundred years," writes Manning, "the Church dispersed throughout the world has been in contact with the corrupt civilization of old Catholic countries, and with the anti-Catholic civilization of countries in open schism. The intellectual traditions of nearly all nations have been departing steadily from the unity of the Faith and of the Church. In most countries, public opinion has become formally hostile to the Catholic religion. The minds of Catholics have been much affected by the atmosphere in which they live. . .While this impiety spreads on every side, it miserably comes to pass, that many even of the sons of the Catholic Church have wandered from the way of piety, and while truth in them has wasted away, the Catholic instinct has become feeble."

Again I remind the reader that this was written one hundred years ago, before public lying had become a controlled science, and before public and most private schools had become schools of revolt and intellectual nihilism.

Why a definition of Infallibility at that time? The Cardinal writes of "the most dangerous error which for two centuries has disturbed and divided the faithful. . .a doctrine which for centuries had divided both Pastors and people, the defining of which was contested by a numerous and organized opposition." So much of an issue was this that "Not less than a hundred fathers in the general and special discussions had spoken, chiefly if not alone, of infallibility. Both sides were convinced that the matter was exhausted."

As the reader will see, here was no smug and simplistic attitude of "I'm following the Pope," such as we hear today from those who close their eyes to the heretical works of Paul VI. This part on the exhaustive discussion of the Pope and his position also raises the question of why Vatican II opened up this matter, which was supposed to have been closed one hundred years ago; and this at what we were told was a Pastoral, not a doctrinal, Council.

There were rumors in the press that the doctrine of Papal Infallibility was to be carried by acclamation. Cardinal Manning writes of these rumors as follows: "The last men in the Council who would have desired or consented to an acclamation were those to whom it was imputed; and that for a reason as clear as day. They had no desire for acclamations, because acclamations define nothing, and leave the matter as before. They had already enough of acclamations in the Council of Chalcedon, which cried unanimously, 'Peter has spoken by Leo'. . .Experience proved, even if theology long ago had not, that an acclamation is not a definition."

Here is more testimony of the bishops' concern for a precise understanding of Papal Infallibility. What then of the definition itself? "It declares the Primacy of Peter over the Apostles; and that this primacy was conferred on him by our Lord, and consists not only in honor but also in jurisdiction. . .to be perpetual in the Church. . ." It defines the nature of the Pope's jurisdiction, namely, "the plenitude of power to feed, rule and govern the Universal Church. It is therefore jurisdiction episcopal, ordinary and immediate over the whole Church,both over pastors and people, that is, over the whole Episcopate, collectively and singly, and over every particular church and diocese. . .No power under God may come between the chief pastor of the Church and any, from the highest to the humblest, member of the flock of Christ on earth. . ."

Again I ask why in consideration of this complete and exhaustively studied doctrine of a true Council, was it thought expedient to open up this matter at Vatican II? Why the Vatican II promotion of religious dialogue with non-Catholics, collegiality and concensus? -- especially in view of what follows: "The definition then affirms 'that the Roman Pontiff, when he speaks ex cathedra, that is,when in the discharge of his office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the Divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed for defining doctrine, regarding faith or morals. And that such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church'." So much again for concensus collegiality of Vatican II, explicitly condemned by Pope St. Pius X in his momentous encyclical of 1907, against the errors of the Modernists.

Speaking of the traditional use of the term ex cathedra -- for this is not a new doctrine, but one being defined -- Cardinal Manning writes, "The value of this phrase is great, inasmuch as it excludes all cavil and equivocation as to the acts of the Pontiff in any other capacity than that of Supreme Doctor of all Christians, and in any other subject matter than the matters of faith and morals."

According to this teaching, even the worst of Popes will not teach falsely to the whole Church a doctrine of faith or morals, and Paul VI has not done so in his capacity of Supreme Doctor of the whole Church. On other hand -- and we can be sure our enemies will have grasped this -- the definition leaves open every other possibility for destroying

the Church -- Liturgy, tolerance and encouragement of heresy by the Pope, the distorting and omitting and watering-down of doctrine in general audience and occasional speeches; and by acts of a Pontiff which show contempt for the Papacy, Catholic doctrine and tradition, such as selling the Papal Tiara (last June, up for sale by a Jewish firm in Chicago), by kneeling with representative Protestants at Geneva, by travelling to New York to salute the United Nations as the "last hope of mankind," by wearing and displaying occasionally an emblem of the Jewish high priesthood; by promoting opportunists weak in the faith, or actual heretics, to offices of Bishop or Cardinal, and so on. Many questions can of course be raised concerning the validity of election of a man whose intention is to not act truly as Pope, or who refuses to govern for any reason, or one who holds a heretical doctrine of the Church and Papacy. All that I am saying here is that the definition of Papal Infallibility does not, as we are today being told by nearly all unthinking or ill-informed Catholics -- and by some who intend to deceive -- mean that we can simply "follow the Pope" in all matters, all the time. Those who are implying that Paul VI is infallible in all of his words and works are heretics, whether they know it or not.

Concerning the privilege of infallibility: "It is personal," writes Cardinal Manning, "inasmuch as it attaches to the Roman Pontiff, the successor of Peter, as a public person, distinct from, but inseparably united to, the Church; but it is not personal, in that it is attached, not to the private person, but to the primacy, which he alone possesses. . .It is absolute, inasmuch as it can be circumscribed by no human or ecclesiastical law; it is not absolute, in that it is circumscribed by the office of guarding, expounding, and defending the deposit of revelation."

So much then for what might be called the negative part of the doctrine of infallibility, about which we have heard almost nothing, for reasons I can think of but will pass over here. As the Vatican Council taught in the definition of Infallibility, the Pope has a positive obligation to guard and defend the Faith and to govern the faithful. It is not enough that a pope refrains from openly teaching heresy. It is not necessary that heresy be openly and explicitly taught by others before the Pope is bound to take action -- although in our day heresy is being openly taught in the highest places and no action is being taken by the Pope. In this regard, Cardinal Manning quotes Pope Pius IX: "For the Church by its Divine institution is bound with all diligence to guard whole and inviolate the deposit of the Divine faith, and constantly to watch with supreme zeal over the salvation of souls, driving away therefore, and eliminating with all exactness, all things which are contrary to faith or can in any way bring into peril the salvation of souls."

Contrary to this true doctrine of the Papacy, it was reported in the Portland OREGONIAN that Paul VI called himself "an overseer" of the Church at the Synod. What is Paul overseeing but the destruction of the Faith. I think his friends will get this message, while foolish Catholics will, as usual, read a Catholic meaning into it.

In his Conclusion Cardinal Manning is prophetic, but like most prophets not correct in important details. He writes, "The Council has thus made provision for the Church in its time of trial, when it may be, not only Ecumenical Councils cannot be held, but even the ordinary administration of eccesiastical government and consultation may be hardly possible." Although Manning may yet be proved entirely correct, the present time of trial has come through endless councils and consultations. What the First Vatican Council did for us, was to show unerringly the precise limits of the Papal Authority.

W. F. STROJIE LETTER -- Number 3

7 December 1974

"to be of the truth"... St. John the Apostle

THE BISHOPS' SYNODAL DECLARATION: I wrote that I would not mail out another LETTER before mid-January. But after reading the unmistakably Marxist Declaration of the recent Synod of Bishops in Rome (THE WANDERER, 14 Nov.), I feel impelled to round out what I said in my Letter No. 2 about the Synod's revolutionary direction.

The language of this Declaration is diseased, murky, repetitious of no clear thought, going round and round, rather than in logical procedure. This approximately 3,000-word Marxist manifesto of the Bishops is liberally sprinkled with the words "evangelization" and "Holy Spirit" but lacks any reference to Catholic doctrine. If it can be said to move at all, it drifts or creeps into "liberation", which is Marxist jargon and double-talk. "Evangelization" has always been a Protestant way of talking, with emotional overtones, of conversion. As we know, more than a year ago the word went out to Catholics that conversion in the Catholic doctrinal sense is out. So what do the Bishops have in mind? For answer let us string out some of their jargon: "(we will proceed in) a spirit of dialogue. . .(we have) the new commitment to evangelize. . .we are diligent to respond speedily to men of goodwill -- in evangelical solidarity with their more pressing problems. . .(we will make) the evangelical message more intelligible to today's men. . .(we) wish to further dialogue with other religions which are not Christian, thus to achieve a deeper understanding of the Gospel's newness and fulness of Revelation. . .(this Synod directs special attention to) the complete liberation of man and of peoples. . .man's complete liberation, and from now on we will start to bring this about. . .the Church can do much to bring about the integral salvation and full liberation of man. . .(we stand for) complete liberation of all men, groups, and peoples. . .(we) send the world a message on human rights and reconciliation. . .the Church commits itself completely to the service of the future world."

This and much more of the same in this Synodal Declaration is undisguised Marxism which no longer hides behind the Church's established terminology. And were it possible to imagine that these Bishops were concerned as Catholics about social injustice, their Declaration contains not a word about the great open and half-hidden crimes now prevalent in the modern world -- the ruinous usury and money manipulations of world power groups, the free spending of governments resulting in destructive tax burdens, government policies of land abuse, of cattle and grain destruction, the concocting of no-win wars, **and the herding of people into the cities**, the deliberate setting up of racial frictions and envy to further total revolt and reduce all men to a state of abject poverty and dependence on a Godless world state. The Bishops say nothing, in their concern for "solidarity' and social justice of the deliberate moral and intellectual corruption of youth, of race suicide and the killing of the unborn. Certainly there is nothing of Catholic supernaturalism in this Declaration of theirs -- nothing of duty or responsibility, of God's law and justice. Not a single modern heresy or false philosophy is so much as mentioned, much less condemned. There is no reminder that we haven't here a lasting city. Nothing of prayer or eternity, of our ultimate dependence on Almighty God in all things, both material and spiritual. No mention of sin, except once where they express a wish to get rid of the social consequences of sin, while ignoring the reality of sin, which pretty much sums up the modern socialistic insanity. Leaving aside man's supernatural end, they would "liberate" us. From what or whom they do not say. They "have wished to send a message on human rights" -- to whom? Certainly not to Moscow or Havana or Peking. Anyway we should not ask such questions for, you see, the Synod speaks in the name of the Holy Spirit. Not surprising here, this Holy Spirit angle. It has been worked for all its worth ever since Pope John gave it out that the Holy Spirit inspired him to call a Council, which Council had been planned long in advance.

Doesn't this whole absurd and abject performance make one want to hide for shame for these supposedly Catholic Bishops. Was the Catholic Church ever so successfully smeared and undermined from within? When at the time of the Council I read the words of Bishop Antonio Romero, that the Council was comprised of mostly 2000 good-for-nothings who do not believe in the Holy Trinity or the Mother of God, I thought these words an exaggeration, written possibly to emphasize a somewhat less serious state of affairs. But it is now apparent that this Catholic Bishop among Modernist hypocrites was not far off in his estimate. This is confirmed by the information that the Synod voted 182 in favor, and eleven against the Declaration. We are not told who were the eleven, or why they so voted.

The Synod Declaration ends with this hypocritical 'prayer' -- "let us raise our eyes and our hearts to the Blessed Virgin Mary, the Mother of the Church. . ." Yes, Mother of the Church is OK. It is Mary the Mother of God, ever virgin, which they won't admit, so as to not disturb that Commie solidarity of theirs. These bishop frauds "journey toward the future with great hope." God help them at the end of their journey, which may come quicker and more violently than they expect, when their "solidarity" and "liberation" pals get full control. After that the Judgment, without dialogue, concensus or their precious solidarity either.

Maybe some of these Bishops will turn up as district commissars, or as functionaries in the new World State Ecumenical Church. Except to warn against their works, I leave them to God. As to those Bishops who voted against this Marxist manifesto, if they are really opposed to it, will this opposing vote of theirs be the extent of their resistance? They have been silent long enough -- for at least ten years too long. If these eleven continue to remain silent, they will surely fare no better than the others at the time of Judgment.

In my No. 2 Letter I mentioned the Rev. Potter and his revolutionist harangue before the Synod, in which he exalted in the "dethronement of the capricious gods of nature." One ought not to suppose the Rev. (Revolutionist) Potter was there to bring a message to the Synod. No, his presence and message was for the world-revolutionary crowd, and to make the Catholic Church appear absurd to Catholics and others. These things are always staged, as when Bishop Duschak at the First Session of the Vatican II Council proposed an ecumenical liturgy, which liturgy had long before been prepared and partly propagated as the "Dialogue Mass", and by Archbishop Montini's Pastoral Letter to the clergy of Milan, in which was laid down all the main features of the Novus Ordo. The Vatican II Council, the Novus Ordo, and the elections of Roncalli and Montini were also planned in advance. By the same kind of staging Ecology and World Food Bank came into existence.

I looked in the latest WANDERER for some kind of analysis or comment on the Bishops' Synod Declaration. The only thing I could find was an editorial page article by Christopher J. O'Toole, C.S.C., which begins: "An observer at the Synod recently held in Rome, remarked that the member Bishops appeared to be leaning more toward liberalism." "Leaning more toward liberalism," the WANDERER says of this Marxist performance! From there on the reader is led into a consideration of the words "liberal", "conservative", and "progressive", a diversionary piece. I found nothing by the editor, A. J. Matt, Jr. who had gone all the way to Rome only to find out that, for him, the Synod lacked clarity.

What I do see in the latest WANDERER (21 Nov.) is a photo of Paul VI welcoming World Food delegates. What does this mean? It signals the Pope's approval which is intended to rope Catholics in on the scheme of the World Looters to take over our food supplies, by which means they hope to establish monstrous population controls. It was in Rome, in 1954, at an international meeting of meteorologists that the atmospheric control insanity, called ecology, got its start. As an example of how these things work, the proposal made at Rome for a world meteorological research organization appeared two years later in Butterworth's Scientific Publications, London. Then the cabal of world looters put ecology in their Phoenix Papers, a blueprint for world control which

they handed to the U.S. State Department. A few years later, in U.S. papers and on television, there began to be heard cries of distress from U.S. Weather Bureaucrats, as at the Hurricane Weather Center, Miami, whose director bleated to a wire service reporter about his "poor orphan science." "Give us more cash" was the cry of the meteorologists -- it always is. They had already got more cash -- much more of the stuff, a five-fold increase in one year, about 1955. Then in the time of President Kennedy the Weather Bureau suddenly blossomed out as the Environmental Sciences Service Administration, a breath-stopper title that only stupid bureaucracy would dream up. And now the ecology thing has been handed down to county and local police for petty harassments. Such is the route taken by sneaky Big Brother, in this one particular of his thieving operations for world mastery through money, fear and starvation. "We will tame the storms" says Jack Anderson for the U. S. Weather Bureau. "We have dethroned nature" preaches the Rev. (Revolutionist) Potter at the Synod of Paul VI at Rome. Truly all roads lead to Rome.

Do I hear, "Oh, but surely our Holy Father..." You mean, Madame, that Paul VI could not be party to his own revolutionary Synod? He assembled it, he sat in on it, he has said nothing against it. The last we see of Paul he is welcoming the World Food Robbers, which kind of action is not new for him. It is consistent with his well-known Marxist sympathies and Modernism long before he got himself elected Pope. Anyway here is what the Synodal Fathers say in their Declaration: "In the fraternal communication of our experiences, carried out in confidant attachment to Paul VI. . .", which experiences they then put into the words I have quoted from their Synodal Manifesto. Incidentally "experiences" is good Modernist doctrine -- "all religion begins with human experience." See Pope Pius X, "Pascendi", against the errors of the Modernists. See Vatican One definition of Papal Infallibility which implicitly condemns the widely held heresy that a Pope could not permit, encourage or even preach false doctrine -- except that he cannot do so ex cathedra (from the Chair) to the whole world in matters of faith or morals. No, Madame, no need to go off and join the Schuckardites or San Jovites. In that way lies spiritual and family disaster. Just remain loyal to the Papacy. No need to decide that Paul's election wasn't valid either. Simply, "Do not according to their works."

One of the Popes has written that the majority who are lost, are lost through their own fault, because they neglected to study the Catholic doctrine they should have known. With regard to the doctrine of papal infallibility, so vitally necessary for our faith today, Cardinal Manning has something in his book "The Vatican Council." I recommend it to those who worry themselves overly much about whether Paul VI was validly elected Pope. I recommend it even more to those who have put all their faith in "follow the Pope" phony visionaries. From Cardinal Manning:

> I need hardly point out that between the charisma, or or gratia gratis data of infallibility and the idea of impeccability there is no connection. I should not so much as notice it, if some had not strangely obscured the subject by introducing this confusion. I should have thought that the gift of prophecy in Balaam and Caiaphas, to say nothing of the powers of the priesthood, which are the same in good and bad alike, would have been enough to make such confusion impossible.

Our Lord himself has said, "The scribes and Pharisees sit in the Chair of Moses." So there's nothing new under the sun. What has been, will be. As to the current crop of self-advertised "visionaries" -- well, I would much prefer Balaam's ass, or, for that matter, any other ass. This is not to say that God or our Lady might not again appear with a message to selected individuals, as at Lourdes and Fatima. It's just that I see all the current crop of self-advertised "visionaries" as verbose frauds, giving out the lie that Paul VI is a holy and suffering pope. If he is suffering it is not from holiness. Certainly he is in no pain because of his strenuous efforts to root out heresy and heretics from the Church.

Among many good but confused Catholics today there seems to be a vague feeling that Paul VI has some secret understanding, new insights into the designs of Providence, but it just isn't so. Such insights as Paul may have are from another Source. Quoting

Vatican One on Infallibility Cardinal Manning says this: "The Pontiffs are witnesses, teachers and judges of the revelation already given to the Church. . ." Note that "revelation already given to the Church." This is contrary to Vatican II pretensions to be a New Pentecost, to Pope Paul's "new economy of the gospel," to Paul's General Audience announcement that "revelation is only at the beginning," which announcements are far from any pretence of being infallible. They are doctrinal heresy and false in fact, but are within the limits of that protection from error promised to Peter, as it has been defined by the First Vatican Council. There are those who say or imply that the Promise means more, that the Vatican One definition of papal infallibility does not sufficiently uphold Christ's promise to Peter. This error was expressed at, and was rejected by the First Vatican Council.

Anyway the Pope just does not have a mysterious insight into the designs of Providence, a new plan of salvation. The preface to the Definition of Infallibility carefully lays down that infallibility is not inspiration. "For the Holy Spirit was not promised to the successors of Peter that by His revelation they might make known new doctrine, but by His assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles." This from the First Dogmatic Constitution on the Church of Christ, the First Vatican Council.

Returning to the world food robbers and their papal accomplice, notice how cleverly the thing is done. In a RELIGIOUS NEWS SERVICE item, photo and short comment, the Pope is reported as attacking "an irrational and one-sided" campaign against population growth to meet the world food crisis. Food crisis? If so, who instigated it? "One-sided campaign"? Paul implies here another side possible. But what if any Catholic side could be admitted in favor of this frightful and iniquitous move to place control of the world's food supplies in the hands of a few men, those who are at the same time pushing for population controls. Such objections are simply ignored -- "audacity" is the revolutionary method. As to Paul's pretension about population growth, in his POPULORUM PROGRESSIO he encouraged the public authorities to adopt birth control measures.

So we have the usual Montini-Vatican II lying contradiction. What is intended as a scheme for total inhuman "control" is given out as growth. And Paul VI shows his solidarity with his communistic Synod by speaking of the "absurdity of a situation in which wealthy nations apparently tolerate the enduring poverty of other countries." (RNS, WANDERER 21 Nov.) He then lays it down that the goods of the Earth are destined primarily for universal use, before any individual "appropriation"! (The goods are just there, you see.) So much for the Catholic doctrine of property, its family use and cultivation as taught explicitly by Popes Leo XIII and Pius XI, which doctrines are evidently in accord with God's providence, and which have enabled Christian peoples to prosper. Now we are to be reduced to the level of the Animal Farm. But the average Catholic reader will see in this RNS-WANDERER item only the photo, the act, Paul VI in his usual dramatic pose, arms outstretched, open to the world.

What would Popes Pius X and Pius XI, to name but two, have said about this monstrous scheme of an international cabal to control the world's food supplies, to play God? Certainly those Popes would not have welcomed this rabble of delegates to Rome, but would have condemned their program for what it is, a work of moral toads. And whatever else the Synod Declaration may be, it is a declaration of apostasy by those who voted in support of it. Read it and see.

MORE FROM THE WANDERER: I can't let the WANDERER go without squeezing out of it a bit of humor. Of course in THE WANDERER it's got to be unconscious humor. Again the 21 Nov. issue, from which I quote in part. "LAY APOSTOLATE NEEDS PRAYER, MILITANCY, UNITY. Mrs. Collins, a petite and comely young housewife -- and mother of five children -- from Edmonton, Alberta, was herself a delightful example of the kind of apostles which the CUF is trying to attract. Her speech was a masterpiece of depth, precision and enthusiasm. She opened by quoting the words of Pope Paul VI: 'Yours must be a cultivated, united, militant laity, which understands the needs of the present time. . .' But one week later, the Pope announced his plans for a Holy Year

devoted to 'reconciliation' and seemingly contradicted his call for 'militancy.' Not so, said Mrs. Collins, The key is in his call for 'cultivation', which must precede militancy and which results in unity."

So there, don't you see? You don't? No, well neither do I. But if you are looking for someone who can out-doubletalk Paul VI, I propose the position for Mrs. Collins, CUF and company.

ABBE DE NANTES AND THE NOVUS ORDO: I consider the Novus Ordo indefensible, yet was disappointed in the Abbe de Nantes' recent attempt to defend it. I thought he would have done it better. Since I long ago wrote a paper against the validity of the Novus Ordo I will here make only a few comments on the Abbe's contention that the Novus Ordo is licit, and that the Catholic faithful ought to attend it. Valid or not the Novus Ordo is, by Fr. de Nantes' own admission, false in its doctrine and destructive in intention. But if the Novus Ordo is false in its doctrine and intention, then it is false worship. If false worship, then against the First Commandment; so how can it be licit? If it destroys the Catholic faith of those who attend it, may Catholics risk this occasion of the loss of their faith? As Fr. DeNantes surely knows, the obligation of the Faith is prior to that of obedience. According to another scholastic maxim, if a thing is bad in part, it is all bad. Fr. de Nantes has reasoned himself into a thicket of pernicious absurdities.

THE BALLADE TO OUR LADY: Cardinal Manning wrote one hundred years ago about the "feeble Catholic instinct" then prevailing, and we know how this instinct has declined since then. I think it is instructive with regard to this matter of the vitality of the Faith to read "The Ballade To Our Lady" by Francois Villon, written in the latter half of the 15th century. As we know, Villon was a first-class rogue who twice barely escaped the gallows, once by royal amnesty on the occasion of the King's visit while he waited to be hanged by the neck. Thief, reveller, given to sexual license, a street brawler who killed a priest in a quarrel, yet Villon was thoroughly Catholic and regarded by many as the greatest poet of all time. We see him last, sick and almost penniless, walking out from Paris in mid-winter, having been banished as a criminal from that city he so dearly loved. His end remains a mystery. For my part I pray that he made it, that he now resides with that "Lady of Heaven and earth" he so poignantly addresses in his lovely poem, "The Ballade To Our Lady." The translation here given is by Dante Gabriel Rossetti. I have omitted the third stanza, estimating that I am running out of space.

THE BALLADE TO OUR LADY

Lady of Heaven and earth, and therewithal,
  Crowned Empress of the nether clefts of Hell,
I, thy poor Christian, on thy name do call,
  Commending me to thee, with thee to dwell,
  Albeit in nought I be commendable.
But all mine undeserving may not mar
Such mercies as thy sovereign mercies are;
  Without the which (as true words testify)
No soul can reach thy Heaven so fair and far.
  Even in this faith I choose to live and die.

Unto thy Son say thou that I am His,
  And to me graceless make Him gracious.
Sad Mary of Egypt lacked not that bliss,
  Nor yet the sorrowful clerk Theophilus,
  Whose bitter sins were set aside even thus
Though to the Fiend his bounden service was.
Oh help me, lest in vain for me should pass
  (Sweet Virgin that shalt have no loss thereby)
The blessed Host and sacring of the Mass.
  Even in this faith I choose to live and die.

O excellent Virgin Princess! Thou didst bear
King Jesus, our most excellent Comforter,
Who even of this our weakness craved a share
And for our sake stooped to us from on high,
Offering to death His young life sweet and fair.
Such as He is, Our Lord, I Him declare
And in this faith I choose to live and die.

I prefer the 15th century rogue to the 20th century socialist do-gooder. He is more Catholic than our Bishops. As mentioned at the beginning, this Letter was sent after only a short interval to comment on the Synod Delcaration. I have thought to write once about every two months, if the response is adequate.

W. F. STROJIE LETTER -- Number 4

January 1975

"to be of the truth"... St. John the Apostle

JANUARY, 1975: Last year at this time I wrote a paper, "Dark Night of the Church," in which I noted some background influences behind the present corruption of Catholicism. In November 1974 the Synod of Bishops at Rome made an openly Communistic Declaration. This year, 1975, has been designated a Holy Year by Pope Paul. Obviously a new phase of deviltry is afoot, of which the openly Marxist manifesto of the Synod is an indication.

About three years ago I wrote that the Revolution in the Church and world go hand in hand. I have held to this opinion, that what is planned is the destruction of every vestige of the old order of Christian civilization. The pattern and consistency of events since the beginning of this century substantiates this opinion. World Wars I and II, the Great Depression of the 1930's, and the Second Vatican Council were the main operations designed to destroy the last resistance of the Old Order, what was once a unified Christendom.

In his first address as Pope, 1903, Pius X said this: "So extreme is the general perversion that there is room to fear that we are experiencing the foretaste and beginnings of the evils which are to come at the end of time, and that the Son of Perdition of whom the Apostle speaks has already arrived on earth." And in his last address Pope Pius X said, "The nations, deprived as they are of the light of revelation, are no longer subject to the restraint imposed by the law of Christ; the nations, driven as they are by blind passion, are heading for universal disaster." Two world wars followed this warning, and now the "universal apostasy" Pius X foretold in his Encyclical "Pascendi" of September 1907.

Is it credible that the enemies of the Church would wish to destroy all law and order? Are they not men like us, wanting that peace and stability necessary for even the good earthly life? Do not the enemies of Christianity intend a New Order which, however opposed to the Catholic Church, would at least be sane? Whatever most of those who are working for this New Order may intend, it is Satan the Father of Lies and Principle of Revolt who directs the show. It is Satan's will that they do. This is evident from the fact that they pursue their end through constant deceit. It is evident from what we know of the manipulation of the world economy by internationalist power groupings, by men who use wars, famine and planned economic disasters to further their ends. Yes, a New Order is intended, a Kabbalistic World Tyranny, at no matter what cost to the majority of men and of nations. To correctly estimate this New Order it is necessary to understand that it is totalitarian -- social, economic and, before all, diabolic.

THE RETURN OF THE KING, "Discourses on the Latter Days" by Rev. Henry James Coleridge, S.J. These Discourses were published in book form by Burns and Oates, London, 1883. THE RETURN OF THE KING contains chapters on the End of the World, the Decay of the Faith, The Man of Sin, Son of Perdition, Antichrist. While some generalized pre-figurements are given by the Sacred Writers, notably by St. John, it is Catholic traditional teaching that the Antichrist is a man. It is this Son of Perdition of whom Pope Pius X spoke in his first address, quoted above. Fr. Coleridge, following the Gospel accounts and Fathers of the Church, writes of "lying wonders" that will be performed by this Son of Perdition. How will this be possible? In one of his chapters, "The Decay of Faith," Coleridge emphasizes that in the Latter Days the people will have drifted into spiritual blindness. Writing ten years before Fr. Coleridge, Cardinal

Manning spoke of the "feeble Catholic instinct" then prevailing (See my Letter No. 2). What we must expect, then is that the success of the LIE will be due not only, or not even mainly, to the skill of the Liar, but also to the readiness of the people to accept falsehood. Coleridge puts it this way:

> For Antichrist will be what he is and be as successful as he is to be, mainly on account of the disposition of the generation to which he will address himself. He will be the child of the time,the man of the age, the personal expression and outcome and summary of the ruling characteristics and propensities and tastes and ideas of that generation. If we may so use the Divine words, he will come unto his own, and his own will gladly receive him.

All apostasy begins in the soul as a moral-psychological aberration, and normally drifts at some stage into sentimentalist religiosity, of which a person may not even be aware. There can be no doubt about it, most Catholics <u>like</u> the New Things including the happy-hour or kindergarten "liturgy." They do not want the old Catholic things. They have their reasons which they can't express. Only this do they know for sure, that they don't want the hard truths of the Catholic Faith, or those about present events affecting the Church. They want to keep the New Religion as though it were the old. In this connection Fr. Coleridge points out another item that ought to interest us today. Writing of the early persecutions of the Church, he mentions that if these persecutions generated martyrs by the thousands, they did not the less generate apostates and compromisers by the tens of thousands.

Of Scriptural references to a great blindness to truth in the latter days, the Discourses contain this:

> You will observe, my brethren, that here we find no mention made of distinct heresies or false doctrines. There is rather to be a general decay or denial of all faith, and a sort of practical paganism. And thus we are prepared for what some old Christian writers tell us on this very subject of the future restoration of heathenism. There is a mysterious vision in the Apocalypse, of a beast that was wounded, and, it seemed, slain, but which was brought to life again by the power of the false prophet, and adored by all on earth whose names are not written in the Book of Life. This vision is interpreted, by the writers to whom I allude, of heathenism, which has been, as it were, put to death by the Christian religion, but which will hereafter revive and reign for a short time.

End of quotation. If any general characteristic can be ascribed to recent world developments, surely it is this one of a revival of heathenism. Those who have promoted it intend that it shall reign.

I have given it as my opinion that the Revolution in the Church and in the world are one. Writing of the Antichrist Coleridge has something which I think most significant in this connection:

> The power in the world which hinders and prevents his (Antichrist's) full manifestation, is said by the Fathers to mean the temporal government of the Roman empire. Their language sounds strange to us, but this is the case more from the words which they use than from the ideas they intend to convey. When they speak of the Roman Empire, they mean, as we should put it now, the principle which in those days was embodied and represented by that Government, the principle of law and order and right and obedience, the rule of conscience and of the natural law, as represented in the fabric of human society, which cannot stand for a moment without this principle of law and order and

> power and justice, to hold it together and to support it. Now, by this it seems to be meant that, as faith is founded on reason, and grace built on nature, so the supernatural society of the Church pre-supposes, and thus in a certain sense rests upon, the civil society. And if any power of evil can utterly subvert and undermine the latter, it will go far towards obtaining a momentary victory over the former.

So wrote Fr. Coleridge about ninety years ago, concerning what the Fathers of the Church taught about the temporal power in the Divine scheme of things. What he says might seem to justify the "civic, not a religious organization" position of the TFP which I recently criticized, and the politics-first, or only, of the John Birch Society. The error in this way of thinking is to suppose that we have yet in America, or anywhere else on earth today, governments firmly based on natural law principles. Given the present moral and intellectual nihilism, chief products of the controlling Money Power for corrupting Europe and America, it is not possible to establish good natural law governments. What we have now in the U.S., and have had for the past forty or more years, is misgovernment directed by a cabal of internationalists bent on total destruction of all that remains of Christianity. As indicated by Fr. Coleridge, following the Fathers of the Church, this is one of the marks of the latter times. It is the complete destruction of the temporal order that he sees as making way for the arrival of Antichrist. As we know, this destruction of legitimate governments was and is the main obsession of secret world societies, quite openly carried out in Europe during the past two centuries. The latest of their works was accomplished in Portugal -- as usual, in the name of Democracy.

"Render unto Caesar, the things that are Caesar's, and to God, the things that are God's." As Catholics we know this principle well enough. But it is those who want a paganized theocracy of the Sanhedrin, or a Godless New World Order of Satan that we have to deal with. The promoters of this New Order have shouted loudly in favor of "separation of Church and state." But what they intend is a monolothic State which will decide just how much and what kind of religion will be permitted, as in Russia. The end result is not to be separation but the State and the ruling cabal as gods. More on this in next Letter.

In his THE RETURN OF THE KING discourses Fr. Coleridge returns again and again to the Scriptural prediction of a spiritual blindness of the "later" days. In his chapter "The Loosing of Satan" he writes of "the last great seduction, apostacy and persecution." He quotes St. Paul as to the partial success of Antichrist, as follows:

> His coming, says the Apostle, is "according to the working of Satan in all power and signs and lying wonders, and in all the seduction of iniquity to those who are lost, because they received not the love of truth that they might be saved. Therefore God shall send upon them the operation of error, to believe lying, that all may be judged who have not believed the truth but have consented unto iniquity.

The two great features of this prophecy, writes Coleridge, are, first, the truth that Antichrist is to be supported by all the power of the devil, "in all power, and signs, and lying wonders," and secondly, that this permission from God is judicial. Because men have not loved the truth, they shall be allowed to believe lies. We see by this of what vital importance it is to pass on, where possible, works of Catholic truth, warnings against the apathy of our time.

It seems to me that Fr. Coleridge's "discourses" on the latter days in general, contain the best of Catholic traditional teachings on that subject. But like all Scriptural analysts I have read, he fails to give us anything definite about the probable office or wordly

position of Antichrist. I notice the same lack regarding details of the Man-of-Sin teaching. To the best of my knowledge Holy Scripture is vague on these things, as are the Fathers of the Church. Therefore, not as prophet or theologian but as a common sense observer, having the great advantage of present events before me, I venture to suggest some lines of thought on this subject.

Let us take first, Man of Sin. What sin, what multitude of the most enormous sins would a man need to commit to exceed the deeds of lust, murder and oppression of the poor by men who have already lived, or live today? What natural or unnatural vices, of lust, murder or torture, of child murders, of slavery, of general destruction, or unjust wars and of the planned moral corruption of nations, have not already been committed by some ruler, undercover operators, by master usurers, by politicians of great influence, on a grand scale? How in the secular sense of things will a man exceed in sin the murderous works of, say, Josef Stalin, and of those whose tool he was? How can it be that any man, no matter how powerful, will exceed the sins of past great sinners, so as to deserve, in a unique sense, the title, Man of Sin, or Son of Perdition, the title by which Pope Pius X spoke of him?

It seems to me the only possibly correct answer to this question is, that the Man of Sin can acquire that title only by reason of a unique office, one in which the greatest spiritual evil is possible. As the spiritual is far above the material, or secular order, so are sins against the Spirit of a greater evil than those against the flesh, against natural justice, against the temporal order. According to Catholic teaching, the loss of one soul is of far greater consequence than the destruction of the material universe.

Similarly with the idea of Antichrist. This person cannot be simply another evil man, in the ordinary sense, no matter how far-reaching his evil influence may be in the secular order. Again, this person must be unique by reason of his high and unique spiritual office. Who, then, in a theologically exact sense, can fill the office of Antichrist? I suggest that it can only be he who can effectively oppose himself to the past Vicars of Christ and their doctrines from the time of Peter, and who can effectively oppose himself to the true worship of God by taking away, for a time, the continual Sacrifice. In other words, it can only be he who might Judicially oppose himself to Christ who is the invisible head of the Church. It can only be he who by the power of his office, or by the power of the Office he has usurped, is capable of setting up the Abomination in the Holy Place. Who is it could seat himself in the Holy Place, and change all laws, as if he were God? Remember that Holy Scripture must be interpreted in the spiritual sense, not the carnal sense of the Jews, or of Jewish-derived non-Catholic religions. To the best of my knowledge, it has been the teaching of orthodox writers that the destruction of the temple of Jerusalem and the events preceding it were but pre-figurements of the latter days and end of the world. Finally, what position of extraordinary power could Antichrist hold and yet be inconspicuous, so as to be in accord with the Scriptural prediction of a general blindness and apostacy? I suggest that it would have to be an old established position, one that in a sense is "taken for granted" by the people. Any extraordinary new office, any demonstration of external "wonders" before the end would give the whole show away, and thus contradict the Scriptural prediction of a great deception. To deceive successfully and consistently it is necessary to speak mostly truth, while appearing outwardly no different than men expect.

When I decided to head these LETTERs with the words of St. John the Apostle, "to be of the truth," I had in mind the lying and insane character of our time, in which the Catholic mind has become immersed. Incidentally, Mr. H. Belloc gives the ingredients of the modern mind as pride, ignorance and intellectual sloth.

To sum up, then, we have these indications that this time of ours is exceptional in

history: 1. A general state of revolt, at all levels, against authority and the natural law, including worldwide agitation or open revolt against all governments which yet remain relatively free; 2. A very strange kind of pope, one who as Archbishop and Cardinal questioned the very nature of the Church, who as Pope has tampered with every sacrament, law and custom, who has made of the Catholic Liturgy an open house for all manner of people and abuses, who has by words and deeds rejected the papal authority as such, and who when openly accused of crimes of heresy, schism and scandal by a learned French priest, took no action against that priest. The "reforming mania" this Pope (Paul VI) instituted, and the confusion of doctrne which has resulted, are plain to see for those who will see. Finally; 3. We have a blindness on the part of Catholics which causes them to resent being reminded of the Catholic doctrines they once held, or the present reality behind the chaos within the Church. This is what I have observed during nearly four years of trying to pass along significant truths, none of which are ever denied but are simply evaded.

But not all refuse to see. And when the truth can no longer be evaded, those who have had their eyes open all the time will not be shattered in their faith. They will know that "an enemy has done this," not foolishly thinking that the ancient Enemy could not steal into the highest place.

Here I will take leave of Fr. Coleridge, S.J., congratulating him on the excellence of his theological analysis, his fine composition, and his narrow escape from this mad century.

FERMENTS OF INFIDELITY -- "Pope Paul scores 'ferments of infidelity within the Church'," says THE WANDERER (front page) 26 Dec. 1974. Very sad. I wonder if Your Holiness knows the identity of those who are causing these ferments, the same old "autodemolition" you deplored five or so years ago. I can give some names -- of bishops, priests, heads and members of liturgy and catechetical committees, of seminaries and colleges, including your own Pontifical Catholic University of America. I'm sure some of my readers can provide you with many more names, some of them in Rome. (How about "Suenens," promoter of a new worldwide pentecostal sect?) Scarcely any doctrine that can be named has not been denied or watered down, in hundreds of books, catechisms, etc. since Vatican II, and the names of those who have done these things are available. Just call on most any concerned Catholic for information about the culprits.

Addressing the Jesuits, Your Holiness, you are reported (RNS, WANDERER 26 Dec.) as saying this. "What is the state of acceptance toward teaching as set forth by the ecclesiastical Magisterium? The will to collaborate with full trust in the work of the Pope?" Here I think you have put your finger on the trouble. Possibly some of these Jesuits do not put full trust in the work of the Montini pope. Those who would remain Catholic must find it quite impossible to collaborate in full trust with a pope who rejects true papal authority and tolerates every heresy -- or so it would seem. Perhaps it would be wise for you to give a forthright explanation of your "new economy of the gospel." It might be that some of the older men do not understand your indirect, more or less veiled hints and double-speak, and are still holding to the old understanding of orthodoxy. If it is these men, few as they are, who are refusing to collaborate fully in your personal program, then why not take open action against them? The first responsibility of a Pope is to govern.

By the way: Why did eleven of the Bishops of your recent Synod vote against the Declaration of the Synod, which the majority wrote "in confidant attachment to Paul VI," as they put it? Was this Declaration too Catholic for the eleven? Impossible! There is nothing of Catholicism in it; the thing is openly Marxist. Is this that "work of the Pope" you would have all the Jesuits doing--putting the Synod Manifesto into action?

Was this vote of the eleven part of that ferment of which you speak? When you speak of "autodemolition" and of "ferment within the Church," isn't it true that you are speaking of those who are dragging their feet against your personal theology, which is not Catholic? Most Catholics assume that you, the Pope, are condemning those Progressive S who are in a continual ferment against the Catholic Church and its immutable doctrines. But the truth is quite opposite, is it not, Your Holiness?

The most wildly successful of your lies is that we must blindly obey because you are the Pope -- you who yourself reject the papal authority, do not believe in it, certainly do not govern in accordance with it. If you were validly elected -- assuming that you could be, given your apparent lack of belief as a Catholic, and your intention to NOT teach and govern as pope -- the record of your acts and the present shambles within the Church is certain evidence of what you are, a Pope false to his office who is changing all laws and beliefs, including those pertaining to the Papal Authority. As such you are not entitled to our reverence or obedience. Your personal "work of the Pope" is the devil's own work. To collaborate with you, to defend you, or for some of us, to remain silent about your works, is to share your guilt. Anyway, judging by what I have seen, the Society of Jesus has done your work beyond the reasonable expectations of Satan himself. For all their supposed learning, even the better members of the Society are apparently afflicted with that blindness which the Apostle warned would some day overtake us.

But you do have a work, Mr. Montini. You are not simply a pope helpless against the tidal waves of Modernistic apostasy. Many of us have known for some time that you have a work as Pope which is not the work of the Catholic Church and the true Popes, but against these. You have made this plain enough by your own words, acts, and invariable refusal to act against "demolitionists." Yet it is interesting to get it, as we say, "from the horse's mouth."

You will understand, I hope, that I do not hold you in contempt or judge you as a person. If I speak against you as a pope it is not because you are a "bad" pope, an immoral one, in the ordinary sense, or because you have held, at some time, personal heresies -- No! Were this all that could be charged against you I would remain bound to hold you in reverence as Pope. If I dare to speak at all to you, or about you, irreverently, it is because you yourself have shown every sign, from the day of your election, of having rejected the true Papal Authority, while taking every advantage to impose your own personal program as though it were the work of the Papacy.

Anyway, according to the Code of Canon Law in effect, under which you were presumably canonically elected, "Should the Pope as a private person fall into heresy, publicly and notoriously, he would place himself outside the Church and ipso facto lose his office." If your personal heresy is not notorious among the majority of the Clergy, it is because they too are notorious heretics, a consideration the framers of this Canon Law quite certainly did not take into account. As for the generality of the Catholic laity, most of these too have welcomed, or at least tolerantly accept, your "New Religion." Most of those who do not want your New Religion are affected by that spiritual blindness of which I have written. However, your heresy is notorious among those of us who, holding fast to the traditions, as we are bound to do, have looked long and closely at the ten years or so during which you have wrought constant destruction to the Church by speaking more or less orthodoxly on most occasions, while permitting every heresy and abuse. Your own infidelity, assuming that you were ever a Catholic, can be demonstrated by a factual study of all your public words and works since before the time you became Pope. Your program was condemned in advance, more than half a century ago, as a "reforming mania," by Pope St. Pius X. It is surely significant that although a true pope is the

Principle of Catholic unity, since you became pope we have had nothing but ferments and divisions -- in every diocese, parish and religious house and even within families.

Two French priests have asked in public print, "Who are you?" As to my opinion of you, ordinary layman that I am, I have known for a long time that it would be foolish to appeal to you as a Catholic and Pope, because your sins are those against the Holy Spirit, which you and your accomplices constantly invoke as witness to the truth of your deceits. As we know, sins against the Holy Spirit will not be forgiven in this world or the next, for the reason that those who commit such sins do not admit them as such, but insist that they are doing good. This is apparently your state of mind and soul. You deny with your mouth what you do with your hands. As your party supporter Fr. Congar wrote, "The Pope speaks for the right, but acts for the left,and actions are what count." As we used to say, actions speak louder than words. Your works proclaim what you are.

It is you, J. B. Montini, who are the chief fermenter and demolitionist against the Catholic Faith. But you give an opposite notion to those who, even after ten years of this thing, are not yet aware of your habit of double-speak. A great blindness has come upon modern Catholics.

GLOOM AND DOOM? It was Pope John XXIII at the opening of the Council who condemned "prophets of doom" and promised a great Renewal. Thus is John today revealed as a major false prophet. It was our Lord himself who warned us to beware of false prophets. It was He who said, "Blessed is that servant who, when the Master returns, shall be found watching."

LIST OF OTHER WRITINGS AVAILABLE ON REQUEST

W.F. STROJIE LETTER NO. 5 21 July 1975

THE CATHOLIC TRADITIONALISTS

In the following pages I use "traditionalists" in a loose sense, applying it to those Catholics who would rather Vatican II had never happened, and to all who call themselves traditionalists, rightly or wrongly. I do not concern myself about the false philosophical Traditionalism usually associated with the name of the French priest Lamennais.

In a preceding paper I mentioned my objection to "Catholic Traditionalist", preferring to speak of the Catholic Resistance. My reason for this was that by accepting the "traditionalist" tag we thereby imply that there can be another kind of Catholic, perhaps that strange breed called "Progressive." But my attention has been called to the fact that in Italy the Communists call themselves "the Resistance", and the TFP uses the word. So, to avoid confusion I will stick to "traditionalists", mainly because I write here of those who call themselves that.

My appeal, however, is to simple Catholics who want no tags or labels but only to keep the Faith as it was passed down from a saner age. My purpose is to caution against traditionalist publishers and leaders who, wittingly or not, serve the purpose of the Revolution by diverting attention from the main source of subversion in the Church, the man who occupies the Papal Chair. Whether or not he was or could have been canonically elected to that Office is not my concern. Let the few remaining orthodox bishops and cardinals look to their responsibility in the matter.

My thesis has been that Paul VI is deliberately working to destroy the Catholic Church; that total success of the worldwide Revolution requires this grab of the Papal Chair, and, having taken it, a program to hide the fact. The usurper will, of course, periodically deplore and denounce the very demolition at which he is engaged. He will weep over the "auto-demolition" and "neo Modernism" he has worked for all or most of his adult life. He will do what a Progressive spokesmen, calming his fellow revolutionists more impetuous and less crafty than he, assured them Paul VI would do: "The pope will speak for the right, but act for the left." This Paul VI has done. It has been self-evident to those who have kept a clear head. The confusion comes from the majority of traditionalist publishers who tell their readers, "Yes, there are abuses, heresies and bad bishops, but the pope if not the best --perhaps weak-- is not responsible for the demolition."

"It all started way back," they say --and so it did-- "and there's that Bugnini," they say, etc., etc. To deceive others, or yourself, or both, requires a fair dose of truth, more or less according to the spiritual, psychological and mental states of individuals, who fall naturally into several group categories. For each of these groups there are so-called conservative or traditionalist publishers and leaders of movements. It is my intention to comment briefly on the main ones in the United States, offering these as examples, or points of departure, for judging those not here mentioned, including those from other countries, especially Canada.

First as a rough guide, a list of notions heretical and psychological the Revolution had going for it among those inclined to resist the Vatican II reforms. Number one, what someone has called "absolute popery", which sees the Pope as infallible in all his offical words and acts, a rejection of the First Vatican Council's definition of

Papal Infallibility as circumscribed; (2) sentimentalist piety concerned mainly with spiritual consolations, including those derived from our normal love for the Pope, which emotion the sentimentalists refuse to be deprived of, regardless of the truth; (3) a Jansenistic harsh view of man and Redemption naturally antagonistic to Vatican II Pelagianism, and which takes in an heretical interpretation of "No Salvation Outside The Catholic Church", and which has the appearance of the real Catholic orthodoxy; (4) confusion about the Two Kingdoms, of this world and the next, and a consequent leaning toward religious indifferentism in its tendency to indentify political conservatism and Catholic tradition; (5) Romanticism --flags and banners, berets, castles in Spain. Obviously there will be some mixing of these things and much honest confusion among well-intentioned people.

So, on to my examples. I will refer where possible to recent or representative publications. I shall be brief, knowing as I do by now that those who don't want to see, won't see, regardless of the amount of evidence presented. I refer the new reader of my papers to what he can see around him --to the strange "New Mass" and queer-sounding 'Catholic' doctrines, practices and general chaos in the church, particularly among the Clergy and Religious since the beginning of the time of Paul VI, the main features of which I have mentioned in previous papers.

Number One on my list is, of course, **The Wanderer**, which from the first has diverted attention from the responsibility of Paul VI for the present destruction. Always the editors of this paper play up the orthodox-sounding weekly talks of Paul VI while suppressing news and comments on his destructive words and works. **The Wanderer** has gone over to the New Orthodoxy of Vatican II, and when its editor features on his front page a story about a "New Priests' Group Dedicated To Orthodoxy", as he did in his 19 June 1975 issue, without the slightest doubt he means loyalty to Paul VI and his program. That purpose is stated clearly in the article referred to, as follows: "The CCC's purpose, as outlined in their brochure, stresses the strengthening of the priest's personal sanctity, promotion of brotherly cooperation among priests, and the renewal of priestly commitment to the lawful authority of the Church, especially that of the Holy Father who is the essential bond and sign of unity in the Church." So here again is the same old act of pointing with a straight face at Paul VI as the bond and sign of unity, whereas the chief effect of Paul's pontificate has been his tearing apart of the unity that was always the chief mark of the Catholic Church.

CUF and other "errors in the catechisms" groups, **Una Voce** in New York, **Approaches** in England, are in the same category as the **Wanderer**. Except that it takes a more orthodox stand, so is **The Remnant** which practices the **Wanderer** "praise and suppression" routine concerning Paul VI's 'good' and bad words and acts. These papers are well named. The first catches the disgusted Catholic as he emerges from the front door of his Reformed Catholic Church and leads him around in circles, back into the same 'church' --the moderate branch, to be sure. The second of these publications keeps only a remnant of the faithful from seeing the significant truth that the Church is being demolished by Paul VI. But I don't want to be unjust. I know that many are led willingly into these dimly lighted corridors.

Uncharitable? No. It is impossible that these publishers lack the doctrinal and factual knowledge they need for presenting the truth to their readers.

So much for No. 1 above. Next, Pious Sentimentalists, Number Two. It is obvious that the attitudes mental and spiritual I have enumerated will overlap, shading one into another between persons and groups. So it is that those Catholics who are concerned mainly with their own devotions will be also, most of them, of the "total-trust-in-the-Pope" crowd. In fact, it would appear that the more these people become deprived by Paul VI of traditional practices, the more they cling to their reverence of, and love for Paul VI, not distinguishing --in fact desperately closing their eyes to the strangeness and pernicious influence of this man. In this attitude

they find comfort in such little periodicals as **Divine Love** and **Maryfaithful** in the United States, and in two or more papers from Canada. In these the bad times are deplored. But no mention is made of the contribution to present evils by Vatican II and the Montini pope. On the contrary Paul VI is held up as a shining light amidst present darkness. A few of these publications feature the "get behind the Pope", "poor suffering Paul" messages from hysterical women "seers" who speak the incoherent, jerky cadences of the wierd Edgar Cayce. "Pray, suffer, and be silent," as the old fake at San Damiano, Mama Rosa, plainly advises, and which is also the implied messages of the Pieties and Prophecies 'traditionalist' papers. I'll not waste the reader's time on these frauds, all of them since Fatima queer-sounding when coherent at all.

So to Number Three on my list, Jansenistic rigorists who will be primed against Vatican II from the start, and who will appear to many as the real Catholic Voice in the Vatican II wilderness. I'll not go into the Jansenist heresies on Grace here, except to repeat that they lead to harsh and self-righteous attitudes. Near Coeur d'Alene, Idaho is a community of these self-elected Elect who were lured there by a young man, F. Schuckardt, who, although a layman, had put on a cassock and began preaching some time after the beginning of Vatican II. It wasn't difficult to foresee that Schuckardt would take a further step if he could; in fact, he took two, getting himself ordained (?) priest and consecrated (?) bishop by a schismatic bishop of the Old Roman Catholic Church.

"Bishop" Schuckardt's community offers the appearances of a pre-Vatican II parish and community of Religious, mostly females, of which he is Lord and Master. I will say no more about this dreary operation, except that Catholics should have become at least skeptical of Schuckardt when he put on the cassock. It is probably useless to speak to those who follow him in any manner now that he has taken unholy orders. This opinion is confirmed by attempts that have been made to help people who have fallen under the Schuckardt camp influence; also by a quotation from the March 1917 issue of "Theosophy in Australasia", taken from Peter Anson's "Bishops At Large." The words are those of theosophist Bishop Leadbeater of the Old Catholic Church who speaks of a "new presentation of Christianity," as follows: "Among those (who will be living at the time) there are sure to be some who love His older Church and its ritual, and the Old Catholic Church might well offer a convenient resting place for them." A convenient resting place has been provided near Coeur d'Alene, complete with all the ritual, candles and incense any one might want. But there's no rest there, only turmoil. For those loyal Schuckardt followers at a distance Coeur d'Alene provides words of wisdom, sugary holy pictures, and photos of Schuckardt seated in the center of his nuns, each with a fixed smile.

One more item by Peter Anson on the old theosophist Bishop Leadbeater of the Liberal Catholic Church, offshoot of the schismatic Old Roman Catholic Church from whence Schuckardt got his "Orders": "All sorts of strange things happened when Lady Emily and her two daughters were members of Leadbeater's mixed confraternity. One day the Bishop told her that the Masters had revealed to him that she was to propagate a new form of Mariolatry, and that he would get in touch 'on the astral' with Mahachohan (Buddha's favorite disciple), and find out if he approved. Lady Emily was advised to consult the Lord Maitreya, and the following morning she awoke with the certainty that He meant her to be a sort of Theosophist St. Louis Mary Grignon de Montfort, and promote true devotion of our Blessed Lady . . . " I mention this to give some idea of the possibilities of the so-called Marian age, which according to certain cultists we are now in. Very strange indeed it is compared to the true Marian age of the Middle Ages, from which true cult of the Virgin sprung most of the great gothic cathedrals. A shadowy cult or occultism lurks behind much of today's false traditionalism and prophecies.

The main point I would stress here is that having put himself forward as Brother Orthodoxy, speaking out vehemently against the destructive works of Paul VI, by

then taking unholy orders this man serves the Revolution by setting up a bitter little division among the remaining faithful, and provides for the New Clergy a caricature, a "horrible example" to be used against those who, as simple Catholics, rightly reject the heretical New Clergy's own works. This is what "revolution" means, to turn things around, and it is constantly being done. Again, of course, the potential followers have been around right along.

Another harsh view of man and Salvation is that of the followers of Father Feeney, St. Benedict's Center. In writing about this I leave aside the question of whether or not Fr. Feeney was excommunicated, restricting myself to comments on the special doctrinal emphasis propagated by St. Benedict's Center, and by others of the same mind.

As I understand it, Fr. Feeney and company insist that (1) with most rare exceptions there is no salvation except for those baptized with water into the Catholic Church, and (2) in effect they interpret the Papal Bull Unam Sanctam to mean unquestioning loyalty and obedience to the person of any man who gets himself seated in the Papal Chair. It is No. 2 that I am especially concerned about, working as it does to quiet opposition and public protest against Paul VI. That St. Benedict's is also at least ostensibly opposed to Paul's Maniacal Reform only helps to make their doctrine in support of Paul as Pope more convincing to those who are disturbed about Paul VI and his destructive works.

First about the salvation of those not baptized as Catholics. In their "The Dogma of the Faith" booklet, citing the teaching of Pope Pius IX, St. Benedict's reduces the matter for all practical purposes to what is contained in the following words: "Pope Pius IX never says anywhere that (the invincibly ignorant) can get to Heaven without the Faith or the Sacraments of the Church." But, although warning against loose notions on this subject, Pius IX said this: ". . . for God, Who has perfect knowledge, examines and judges the minds, the souls, the thoughts and the deeds of all men, and He does not permit, in His sovereign Goodness and Mercy, any men not culpable of willful sin to be punished with eternal torment." I quote this at the risk of being branded "a right-wing Liberal" by St. Benedict's Center, according to the "The Dogma of the Faith" booklet. The Center had just done with emptying the last part out of the Encyclical of Pius IX, Quanto Conficiamur Moerore.

It is true that the Center admits on another page a "genuine case", the true and invincibly ignorant native. And they "cheerfully believe" that such a man, "on a desert island," apparently out of man's reach can be reached by God with His grace. But they are quick to empty that too out of any but a trace of God's mercy, by adding the following: "The only case on record of an invincibly ignorant native (of good will, of course) is the story of the minister of Candace told in Chapter 8 of the Acts of the Apostles. The grace of God did reach this poor native in the desert by means of St. Philip the Deacon who, brought by an angel, taught him the Faith and baptized him with water (Acts 8:26-39)."

So, says St. Benedict's, it is possible, but there is only one case on record (as though Almighty God can only do what He records for us), and, after all, the man WAS baptized with water --so there! Presumably those ignorant of the Catholic Church because of the overwhelming weight of heretical teaching in a Protestant society are out of God's reach. According to the St. Benedict's "Dogma of the Faith", to qualify as invincibly ignorant of the Faith a person must be in a desert or on an island, out of man's reach --as though any kind of contact with humanity were enough to get him the Faith if he wants it, perhaps by osmosis in our modern anti-Catholic or agnostic societies. Thus does St. Benedict's "cheerfully admit" the rare exception and show its low opinion of the "Mercy of God which is above His works," and of His desire for the salvation of all. They admit the possible exception, wherein God may do what He will, and so (they apparently think) qualify as orthodox Catholics, whereas they talk more like Rabbis who insist exclusively on the Letter of the Law, on the outward form, the ritual cleansing.

The mind of the Church on this matter has always been more generous --more "liberal" if I may say so-- concerning God's mercy toward sinners and the ignorant. The writer of a scholarly article on St. Augustine (Cath. Ency. 1907) says this: "St. Thomas expresses the thought of all when he says: 'It is the common teaching that if a man born among the barbarous and infidel nations really does what lies in his power, God will reveal to him what is necessary for salvation, either by interior inspiration or by sending him a preacher of the Faith." And, "Thus the Doctors most eagerly approved the axiom: 'God does not refuse His grace to one who does what he can.' ." And why should they not, these Doctors, for it was an unbaptized condemned criminal who first benefited by the Blood of Christ's Redemption: "This day thou shalt be with me in Paradise."

These words of Christ surely contain this lesson along with others: that the Law of Christ is one of true spiritual freedom and compassion, opposed to the legalistic ritual washings and three hundred or so precepts of the Rabbis. Surely it was for us men as sensible creatures that our Lord established that the Sacraments were to become effective through water, oil, the laying on of hands, etc. So, although Christ Himself had said that "unless a man be baptized with water and the Holy Ghost, he cannot enter into the Kingdom of Heaven," Christ could, can and surely does, according to circumstances, dispense with the outward sign. This is not to defend loose notions about the necessity of the Church and Baptism, but only to say that modern errors on this subject do not justify errors of an opposite kind. Anyway, I'll take my chances and believe with Pope Pius IX, who wrote:

> "For really when, loosed from these bodily bonds, we see God as He is, we shall certainly understand with what intimate and beautiful a connection the divine mercy and justice are joined together. But, while we live on earth, weighed down by this mortal body that darkens the mind, let us hold firmly, from Catholic doctrine, that there is one God, one faith, one baptism. It is wrong to push our inquiries further than this.
>
> "For the rest, as the cause of charity demands, let us pour forth continual prayers to God that all nations everywhere may be converted to Christ. And let us do all in our power to bring about the common salvation of men, for the hand of the Lord is not shortened and the gifts of heavenly grace will never be lacking to those who sincerely wish and pray to be comforted in this light."

It would be presumptious of me to add anything to these words of Pope Pius IX.

Number Two proposition of St. Benedict's Center, the necessity of total loyalty to the person of the reigning Pontiff. They quote the Bull Unam Sanctam of Pope Boniface VIII, of the year 1302: "We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff." Of course. And of course St. Thomas Aquinas, who lived in the previous century, and Pope Pius IX, knew this doctrine and taught about the usual exceptions. As to the possiblity of a pope false to his office or a usurper through deceit, simony or collusion with heretical electors, we have an actual instance of this in Anacletus II.

The First Vatican Council in its definition of Papal Infallibility admits the possibility of a heretical or malicious pope. This Council rejected the opinions held by an influential party in the Council that the Pope should be pronounced infallible in all his official words and works. Yet it appears that not only Fr. Feeney and Company but also a few of our well known conservatives never did accept the Vatican One doctrine of limited infallibility; or they accept it only notionally, not really, saying within themselves that God would never permit a really false pope.

But about 150 years after Unam Sanctam Pope Paul IV in a document of equal weight had provided a clarification and extension of the Bull of Pope Boniface

VIII. This Bull of Paul IV, Cum Ex Apostolatus Officio, and the record of past papal elections of sometimes sorry motives, were certainly known to the Fathers of Vatican One when they defined Papal Infallibility. The Bull of Paul IV says this: "Prelates and popes who turn out to have deviated from the Catholic faith before their promotion are automatically deprived of any authority and office and their promotion is null and void and can by no means be validated." Thus Paul IV teaches the possibility of a heretic being elected to the Papal Office. And he says further about heretical office holders: "It should be allowed to their subjects to desist with impunity from obedience and allegiance" (emphasis mine). Paul IV says even more, namely, that "those who do not desist from loyalty and obedience to those (heretics) thus promoted and installed... act, so to speak, as tearers of the tunic of the Lord, (and) shall be subjected to the vengeance of some censures and punishments." We are also to avoid "heathens, heresiarchs," etc., and all who go along with the regime of one who they know as a false holder of ecclesiastical office. This is to include all the Clergy of whatever state and the laity. And that this state of affairs under a heretic bishop or pope might not be of short duration is indicated by the teaching of Paul IV that "subjects nevertheless remain bound by loyalty and obedience to future bishops, archbishops, patriarch and primates, and to the future Roman Pontiff who accedes to his office in a canonically correct manner." This covers the present situation entirely. And it is quite opposite of the St. Benedict's Center doctrine for keeping us loyal to one whose work is that "Reforming Mania", denounced by Pope Pius X, for destruction of the Catholic Church.

Now in the years I have been observing closely, since the beginning of Vatican II, and writing about these matters this past four years, no single piece of propaganda, and possibly no combination of writings except those of **The Wanderer** and **Remnant** has been more effective than the booklet "A Pope In Chains" in keeping faithful, "more-or-less-aware" Catholics quiet about the destructive works of Paul VI. This booklet by Louis Post propagates the same doctrines taught at St. Benedict's Center, and it quotes the Permanent Instruction of Freemasonry, "Let Catholics march under our banner always in the belief that they march under the banner of the Apostolic Keys." What would the Freemasonic Alta Vendita Lodge members think of this apparently whole-hearted cooperation by Mr. Post with their program? Why does Post think the Progressive revolutionists would want Paul VI in chains? Didn't Montini promote their evoluionist doctrines as Archbishop. And their New Order, to be injected into the Catholic Liturgy. And didn't top French Mason Yves Marsaudon dedicate in 1964 his book to Popes John XXIII and Paul VI with high praise for these two men. Indeed he did. Does Post know these things? How about Walter Matt? And Alphonse, jr? I suspect they do, that they know much more, even as I do who live out west among the trees, far from the main centers of action.

As to "Let Catholics march under our banner . . ." we even have 'traditionalists', the TFP, who actually wave banners and advertise "The Church, Soul of the Counter-revolution," whereas anyone can see who wants to see that the Montini Modernist church within is, on the contrary, Soul of the worldwide REVOLUTION. But I'm getting ahead of myself.

According to Post in his "A Pope In Chains" it is practically an article of the Faith that we must believe that Paul VI is a prisoner, a Pope in Chains, this Pope who runs all over the world as no pope ever did before. Post heads page one of his booklet, "Why Bishops Revolt Against The Pope" That nearly all the bishops are subservient to the Montini Mafia is shown by their promotion of anti-Catholic reforms, including the Cranmer-Paul VI New Order of Worship for All Religions, proposed at the First Session of Vatican II and carried out by Paul VI. So much for Mr. Post. I have one more gentleman of the St. Benedict's Center line to write about briefly, Father Nugent.

An ardent supporter of St. Benedict's Center wrote to me about two years ago

that Fr. Nugent had helped the Center by his missionary trips around the United States. I know that he had stayed at the Center for some time. A group of Catholics in Oregon for whom Nugent said Mass there, invited him not to return after they had pinned him down as holding the same views on Pope and Salvation as they hold at St. Benedicts. In his **Christendom** Nugent, while not talking Pope-in-Chains nonsense, comes down very gently on Paul VI. In his March and May 1975 issues, in a few pages on the Novus Ordo the old reliable Annibal Bugnini appears as "principal author" of the Novus Ordo --which is Bugnini's front-man role assigned by the Revolution, as Fr. Nugent surely knows. I quote here a short letter near the end of the May **Christendom**: "Bugnini's latest coup, a decree 'outlawing' the Mass of Pope Saint Pius the Fifth, must have been greeted with glee in Moscow and Peking, for without the True Mass what is there to stand in Communism's way?" That product of mind-bending would never appear in any paper of mine. Most of its readers will doubtless find **Christendom** adequate on these matters. I don't. I think it the last smokescreen for those who have begun to see through the other 'traditionalist' rubbish. I know and surely Fr. Nugent knows that it is the Pope who is completely responsible for the Liturgy.

So much for examples of action in 1, 2, and 3 of my list --the heresy of the Always Infallible Pope, self-deceiving religious sentimentality, harsh views of God's mercy regarding Salvation, and combinations of these. Next, Number Four,

Confusion About the Two Kingdoms:

In my last paper I promised to write about TFP-(JBS)-ORCM, which I put in that relationship. My inclusion of the John Birch Society in an article on Catholic Traditionalists might have occasioned some surprise. I can only say that I didn't bring in Robert Welch and the JBS; that was done by Father Fenton of ORCM. And of course a large number of Catholics have been members of the Birch Society right along.

About ten years ago I had thought of joining the Birch Society, but luckily got hold of Welch's **Blue Book** and changed my mind. It was obvious from the book that Welch was an agnostic with scant respect for what he calls "Christianity." That he was then a religious illiterate who held the masonic ideal of religious indifferentism is evident from the following statement in the **Blue Book**: "But I believe," writes Welch, "there is a broader and more encompassing faith to which we can all subscribe, without any of us doing the slightest violation to the more specific doctrines of his own creed or altars of his own devotion. And I believe it is an enobling conception, equally acceptable to the most fundamentalist Christian or the most rationalistic idealist, because its whole purpose is to strengthen and synthesize the enobling characteristics of each man and the enobling impulses of his own personal religion. It is a conception which the Baptist John Birch, the Catholic Hilaire Belloc, and the agnostic Jefferson would alike have welcomed."

Any Catholic who will swallow that has an awful lot to learn about his religion. Anyone who has read the denunciations of Freemasonry, sworn enemy of the Catholic Church, by the Popes, will recognize that passage of Welch's as pure Masonic doctrine. If the Catholic party doesn't know that much --has never read, say, Pope Leo XIII's thorough exposure of Freemasonry in his "Humanum Genus"-- it should be evident anyway that Welch's words express the One-world, one-church-for-all religions idea the Revolution is pushing. And if ever a man exposed his ignorance of Catholic thought and writers, Welch did that when he put in the blooper about Belloc, the man who, if he is known at all (as he was to most well informed men of our time) is known for his famous remark "the Faith is Europe, Europe is the Faith." As one critic has written, Belloc was constantly underlining the profound importance of the Catholic Faith as the very soul of Europe, and therefore of our western civilization. What did Belloc mean by "The Faith"? Did he mean anything like Welch's "broader more encompassing faith"? Here is what Belloc said about that in his "The Great Heresies":

"There has never been and never can be or will be a general Christian religion professed by men who all accept some central important doctrines, while agreeing to differ about others. There has always been, from the beginning, and always will be, the Church, and sundry heresies either doomed to decay, or like Mohammedism, to grow into a separate religion. Of a common Christianity there has never been and never can be a definition, for it has never existed."

That is what Belloc wrote. He wrote that way consistently. I think he meant what he said. What reason did Welch have for counting Belloc in on his "broader and more encompassing faith"? a Masonic-Vatican II conception. Welch didn't say.

I have a copy of page 63 of the **Blue Book** from which I took the Welch quotation. That and the book as a whole show that Robert Welch holds the philosophy of man and his struggle in this world to be purely economic and political, which heresy is Marxist. Christian doctrine to the contrary, developed by St. Augustine in his "City of God" 1500 years ago, and taught in its essence by the Catholic Church since, Mr. Welch does not know, or he has written it off as false. He is by either fact unqualified to lead or advise Catholics in the present crisis of evil.

That Welch and the JBS publications do put out much accurate political information not elsewhere obtainable I do not doubt. I'm not saying that Catholics may not use this information, or that Catholics must abstain from all political initiatives. But it is unquestionable that the Birchers, contrary to Christ's teaching, give precedence to the kingdom of this world. And I have even heard and read Catholic Birchers preaching the monstrous proposition that we must depend on the Birch Society to make this world safe for the Church and the Mass! In fact, this notion is contained in a letter by a Catholic writer in **Sangre de Cristo Newsnotes** of 2 May 1975, edited by Fr. Dan Jones, ORCM, which I shall comment on presently. Welch and the JBS must not, of course, speak plainly of that significant fact which is the main subject of most of my papers, the religious, moral and political corruption that stems from the enemy of our race and religion seated in the papal chair. So I add the Birch Society to my list of those who, wittingly or not, are contributing to the smokescreen around the revolutionary policies of Paul VI and those behind him.

When Pilate asked, "Art thou then a King?" Christ answered "I am." But Christ instructed Pilate that His was not a political kingdom; and He instructed us His followers to "Seek first the Kingdom of Heaven." Now there is one other misleading opinion by the political conservative leaders, which is this: they talk of "religious neutralization" --of the main struggle, which they say is political. This is one of those opposite-of-the-truth assertions of the kind commonly produced by those who are trying to destroy all that is Christian and civilized. For the truth is that the modern struggle is at the root religious, as all such things are. Belloc writes that religion is at the root of all political movements and changes. I know of no writer who has approached Belloc in his grasp of the religious-historical currents of western civilization. This being so I have decided to quote here a lengthy excerpt from his book "The Great Heresies," written about 1937, I think.

"The Faith is now in the presence not of a particular heresy as in the past -- the Arian, the Manichean, the Albigensian, the Mohammedan-- nor is it in the presence of a sort of generalized heresy as it was when it had to meet the Protestant revolution from three to four hundred years ago. The enemy which the Faith now has to meet, and which may be called "The Modern Attack", is a wholesale assault upon the fundamentals of the Faith --upon the very existence of the Faith. And the enemy now advancing against us is increasingly conscious of the fact that there can be no question of neutrality. The forces now opposed to the Faith design to **destroy**. The battle is hence forward engaged upon a definite line of cleavage, involving the survival or

destruction of the Catholic Church. And **all** --not a portion-- of its philosophy.

"We know, of course, that the Catholic Church cannot be destroyed. But what we do not know is the extent of the area over which it will survive; its power of revival or the power of the enemy to push it further and further back on to its last defenses until it may seem as though the anti-Christ had come and the final issue was about to be decided. Of such moment is the struggle immediately before the world."

About that Robert Welch neither knows nor cares. He long ago wrote off in his **Blue Book** the Catholic Faith as a "a former belief" and "a fabric worn thin." A strange patron saint for an Orthodox Roman Catholic Movement.

It was that civilization formed by the Catholic Church which kept back the Mohammedan, the Turk, the Mongol; and the Church which kept the Jew from imposing his money rule from within. Today we are threatened with all three. The JBS remedy? Write to your already-bought-and-paid-for congressman. For Welch does subscribe to that other great heresy, that the power to govern comes from the people. Our Lord instructed Pilate on this error too, telling him that he would have no power unless it were given to him from above. This is not to say that the Catholic Church is doctrinally opposed to the practice of electing rulers, but only that their power does not derive from the people. Nor our laws, which must be in accordance with the Law of God.

I have heard it said that readers of the Birch Society's **American Opinion** and **Review of the News** are never taken by surprise. But they are taken just the same. For. . . "Unless the Lord build the house, they labor in vain who build it."

Considering the foregoing, or even putting it aside as not really affecting a person's political actions, why anyway are the ORCM chapels so bound up with Birch influence? What has an avowed agnostic and evolutionist to do with orthodox Roman Catholicity, the Mass and Sacraments? I read and hear many bitter complaints against this influence. That it is strong is, I think, shown by the May 1975 **"Sangre de Cristo Newsnotes"**, previously referred to.

In this beautifully-done 12-page folder (six sheets, the same size as mine here) "The Birch Log" takes up a full page'; an "American Opinion Bookstores" ad appears on another. About three-quarters of a page is given over to quotations from the TFP New York publication, and almost two pages to a letter (21 Jan. 75) to Hugh McGovern of **The Voice.** More than half of this letter, written by a Catholic, is a listing of the "The John Birch Society Resolutions,", which read like Boy Scout stuff; certainly any Unitarian could subscribe to the whole list. The writer recommends these Birch Resolutions as "a starting point for people who really want to make this a better world." The lady asks McGovern if he can really believe the "Holy Sacrifice of the Mass," the **Voice,** etc. can be saved without "the organization, leadership, membership and educational material" of the John Birch Society! The world to be made safe for Almighty God by Welch and the John Birch Society.

So there's the program. But unless this letter writer is certain that Christ has changed His mind and that now our eternal life is bound up with JBS and a "better world" (which "better world" thing is Vatican II heresy also), I'd say ORCM had better keep Welch and JBS away from ORCM chapels. If on the other hand these Catholic Birchers want their own branch of the Catholic Church, devoted to tolerance and the kingdom of this world, then good Catholics must leave. For that was the great and enduring Doctrine concerning the Prince-of-This World which our Lord rejected before the Sanhedrin, and later before Pilate. If it is "This-World' First" they believe in, then the Montini counterchurch is the place for them. They have fallen for one more "turn-around" --revolution-- of Catholic teaching. This is a speciality of the World Revolution.

I have not meant to imply that all or most Catholic Birchers have slipped into the

This-World-First heresy, or that the ORCM priests hold it consciously, if at all. But the Catholic Saints and scholars who have been experts in spiritual direction have always warned against the dangers in too much concentration on "works" -- activism as a danger to the religious spirit and, ultimately, to eternal salvation. This activism certainly constitutes a greater delusion when it concentrates almost exclusively, as it does among Birch Society members, on things political and material. "Seek first the Kingdom of God" is good, sound, practical advice. On the other hand, it was not Catholics who introduced the falsehood that religion is a private matter. The people who have promoted that idea have "a broader and more encompassing faith" for us, which they plan to impose, and which the papal usurper has been working for. Welch, Vatican II and Paul VI are in close agreement.

American Society for the Defense of Tradition, Family and Property

Even the name is grandiose. I had linked it with JBS-ORCM under "Confusion About The Two Kingdoms", but on further reflection decided it should go simply under "Confusion." At the time when anyone who cared to, could see that Paul VI is systematically destroying the Faith --a time when Abbe Georges de Nantes was distributing widely his accusations of heresey, schism and scandal against Paul-- the TFP rushes in to show us "an example of filial obedience" to this usurper of the Papal Chair, "gazing with veneration" at him. Thus one more example of the cover-up act I have been writing about in this paper and in others the past four years. Why does the TFP who tell us that theirs is a "civic, not a religious organization" go out of its way to profess loyalty to Paul VI?

From a distance, and reading its own self-adulatory gloss, the TFP looks good. Influenced mainly by some things Bishop De Castro Mayer had written, and by Dr. Arnaldo da Silveira's excellent study on the Novus Ordo and the Papal Authority, I had thought well of TFP --until it came to New York waving the banner, "The Church, Soul of the Counter-Revolution", making no distinction and thus leading its readers to think that the Montini Church is opposed to the Revolution, whereas the opposite is true. Here certainly was an open display, as I remarked in the section on St. Benedict's Center, of the Masonic "Let Catholics march under our banner always in the belief that they march under the banner of the Apostolic Keys". So, what with that and their traveling, money-collecting activities and no evidence of accomplishments in defense of the Faith, I began to think of TFP as the JBS of Brazil, with banners and road salemen. However that may be, anyone, not least the TFP, should know by now that the Montini church is the Soul of the worldwide REVOLUTION.

TFP fits in also with my Number Five, Romanticism, Capes and Banners, Berets, the "Confessional Tribe" and "Post Modern World" and Castles in Spain of **Triumph**, and their "Pope as Icon", ubiquitous and lacking substance. And the Shickshinny Knights, play soldiers all. From the beginning of Vatican II the Progressives tried to make faithful Catholics look absurd, different in an oddball sense. They never quite made it on their own. It has taken some so-called traditionalists to do the job --although now of course the fun is gone out of it, what with Paul VI shouting "hallelujah" at a crazy Pentecostals Jamboree in St. Peter's itself.

I promised to provide where available something based on the publications of these various traditionalist leaders. I start with a few items from "The TFP Program --To See, To Judge, To Act" instruction to TFPers. "Learn to follow the movements of the revolution in your own area. Try to observe its tricks in local ambients in the churches. . .Keep the national seat of New York informed about these matters." (Comment: Can the reader imagine what anyone in his right mind would want with all the local "tricks", assuming they could be observed as such.) For "serious study" the fundamental book of TFP is "Revolution and Counter-Revolution". For spiritual formation, "Treatise on the True Devotion," for "worldly people" the "Preparation for Death", by St. Louis Mary Grignon de

Montfort. "Do not lose yourself along the way. . .Write to New York for clarification or orientation concerning any doubt that you may have. . ." (And who, I wonder, is the Genius at New York who can so surely dispel all doubts?) "Be totally counter-revolutionary. . .Important to keep New York informed about new people. . . send pictures of interested persons and some vital information. . . Build up a mailing list of interested people and organizations favorable to TFP in your area, always sending copies to New York. . . Send suggestions for action to New York as well as clippings about the revolution in your area." (I don't much like the sound of all this, being mugged and all.)

"Before converting the world, it's necessary for us to convert ourselves." So that's what it is all about. The conversion of the world, no less. And a start will be made through observing local tricks of the revolution, years of study and spiritual formation. And what will the revolution be doing while all this amateur sleuthing, masterminding, and formation goes on? And while TFP is busy locating "seats which express the spirit of the Society. . . in an environment favorable to study, which always precedes action." Come, come boys, the action will be ended before you come out of your pose.

A sample of TFP thought and action can be had from their Sept. 1974 "Crusade for a Christian Civilization" (always the grand title). "The Eagle Should Not Bow to the Candy Petty Tyrant" we are told in the heading on page 10. No, not just an article on Cuba and the Russian presence there but "A Manifesto of the TFP". The Manifesto is well enough written as an article but the writer, far from showing that masterful grasp of the Revolution one might have expected from TFP sleuthing and study, hasn't got beyond the first stages of an awakening to current reality. Thus, after hashing over things generally well-known, we are presented with the TFP "Proposal For Action", which is, "Let the United States stand up bravely proclaiming again the Monroe Doctrine -- 'America for the Americans'." Does the writer, as late as September 1974, suppose that the United States government is run by Americans? Has he never heard of the international money power, Rockefeller, wheat deals, aid to Israel, Russia "most favored nation", etc.?

But putting that aside, what action does TFP promise? Here it is: "Above all, at this moment, the American TFP raises the banner of its indignation and inconformity in the face of this counterfeit maneuver to bring anti-Cuba into the American community of nations, while the real "Pearl of the Antilles" continues to be held in shackles." Long and brave words indeed, but not all related to reality. And who cares anyway about the banner of TFP indignation.

The "Manifesto" ends with this: "In raising this protest and appeal, the American TFP sincerely hopes that the whole American continent will go along with us." In this bit of bombast addressed to "the whole American continent" can be seen the TFP main method of self-inflation, for all the Americans who ever heard of TFP could be seated in a small ball park. Their May-June 1975 "Crusade" displays the TFP banner-waving glossy front. Inside, they claim credit for blocking divorce in Brazil. Proof? The first day of their "campaign" they sold two thousand copies of Bishop Mayer's Pastoral Letter against divorce, and received encouragement from a few ladies, one of whom brought a box of candy. This issue of "Crusade" contains the usual photos of TFP horn and bannermen in the street, but a close look reveals that no one is paying any attention to them. This squares with information I have received directly from those who have observed the TFP show in Brazil. The same people gave an account of how TFP inclines to exaggerate numbers.

The 4-page May 1975 "the TFP reports" contains eleven items, with these eleven subheadings: The TFP prays, the TFP warns, the TFP in the spotlight, the TFP expands, the TFP reacts, the TFP grows, The TFP Protests, the TFP teaches, the TFP attends, the TFP publishes. Always the shameless self-praise, the dramatic pose. The usual marching and banners are there. A caption on the front page says "It is better to die, than to live in a world devasted and without glory." Glory they have got to have, if only their own banner-waving self-glorification. An irrational

force, appealing to the emotions for followers and support. More on this later.

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"On the Feast of the Holy Rosary, October 7, 1952, Mar Justinos (styling himself Archbishop of the Old Roman Catholic Church of Germany), issued a 'Bull' in which he accepted into full communion the said Diocese-Vicariate of Niagara Falls, New York, as being the only true and legitimate Old Roman Catholic Church in the U.S.A. and Canada. . ." This from Peter Anson's "Bishops At Large". According to Anson, Mar Justinos says further: "We have condemned the spurious sect known as the North American Roman Catholic Church, and the persons named --Rogers, Smith, Marchenna, Davis, Kleinschmidt, and G. Shelley."

I've read Anson's thoroughly documented account of the various splits and successions among the "Bishops at Large" of the Old Roman Catholic Church. I wouldn't have any idea at all who among them might with some reason claim to have valid orders. No matter. What I'm interested in at the moment is that, "Archbishop Shelley, still holding the office of Primate," as Anson wrote, "had also acquired the rank of Grand Prior of a branch of the Sovereign Order of St. John of Jerusalem, which had founded a Priory at Shickshinny, Pennsylvania, as long ago as 1906."

About six years ago I received a packet of literature from Shickshinny and was struck by their attack on the Jesuits, who, as we all know, were anathema to the Jansenists at Port Royal and elsewhere. Much later in time --only a few years ago-- Father Wathen had the following to say in defense of Pichel, boss of the Shickshinny Knights: "Mr. Pichel maintains that the religious body known as the Old Roman Catholic Chruch was never legally nor justly excommunicated from the Church. He insists that the condemnation of the 'Jansenists' in 1703 by Pope Clement XI was a terrible mistake. He says there is no such thing as 'Jansenism'." Fr. Wathen spoke approvingly about Pichel. He did not dispute Pichel's opinion on Jansenism.

Need I say more about the "Knights" and Father Wathen. Or about their absurd claim to possess a "Privilege of Parallel Authority", an independent Jurisdiction from a pope or popes way back.

There are Catholics who can swallow this stuff. Having been thrown to the wolves by their bishops they turn in desperation to people like Schuckardt, Pichel, and others who offer them candles and incense, and jurisdiction. Recall my quoting Old Catholic Church Bishop Leadbeater: "Among those (who will be living at the time) there are sure to be some who love His older Church and its ritual, and the Old Catholic Chruch might well offer a convenient resting place for them." The provision of chapels is the specialty of the Knights. And they have an Ecclesiastical Tribunal which is "coordinated into denominational Sections, such as the Roman Catholic Section, the Eastern Orthodox Section, the Old Roman Catholic Section, Lutheran Section, etc." This from Shickshinny, the "Maltese Cross Press", which gives also this information:

> "The Tribunal or Committee confers by means of correspondence, sectional meetings, round table discussions, and may sit as a court in preliminary and / or final judgement upon all religious questions including the discipline, doctrine, morals, faith, rituals, liturgy, dogma, jurisdictions, etc., relating to each religious denomination, individually and / or collectively, when being discussed or considered for or applied to a projected Christian unity."

Well, a Catholic has got to have lost most of his marbles if he will go to within a city block of this Operation. But, as I have said, many are desperate for religious consolations; many more are of a Jansenistic cast of mind, including some who reject these desperate measures. So much for the Knights and the Old Roman Catholic Church.

The CTM: I suppose it is mean of me to recall here that Fr. De Pauw, Doctor of Theology and Canon Law, fell into the Shickshinny trap some years ago. Anyway I

might as well put in here my few lines on the "Catholic Traditionalist Movement, Inc.". I have their Spring, 1975 publication in which Fr. DePauw speaks for 42 pages, strongly as usual, about the Novus Ordo being Bad, Bad, and Paul VI as not being good, then on page 43 he says this: "But what would we of the Catholic Traditionalist Movement do if tomorrow Pope Paul --or his successor" would Infallibly 'Ex Cathedra' rule in favor of the Validity of the 'New Order of the Mass' -- even in its 'as is' vernacular version?" Answer: "Traditionalist Catholics would then do what Real Catholics always did when faced with an infallible 'ex Cathedra' defination or declaration: Unreservedly and Unqualifiedly Accept It."

Rather disappointing this, coming from a theology and canon law professor. It contradicts the sense of his quotations of Cardinals Ottaviani and Bacci in his Spring issue, to wit, that (page 21) "The 'New Mass' (is) Infidelity to that deposit of Doctrine to which the Catholic is bound forever." And on page 12, "Popes never contradict each other. . . in Essential Matters." Doesn't Fr. DePauw know what are essential matters? And (page 11) "Quo Primum of St. Pius V. . . NOT REVOKED". Page 22, "The New Mass. . . 'A Denial of all Catholic claims to be the True Chruch'. . . Cardinals Ottaviani and Bacci."

Back to page 43: "There remains, of course, always the possibility --and how we continue praying to see that happen during Paul VI's reign-- that the Supreme Shepherd, realistically appraising what the 'liturgical renewal' did to his flock, calls an end to the 'New Mass' experiment, and firmly orders his priests to return at once to the exclusive use of the so-called Tridentine Mass of St. Pius V. . . . What a sigh of relief such a decision would bring to Catholic homes, rectories --Yes!-- bishop's residences all over the world! And how such a decision could then turn Paul VI overnight from one of the most unpopular popes in history to one still capable of earning a respectable niche in the gallery of Roman Pontiffs."

Just like that, overnight. This is dream stuff. There isn't the slightest sign of any yearning in rectories and among the bishops and the generality of Catholic laity for the true Mass. Most priests today don't believe as Catholics about the Mass. They have become just what their actions signify, Protestant ministers. And is this one Command, contradictory to all he has said and done, all it would take to earn Paul VI a "a respectable niche among the Popes"? A whole generation of young people has been lost to the Church during Paul's time --certainly not a "reign" as Fr. DePauw calls it. These are facts and it has been my main concern to show in this paper that most "traditionalists" have been, wittingly or not, setting up smokescreens around the truth of what is being done to us and the Faith by this crooked man in the papal chair.

With these few paragraphs on "CTM" I end my remarks on the main traditionalist confusers in the United States.

I make no adverse judgements about anyone's good intentions. As usual in my papers, I have restricted my remarks to information available to anyone, mostly taken from publications of the party criticized, although I have much more information at hand. I have written only against those who have put themselves forward as guides through the foul growth of Vatican II, and who then, intentionally or not, deceive by printing only the news that fits their weak resolve, mistaken or unworthy purpose --suppressing, glossing over, or explaining away the words and works of destruction by the man, Paul VI, now in the papal chair. This deception by silence, omission, etc. cannot be justified by "mantle of Noah" considerations. Paul VI is not drunk or drugged. Without a doubt he knows what he does. He plays his part well, as he did before and during the Council. The simple faithful are taken in by Paul with the aid of traditionalist "defenders" of the Faith --defenders who are weak in the Faith, weak in the head, or heretics.

The most "advanced" method designed to confuse the more "aware" resisters of Paul VI and his works is to build up a convincing expose' of the evils of Vatican II, citing orthodox writings, including those of Pope Pius X, then, near the end of the book or article quote Paul VI as deploring how the poor Catholic people are being

taken in by "neo Modernism", or some such remark. The method is to play it straight, simply speaking as though the heretical works of Paul VI do not exist. I have a thin book of this kind written by a Bishop Graber of Regensburg, Germany. It sounds good; it is a lie. If the author was concerned mainly with the fact and background of the Modernist heresy he writes about, even quoting "Pascendi" of St. Pius X, why didn't he leave out Paul VI entirely, which would be bad enough. Bishop Graber certainly cannot be ignorant about the destructive works of Paul VI. From reading this book the not very discerning reader will get the impression that Paul VI is on the side of St. Athanasius, who appears in the title. No wilder notion has ever been sown. I quote here from my Letter No 1 on this matter: "Bishop Graber devotes much space to the presumably orthodox wisdom of Fr. Karl Rahner. Why Rahner of all the phonies? Can it be because Rahner has a useful device, "cryptogamous heresy" which, we are supposed to believe, no pope can dispel by words or deeds? This notion supports Pope Paul's hand-wringing, weeping, 'I will wait for Christ to clam the storm' act. The most significant truth about Rahner's crypto-heresy or immanent apostasy is that it receives its greatest impetus from attendance at the Novus Ordo, the "New Mass" which in no way has Rahner or Paul VI (nor Bishop Graber surely) condemned."

This is the kind of thing any writer trying to tell the truth about Paul VI is constantly up against. It comes from stuffed-shirt conservatives, phony seers, "Pope in Chains" writers, Modernists posing as traditionalists. There is nothing or no one person these people will not use: Our Lady of Fatima, St. Louis Mary Grignon de Montfort, Padre Pio, even St. Athanasius and Pope St. Pius X. I do not put aside the possibility of subversive human direction behind some of this, but think it mainly stems from self-delusion made possible by the soft-headedness characteristic of this modern age. The work of the old Rationalists, Positivists and today's Progressives has resulted in mental and spiritual degeneration, tending towards the lowest human forms and religions. In this connection a few more words from Belloc's "The Great Heresies": "The Faith and the use of the intelligence are inextricably bound up. The use of reason is the main part --or rather the foundation--of all inquiry into the highest things." It is apparent that on all sides today there is taking place an insane search into the **lowest** things. It is the Devil's own time.

Morally speaking, there are two kinds of lowness, one physical, emotional, sensual, the other which makes false, deceitful use of spiritual things. I have before me a list of chapels in the United States where the true Mass is said to be available. This list (not that by Prof. Jansky) bears the name of a man, Donald Craney, who is well known to be a Schuckardite, and includes Schuckardt chapels, OSJ, and those of Feeneyites, but not identified as such. So, it is assumed that these schismatics are welcome everywhere as traditionalists.

For the simple Catholic who only wants to remain such there are traps to the left and, in a manner of speaking, to the right --actually all the devil's own left. ("Sit thou at My right hand. . .") Many good Catholics are taken in by appearances. After all, a Schuckardt chapel has the same kind of candles and incense as any other --and what a contrast to the disturbed Catholic's own idiotic and heretic parish church. So in he goes, not discerning of what Spirit it is.

Thus far I have written mainly of the traditionalist leader-confuser. What about the majority of those Catholics who call themselves traditionalists? I am certain that most of these people want only to keep the Faith as simple Catholics. They ask only for a sane and faithful Clergy, an orthodox liturgy and certainly valid Sacraments, which they have the right to demand. For four years now it has been my privilege to receive letters from such people, which letters reflect mainly kindness and fidelity to the Catholic Faith. Most of these people want only to know what is right to do, or to refrain from doing, with regard to the frightful chaos spawned by Vatican II. My advice --many ask for it or I'd never have ventured to give it; some might better advise me-- is what it has been right along: Stay away from organizers, especially the "promoter" types whose aim, so they say, is to convert the whole world and save our civilization. Sane and saintly men and women

do not talk like that, putting out glossy magazines depicting deeds they never did, or which amount to no more than a puff of smoke.

Among the traditionalists are a fair number who, in the spirit of safety-first, make deals with the local New Church Clergy for a Latin Mass. The time during which this has been possible seems about past, but it is well to remain alert. Paul VI has said that maybe we will get back to having Latin hymns at least. Remember in this connection the words of theosphist Bishop Leadbeater about "those who will love His older ritual," and that the strange "church" they are building (now the counter-church within) is intended to be the Universal Church of Man. As such it would logically turn to Latin as a common language. Recall what I wrote pages back, that "God does not refuse His grace to one who does what he can." Recall too that "those who do not desist from loyalty and obedience" to a heretic pope and those clergy who support him are guilty with them. We have only one basic obligation --to keep the Faith.

To complete this paper on the Catholic Traditionalists I must mention **Veritas** and the **Voice**. **Veritas** comes down heavily on the Jews, who the editors see as the Enemy who has sown the cockle in the field of Holy Mother Chruch. The **Voice** has published the writings of Dr. Hugo Kellner who was the first to my knowledge to expose the heresies of Paul VI. It was Kellner who uncovered for the **Voice** the Encyclical of Pope Paul IV (1559) on the Papal Authority, which I have quoted in this paper. Both papers appeal to a limited readership, as all must who speak the truth about the Montini pope. As an amateur writer I'm sure there are other reasons why my own papers do not receive a wider reception. As to these others, my one criterion in all this has been that of truthful reporting, not literary excellence. I have headed my previous papers "To be of the truth. . .", an expression of St. John the Apostle. It is only in truth that faithful Catholics can find unity.

I do not approve any traditionalist publication unreservedly. Two of the better ones refused to say anything against Schuckardt when given reliable information about him before he took unholy orders. One replied, "We do not attack other traditionalists." And I dislike and am uneasy about sectarian postures, word mannerisms and all that departs from the simplicity of the Catholic name, spirit and doctrine. I remain wary of the spirit which guides even the best. I myself read them for the truth they contain -- truth or silence or token truth about the Montini pope and those behind him.

I won't attempt to include in this paper all the minor traditionalist operations, but would add that I do NOT recommend the Catherine Emmerich Shrine at Feasterville, Pa., nor Fr. Nelson's Powers Lake Center, nor the traditionalist group ~~at Dallas~~ Houston --although, no doubt, many good Catholics support these activities. There are others, but I must leave them to the reader's judgement, or of this long letter there will be no end.

What about W. F. Strojie? I have never called myself a traditionalist. And my outline for this paper did not include space for writers of occasional papers, but only for those who at least make pretense of considerable influence among Vatican II resisters. But I will answer the question. I'm an ordinary Catholic layman, retired about fifteen years ago from the United States Navy. In my papers I have stayed close to publicly known facts, and to Catholic doctrinal authorities, especially Pope Pius X. My message has been simple: "See the Great Deceiver in the Papal Chair. It is a sin for Catholics to close their eyes to this truth. Those who deliberately gloss over it are deceiving those they pretend to guide."

I have no organization, solicit no funds more than a few dollars occasionally from readers to pay costs of printing and mailing. I do not try to build up a large mailing list, but rather limit it to those who are earnestly concerned only about keeping the Faith. I have sent money back to people I judged weren't in accord with my convictions. My own position with regard to the present state of the Church is simply

this: Our local parish has the Cranmer-Paul VI Novus Ordo, the so-called New Mass, and uses the Vatican II heretical teaching manuals. It is the same with our neighboring parishes, so I do not attend their functions or support them in any way. I remain loyal to the Papacy and to those orthodox bishops, known or unknown, who remain to us. May God in His goodness soon bring them together.

I hold no Jansenist or Montanist notions about the Sacraments and those who administer or receive them. Such cautions as are contained herein are based on the Church's own teaching --that heretics, schismatics and those who because of irregularities of marriage or separation, or other impediments, may not receive the Sacraments. These remarks are addressed to my regular readers and correspondents who want only to live and die as a simple Catholic. I hope for nothing less for those whom I have criticized.

W. F. STROJIE LETTER NO. 6 15 September 1975

TRADITIONALISTS – Part 2

In Letter No. 5 on "The Catholic Traditionalists", my main purpose as stated on page one was to caution against those conservative and "traditionalist" publishers and leaders who, wittingly or not, serve the purpose of the worldwide revolution by diverting attention from the main source of subversion in the Catholic Church, the man who occupies the papal chair. I named some of these diverters along with others who are causing confusion. It was not my purpose to praise or blame, so I mentioned *The Voice* and *Veritas* only briefly by way of justifying my title, shortened for obvious reasons. H. McGovern of *The Voice* generously recommended my paper, and he raised some questions which I shall attempt to answer further along.

To appreciate my position, expressed in a fumbling way, as McGovern so truly remarks, it is necessary for the reader to believe with me that the truth about the Papacy today is not just one more tragic item in the long list of Vatican II corruptions. The truth about the usurper in the papal chair outweighs all others. It is in a class by itself, this man being the most effective single human agent of theological, moral, social and political revolution. The bad fruits of the Montini pontificate are visible to all who will look. By his leftist progressivism and the resulting breakdown of Catholic moral standards and discipline since Vatican II, Paul VI has cleared away Catholic opposition to every international sell-out of the Christian West – still Christian in its fundamentals and basic morality up until Vatican II, now rapidly becoming pagan in the most degraded sense. Doctrinal and disciplinary chaos reigns throughout the Renewed and Reformed Montinian Church, and the effects of this go far beyond the individual Catholic's own religious life.

As the Catholic Church goes, so goes the world. If certain of our political conservatives do not understand this, our enemies do, and they have not ceased to work diligently, up to this day, inside the Church – inside the Vatican itself, which has become, as recent events show, a little Moscow. Of this the reader will find not a word in the pious conservative Catholic papers, but only publicity for Montini's hypocritical Wednesday Audience 'orthodox' talks.

During twelve years of destructive mis-rule by the Montini pope the Catholic conservatives have stood by their wailing wall. Our enemies are content to leave them there, where they can do them no harm. Future historians (if there are any) will surely write endless articles trying to explain how it was that the whole Catholic world could stand by and allow a false pope to all but destroy the Church.

In my last paper, Letter No. 5, I had several pages on the main "traditionalist" confusers in the United States. It is impossible to expose all of them; in any case new ones will spring up next week. So, mainly for the new reader, I shall attempt here to provide a short rough guide to the basic 'traditionalist' types of confusers and worse.

1. Number One, of course, is the Montinian 'church' within the Church whose pope has rejected the Popes and Catholic Tradition, referring all to Vatican II. He has rejected true papal authority, declining by word and refusal to act with the authority he presumably holds as pope. He has rejected Liturgical Tradition, substituting a desacralized New Order of Worship, which in itself constitutes schism (ref: my "A Pope in Schism" and the Abbe de Nantes *Libellum*), The faithful, truly traditionalist Catholic is taken in here by his misunderstanding of our Catholic Traditional Obedience, which our enemies have played to the limit.

2. Wailing wall conservatism which puts Paul VI before anything else, even all previous popes and dogmatic councils.

3. Phony visionaries with "poor suffering Paul VI" messages – the Pope as Prisoner. Their trance-like performances are nothing new, having appeared intermittently in history.

4. The *Old Roman Catholic Church*, what the careful and sympathetic historian of religious sects, Peter Anson, called "dark and shadowy" in its ramifications. According to a "historical sketch" now in circulation, "*Old Roman Catholicism* is not a sect or schism; it is an honored and historic part of the Catholic and Apostolic Church founded by Jesus Christ." According to Anson – his book *Bishops At Large* is most convincing on this – the *Old R.C.C.* has been a refuge this past hundred years for renegade Catholic priests, Anglicans, theosophists and dreamers. What follows is from Anson on Arnold Harris Mathew, through whom the English and American *Old Roman Catholic* Bishops mostly derive their orders:

> Mathew... priest of the Latin rite, who, having taken a wife, was raised to the episcopate in a schismatic church, from which he broke away, and then became head of a small sect, the title of which he changed at least seven times before his death. Today there are about twenty religious bodies whose bishops and priests claim that their orders are derived from him. His spiritual children are scattered all over the world. Some of them could hardly be called either Catholic or orthodox.

But in the confusion of Vatican II heterodoxy the *Old R.C.C.* is making hay out of Orthodoxy; in contrast to our own clergy they speak like the Baltimore catechism. I have on hand a clever argument from one of them, in St. Petersburg, Florida, to the effect that a section of canon law permits Catholics in these extraordinary times to resort to this heretical and schismatic sect for Mass and the Sacraments, interpreted as a present necessity. But there is no such necessity. On the contrary, it is necessary to keep true faith with the Papacy. The *Old R.C.C.* clergy will assure the reader that they are for the Papacy too. If so, why have they been separated from the Papacy? Pope Pius X excommunicated Bishop Mathews by name.

5. The *Old R.C.C.* "Bishop" who speaks out his abjuration of schism and professes Catholic orthodoxy, and then offers himself as Bishop of the "Remnant Church," claiming that all the Catholic hierarchy are apostate. "Behold I am with you... Come, follow me".

6. Lay builders of religious empires, cash operators and con men, the ecumenical "Knights" intimately related to *ORCC*, and others who "provide" not only priestly ministrations but bogus jurisdiction.

7. The restrained, 'reasonable' 'traditionalist' writer, possibly a priest or bishop, who admits all the abuses and heresies but who, with a straight face, omits to bring in what is always Number One in the Catholic scheme of things, the Pope. This is the kind of thing which appears in the more "intellectual", more "responsible" publications. Lies by omission and distortion and ambiguity are usually so nicely done.

8. The Capes and Banners showpiece Traditionalism – trick photography, dramatic poses, slides, lectures and, of course, the inevitable pitch for a large wad of cash monthly, failing which a smaller sum will do.

End of list, although other possibilities might be imagined. I think Capes and Banners and *Old Roman Catholic* are the going thing at present. So, a few words on Schism from a 1907 *Catholic Encyclopedia*:

> Schism (from the Greek ... rent, division) is, in the language of theology and canon law, the rupture of ecclesiastical union and unity, i.e. either by the act by which one of the faithful severs as far as in him lies the ties which bind him to the social organization of the Church and make him a member of the mystical body of Christ, or the state of disassociation or separation which is the result of that act... To communicate *in sacris* with schismatics, e.g., to receive the sacraments at the hands of their ministers, to assist at Divine Offices in their temples, is strictly forbidden to the faithful.

And:

> **Schism does not necessarily imply adhesion, either public or private, to a dissenting group or a distinct sect, much less the creation of such a group.**

No, we need not join the *Schuckardites*, the *ORCC* or other schismatic groups to become schismatics. A rebellious attitude, a joining in a broader, more encompassing 'Traditionalist' movement which includes schismatics will get us there just the same.

Incidentally, there is no certainty – far from it – about the validity of *Old Roman Catholic* Church orders. It is true that the Popes of the time recognized the fact of valid orders in the Dutch Bishops who broke off in schism in 1702. Obviously this *de facto* recognition cannot be taken as a guarantee of the long line of successive consecrations stemming from the Old Catholics of Utrecht. Of Arnold Harris Mathews who was consecrated by *Old Catholic* Church bishops, and who founded the *Old Roman Catholic* and other sects, Peter Anson in his definitive study of these churches writes that

> During the forty-three years of Arnold Harris Mathews' priesthood, and twelve years of his episcopate, he changed his religious opinions so often and so suddenly that it is never safe to attribute any convictions to him at any stage of his career.

It was Mathews who passed on orders to theosophists Wedgewood and Leadbeater. As it appears to me, the *ORCC*, source of possibly valid bootleg orders, is the Traditionalist branch and model of what the Modernist counter-church of Paul VI is intended to become, in final form.

As to the Montinian (Paul VI) schism, consider the words of St Cyprian: "A second altar and a new priesthood cannot be set up beside one altar and one priesthood." We have all seen the amazing spectacle of a mean little table or pagan block altar set up before the altars of our parish churches. And the Bishops are wearing the Vatican II ring issued by the Pope of the New Order. With regard to the second altar, the solution of the New Bishops is to destroy the old altars. The Bishops thereby destroy themselves.

And of course in this we have the main moral necessity to denounce the false pope, and to push aside as foolish babblers, cash operators or possible agents of revolution those who speak softly, if at all, of Paul VI while writing their Catholic pieties.

In my last letter I gave only passing notice to Fr. Nelson's Powers Lake operation, the *Catherine Emmerich Shrine* at Feasterville, and "a group at Dallas," the last of which was an error on my part. I promised also more on *TFP*. So, additional remarks follow on these and a few others.

All I will add to my comments on Powers Lake is this: that it has been a nest of confusion on the Mass and Catholic doctrine, and of a bitter factionalism which is usual at all 'traditionalist' centers. The history of such places (including, and especially the *Schuckardite* camp, is one of hopeful arrivals and bitter departures. In my "The Strange New Church", No. 3, I wrote:

> ... all arrangements tend toward disunity in a time of a weak or false pope. Even with the best and most firm resolve to remain orthodox, at one with the true Church always, separateness inevitably leads to an eventual break-off, to say nothing of disharmony, resulting in divisions within the group...

But let the reader investigate for himself. Only do not judge by outward appearances from a few days stay, or only by pious publications. Incidentally, *Maryfaithful* recently published a hoax letter about Paul VI walking in on a few bishops at the Vatican and ordering them to start saying the traditional Mass, a story no responsible editor would print. This story has been denied in a letter, a copy of which I have at hand, by one of the bishops named as present, but who wasn't even in Rome at the time. Such is the kind of Pope-Prisoner deceit someone keeps going.

The *Catherine Emmerich Shrine*, Feasterville, Pa. in Part One on "The Traditionalists", I wrote that I do not recommend the *Catherine Emmerich Shrine*. I was reluctant to mention it along with wider ranging operations. But from the stream of solicitations received here it appears that Director Heffernan is not so modest. He calls his *Shrine* "the Shining Light throughout the world to all those who are trying to retain their faith and preserve the freedom afforded them in this country"...a confused bit of thinking, to say the least. What follows is part of a Heffernan homily:

> No, friends, we cannot save your soul. Some of you who refuse direction will probably fall by the wayside... Some of you are extremely selfish... Nevertheless, we provide for all of you, good or bad, proud or meek, strong or weak... Those who question, complain, criticize, lie, backbite, condemn,... attempt to interfere, slow down, or stop our work of preserving for you the True Faith ... those of you who have fallen under the weight of the terrible sin of Pride ... who refuse to cooperate with us by taking the direction and inspiration which you presently lack...

I'm tempted to make some comment on that. Hugh McGovern has said that I "relish" that kind of thing. On the contrary, evaluating various "traditionalist" operations is tiresome and distasteful to me. But having written many papers on the Great Vatican II fraud, I want to make it clear that I do not endorse all those smaller operations ostensibly, or even sincerely, opposed to the Vatican II false reform. So I shall let the reader judge for himself from this short extract from Director Heffernan's sermon. I should add, though, that I could go on for several more pages, using only writing from the Feasterville "*Shrine*", all of which show gross exaggerations of the reality of this shrine.

On second thought I will mention one item. In his "Our Institutional Record" Heffernan says that he gives $320,000 to the Missions. Does the reader know of a single Catholic mission society which has not gone along with the New Religion? And how does a little store-front operation take in that kind of money, plus $76,300 for the upkeep of priests (as is claimed), and yet more for a counseling service, free meals, etc., etc.?? Why, with all this money coming in, is the *Shrine* begging for $26,000 to pay back taxes? If I were a contributor I'd want to know to which mission society or persons Mr. Heffernan sent my money.

Enough of that: on to *TFP* which I introduced in my Letter No. 5. *TFP* (***Society for the Defense of Tradition, Family and Property***) is another Shining Light throughout the World, a Society of Militants whose chief weapon is the Camera.

In my last letter quoted from "The *TFP* Program – To See, to Judge, to Act" instructions to members: "Before converting the world, it is necessary for us to convert ourselves." I commented on the presumption evident in such a program but failed to take much notice of the question it raises, which is: Convert "ourselves" to what? Are not *TFP* members baptized and confirmed Catholics? I think an approximate answer to this question can be derived from two sources at hand. One is Dr. Correa's book *Revolution and Counter Revolution.* Another is from the Brazilian newspaper *Jornal de la Tarde de Sao Paolo* series of articles of 9, 10, 12, 14 February 1973, "Revelations on a Mysterious Society," which I shall quote from first.

According to *Jornal de la Tarde* the following facts were given by fathers who had lost their sons to *TFP*. The founder of *TFP* is, of course, Dr. Plinio Correa de Olivera. Dr. Correa is president of *TFP*, with absolute power: With Dr. Correa everything begins and ends in *TFP*.

Members of *TFP* are predestinates, the new crusaders, the Apostles of the last times. This is what Dr. Correa says. He drafted the principles for behavior of members: Slave, warrior and Monk. They are asked to travel and gather more members. To become a member a declaration is signed with blood of the new militant, ratifying baptism, etc. A chain of iron is given to him as a vow of chastity; the chain is blessed and the lock closed. Devotion ties the militants to the leader or martyr. In 1968 militants were given a photo of Correa with a hair of his glued on the back.

The staff surrounding Dr. Correa suggests to members that they address him as Sir in Latin: Dominus Plinius. Dominus Plinius is a prophet. It is explained that Plinius has been chosen by Mary to lead the faithful to Christ's Kingdom on Earth.

Dominus Plinius arrives in his blue Mercedes driven by a lawyer chauffeur... He will preside over the sessions in the Hall for Mary Kingdom, with beautiful armchairs, and a Throne for Plinius the leader. A militant opens the car door. Plinius descends. A bell rings three times as a salute to Plinius. A guard stands before the *TFP* banner. Plinius comes in, bows to banner. Behind the throne of Plinius is a silver crown, on blue fine fabric, symbol of Mary Royalty. Plinius prays: "Your enemies will conspire against you, oh my Lord. In vain will they lead the mob..." Circular No. 3 of *TFP*, 1967, has an interpretation of the teachings of Luis Grignon de Montfort, regarding the Anti-Christ and the coming of our Lady. The chosen predestinates will make war against the devil, but not common persons...

In 1932 a *Brief Manual of Manners* was printed by *TFP* – "to cultivate superiority, dignity, and acquired merits." The manual tells how to sit, walk, greet, etc. Not even the most refined and clean effeminates of Paris equal the book of Dominus Plinius. The good manners are forgotten in the publicity campaigns of *TFP*. (Present writer's question: Does *TFP* ever have other than publicity campaigns?) They use

microphones, trumpets, and have been asked by the public: Do you not work? Plinio has not clarified if the Manual of Good Manners should be used as rule in case of a street fight.

The following letter was published in *Jornal de la Tarde* 19 June 1974:

> Sir: I am the mother of an ex-militant of *TFP*. Only God can translate the affliction of parents of militants each time they see their sons involved in an absurd ideology, becoming part of a family, which group contradicting its name brings problems into families by their bad influence. As a mother still trying to overcome traumas left by *TFP* in my son, I hope authorities will take over this matter...

So much from "Revelations of a Mysterious Society". After having read this material I decided to re-read Dr. Correa's *Revolution and Counter Revolution.* I would first call attention to the front cover.

On the front cover of *Revolution and Counter Revolution* appear four dramatic photographs, featuring the usual tall modern building, and of course the ever-present banners – six of them in four small photos. A typical *TFP* photo is that taken from below, in this instance picturing four "militants" on a low roof, with a towering office building thrusting skyward. One holds the banner, the others have each a megaphone held to his face. In the photo next to this one are another two *TFP*'s with banners on a low structure. What these fellows are doing in those places – how they can be countering the Revolution from those positions, or by their use of trumpets there – is incomprehensible to me. Were I a defender of a beachhead attacked by *TFP* I would have to laugh. But I'm sure that Castro and other *TFP* paper enemies need not fear such an attack.

Regarding the contents of *Revolution and Counter Revolution,* one sentence, page 66, contains a clue to its real policy, which I have noted in my Letter No. 5. This is the sentence:

> Since it is modern, the Counter Revolution does not close its eyes to, nor enter into agreements with the Revolution, not in the smallest degree.

What has being modern to do with entering or not entering agreements, or with closing one's eyes? As I have many times pointed out, the biggest factor by far in the success of the Revolution has been the work of the Montini pope in neutralizing Catholic opposition. So, the *TFP* in an action entirely uncalled for (even if we put the best light imaginable on Paul VI's actions) publicly professes its loyalty to the person of Paul VI and calls the Montini Revolutionary counter-church "Soul of the Counter Revolution", thus belying its avowed *TFP* "open eyes – no agreements with the Revolution" policy. According to word from France, the *TFP* has set up a small office in Paris and is circulating the thesis of "filial resistance" there. This is the most important work of the Revolution, to sustain the Montini "auto demolition" of the Church – the Catholic Church being the well-known chief target of the Revolution.

The primary importance of the Church and Papacy, even politically, is recognized everywhere but in English speaking countries, where anti-Catholics have led the people into religious and political unreality from their childhood. This, however, cannot explain the *TFP* defense of the revolutionary Vatican II counter-church, set up by those "most pernicious of the Church's enemies because they work from within", as Pope St. Plus X warned in his great encyclical on the Modernists.

Prof. Correa's book is a unique and impressive theoretical short study of the Revolutionary movement, but it does not lay the Revolution bare, as Correa implies on page 74 that he is doing. What *TFP* stands for does not come through from a casual reading of *Revolution and Counter Revolution,* but from a few lines, here and there, and only if the reader will look sharply. I call attention to this sentence from page 67:

> Because of this way of history, the Order born out of the Revolution shall shine forth even more than in the Middle Ages...

There again is the theme of the Great and Shining Light. Does Correa really mean "the Order born out of the Revolution? Or has he slipped up here, perhaps forgetting that he is supposed to be of the Counter Revolution? And this speaking of "history" instead of Divine Providence, which he does twice on that same page, is a communist way of speaking. That it is *TFP* which is supposed to bring about this Order the reader will not doubt – not after having read and seen *TFP* propaganda.

What kind of New Order Prof. Correa has in mind is indicated at the bottom of page 67, the third of his

"three capital points", which reads as follows:

> The diligent disclosure and struggle against evil in all its early, initial, or covert forms; the fulmination thereof by execration as well as by change of infamy and the punishment with unswerving purpose, in every instance and particularly where orthodoxy and decent customs be at stake...

That comes under "What to Innovate" in the New Order by *TFP*. I have read that sentence attentively several times, and can see in it nothing but a proposal for pharisaical tyranny, an eventual exterior control by a spiritual elite. Who is it who will punish with an "unswerving purpose"? – all threats to "orthodoxy and decent customs". Is it Dr. Correa – Dominus Plinius – a committee, soviet or sanhedrin? In whose name or with whose backing does Prof. Correa propose this New Theocracy? And what if those who will be charged with "the diligent disclosure and struggle against evil" become evil themselves? Will they then continue their "fulmination thereof by execration"? Will they continue to "punish with unswerving purpose"? This was the last state of that Sanhedrin which delivered up Christ to Pilate.

Will Prof. Correa's New Order converge with the New Order of J. B. Montini who wears the Ephod of the Jewish high priesthood? Is this the reason *TFP* "gazes with veneration" on Paul VI? This much is certain: The anarchy which has been deliberately unloosed against the Christian order will be turned into a tyranny by one party or another. Correa's "profound respect for the rights of the Church and Papacy" is so much smoke – for it is plain that the pharisaical regime of Dominus Plinius could not tolerate the spiritual freedom established by Christ and upheld by the true Popes.

TFP is certainly other than the "civic, not a religious" organization it claims to be here in the United States. I have given it extra space because, despite its absurdities, it is the most impressive of the counterfeits.

In writing of the Shining Light at Feasterville, I was led directly into the Light of the World from Brazil, so that I forgot my "group at Dallas", which in my Letter No. 5 should have read "Houston". I put in my word of caution on the Houston group because, about two years ago, I had received from there a request to reprint articles of mine in a local traditionalist paper. Since the signer of the request added "Order of St. John" to his name, I declined permission. In a recent letter from Texas I have been informed that Fr. Wathen had been trying to organize at Houston, but that he is not now in favor and never had much influence there. My reference to this group was dropped in a reprinting of that page. I'm sorry about my double error of persons and place, but Fr. Wathen does get around. Confusion is the name of the game.

The Voice: As mentioned on page one, Hugh McGovern of *The Voice* (9 Aug.) generously recommended my Letter No. 5, "The Catholic Traditionalists". It would be ungrateful of me then if I failed to respond to McGovern's remarks concerning my lack of a program, solutions, etc. Rather than attempt to reply to each item separately, I shall attempt to answer them as a whole – except for two, the first of which I restate here: "He (Strojie) takes 'Bishop' Schuckardt over the coals for his rather questionable Consecration by the Old Roman Catholic Church." I think most readers will agree that I did not take Schuckardt that seriously. It matters little or nothing, so far as sane Catholics are concerned, whether or not this man was successful in his stealthy, fly-by-night trip to Chicago to obtain valid orders. To believe that it does matter is to make an error about the all-importance of validity now prevalent among many who call themselves traditionalists. So much the worse if this man was successful in his unholy intention to obtain valid ordination and consecration.

The other separate item concerns Paul VI. I did not call him an apostate. As I have indicated in several papers, I doubt if he was ever a believing Catholic. As to the possibility of his having been canonically validly elected pope, I wrote on page one, "Let the few remaining orthodox cardinals and bishops look to their responsibility in the matter."

And that is where I might as well begin with a general statement of my own views in reply to the publisher of *The Voice*. I do not write off all the cardinals and bishops as apostates. I depart from *The Voice* in placing hopes in any "Holy Army" made up of a loose alliance of Traditionalists. I have written on this subject because Traditionalism has become an umbrella to shelter an increasing number of fakes, examples of which I have given. Does *The Voice* with full confidence recommend any Traditionalist organization in

the United States?

My program, if it could be called that, consists in providing some truth – words of warning against the Great Deception which is Vatican II. That is a sufficient program also, for *The Voice* – that is, to be a Voice, as the name implies. To do that with due concern for the gravity of the matter, the present afflicted state of the Church and Papacy is a full-time job. I do not say that I have succeeded even in my own small way; on the contrary, I have not. All I say here is that such a program is sufficient to justify the work of one possessing far greater talents than mine.

It is enough to counsel the doubtful, a spiritual work of mercy especially needed in our time of deliberately caused confusion. But if I ought to have something that could more accurately be called a program, I call attention to my little paper on "How To Elect A Catholic Pope", which I have heard has gotten attention in Europe where it will possibly do some good. As I wrote on page one, to appreciate my position it is necessary for the reader to believe as I do that all things hinge on the Papacy. It is there I place all my hopes, not in any loose alliance of so-called traditionalists.

I do not see the Great Vatican II Revolution as simply an affair of the Sacristy. From the first I have insisted that the Revolution in the Church and world is one and the same. Starting with the Gospel of St. John and going from there to St. Augustine and the Popes of recent centuries, I became aware of the truth concerning the ages-old opposition of the Synagogue to the Church. I do not say that the publisher of a small traditionalist paper is bound to provide for his readers profound analyses of the evil forces behind events. But we must be sufficiently aware of these forces, so as to be able to spot them when they set up in our own backyard as Catholic traditionalists.

Well, I'm sure Mr. McGovern agrees with me on most of this. He himself has cautioned against traditionalist pretenders, and there is no way to estimate the many thousands of faithful Catholics who have been alerted by *The Voice* to the destructive pontificate of Paul VI. Why then did McGovern raise an objection about my not offering "plans, programs, solutions"? I suppose because all of us hope for help and comfort from one organization or another. Americans especially are prone to place their faith in such things. Every quack scientist and money-grubbing politician talks glibly about "solutions". But the only Solution I can see is in that Organization, however much presently in disarray, that we were baptized into. It was Christ our Lord who founded the Organization which is to last until the end of time.

From my own meager writing experience I am sure it must be, as McGovern has said, a grueling job for one man to get out even a small Catholic resistance paper every three weeks. It could very well have seemed that I was damning McGovern's effort with faint or no praise. This was far from the case. I am on the side of *The Voice* against the comfort and pieties of publishers who confuse pusillanimity with prudence.

So much now for Traditionalists. I hope to write next something on prophecy, to include criticisms of Fr. Arminjon's "The End of the Present World", "Lord of the World," and others.

W.F. STROJIE LETTER No. 7

5 November 1975

PROPHECY AND ST. JOHN'S APOCALYPSE

Prophecy -- "As the term is used in mystical theology, it applies both to the prophecies of canonical Scripture and to private prophecies. Understood in its strict sense, it means the foreknowledge of future events, though it may sometimes apply to past events of which there is no memory, and to present hidden things which cannot be known by the natural light of reason. St. Paul, speaking of prophecy in I Cor., XIV, does not confine its meaning to predictions of future events, but includes under it Divine inspirations concerning what is secret, whether future or not." This from a 1907 Catholic Encyclopedia.

More from the same book: According to Pope Benedict XIV (**Heroic Virtue**, III, 144, 150): "The Devil cannot of his own natural knowledge foretell future events which are the proper objects of prophecy, yet God may make use of him for this purpose." St. Thomas, in order to prove that the heathens were capable of prophecy, refers to the instance of the Sibyls, who make clear mention of the mysteries of the Trinity, of the Incarnation of the Word, of the Life, Passion, and Resurrection of Christ.

Prophecy in the **Old Testament** was mainly of the First Coming of Christ; that of the **New Testament** of His Second Coming. There are four Greater (or writer) Prophets of the Old Testament -- Isaias, Jeremias, Ezechiel, and Daniel; and twelve minor prophets -- Osee, Joel, Amos, Malachias, etc. **Old Testament** prophecy died out about four hundred years before Christ.

Of **New Testament** prophets are Mary, the Mother of God, St. John Baptist, the priest Simeon, Christ our Lord, and St. John the Apostle, last of the Scriptural prophets. It is St. John's Apocalypse which in figurative Scriptural language has provoked so many, usually wild, interpretations. Even to those versed in the symbolic and metaphorical languages of the Prophets St. John's Apocalypse is most difficult to relate to actual events. The Modernists leave the matter vague. For example, in one otherwise excellent book on the subject, the writer passes off the "anti-Christ" as merely symbolic of evil at all times, whereas St. John definitely predicts a time when evil will reach its "perfect imperfection", symbolized by the number 666, in one man. I have conjectured on the identity of this man in my Letter No. 4.

It is not my purpose nor is it possible to put into one short article all pertinent information concerning Prophecy, and I shall proceed in a hit or miss fashion, hoping to provide only what is needed for understanding. I think what most of us want to know is, where do we stand today in God's plan of Redemption and Salvation? However, before going into that according to my limited ability, I would point out one more general fact about St. John's Apocalypse. This book has been used as a message of terror by Apocalyptic fanatics, including some grim or puritanical Catholics. This is to distort the message, which is one of consolation for the faithful, assuring them of Christ's control of events, and of His eventual triumph over the forces of evil. Be assured that the Devil hates the Apolcalypse, which foretells his final degradation and defeat.

St. John, using the approximate words of Isaias, gives this bit of comfort to those who suffer now the depradations of Satan: "These are they who have come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve Him day and night in his temple, and he who sits upon the throne will dwell with them. They shall neither hunger nor thirst any more, neither shall the sun strike them nor any heat. For the Lamb who is in the midst of the throne will shepherd them, to the fountains of the waters of life, and God will wipe away every tear from their eyes."

Those who imagine here only day and night standing-around with harps or other instruments, as literalists have often pictured, are without understanding of the Biblical figurative language. St. Paul gives a hint of the truth where he assures his listeners that the eye cannot see, nor the ear hear, nor is it possible for the mind of man to conceive what God has prepared for those who love Him.

We know that St. John used figurative language in his Apocalypse, as shown by the use of the same terms in the Old Testament. I give here a few sample expressions and their meanings. First the number Four, which is the number of universality -- examples, the four winds, four living creatures, four restraining angels, etc. And Seven, the number denoting perfection. Six, the number of imperfection -- seven minus one, 666 being the symbol of perfect imperfection, as already mentioned. 144,000 -- symbolic of the members of the Church on earth at any given time. Back to Seven and a few examples -- 7 churches, 7 horns, 7 trumpets, 7 thunders, 7 bowls, 7 spirits, 7-branch candle stick, etc. "Inhabitants of the earth" -- the enemies of God, earthbound, especially those who are intent on building the Kingdom of This World against Christ's earthly kingdom, the Church. (Makes sense, does it not? For otherwise the word is without significance in its Biblical context -- all men being in the ordinary physical sense inhabitants of the earth.) "The third part" -- a standard form. The number 42, frequently mentioned in various forms: 3½ days, years or ½ of 7; 1260 days, roughly 3½ years, 42 months, same as 1260 days; also "time, times (dual form) and a half a time," etc. Seven Days of Creation, Seven Sacraments.

This should be enough to clear away certain mental blocks possibly set up by apocalyptic fantasy writers. I do not insist that what I have given here is correct in every instance, or that in some cases the examples might not have a literal application as well as a figurative one. My purpose is simply to clear away unnecessary confusion from my attempt to apply prophecy to our time.

It is not necessary to rely entirely, as some writers have done, on the nineteen-hundred-years-old Apocalypse of St. John to determine where we are at present. We have signs of the times and the Gospels to aid us in this. It was by combining this information that Fr. Coleridge, S.J. in his **"The Return of the King"** fascinating study of a hundred years ago, which I quoted in my Letter No. 4, gave accurate indications of the trend of developments leading up to the present general apostasy. Actually, I shall use a slightly different approach, too, than is conventional, taking the signs of the times to see if they fit the prophecies. I think most of my readers are at least as familiar as I am with the various events foretold by the Scriptural writers.

Incidentally, my more or less cyclic approach is in harmony with that of the Scriptural writers. In his excellent **"The Book of the Apocalypse"** Fr. Wm. G. Heidt, O.S.B. says this -- page 68: "Applied to our book of the Apocalypse, we must ever be ready to venture out over the indentical field another time. The writer loves his theme, and a lover never tires of repetition. . . A spontaneous sympathy for the Semitic cyclic method is a prerequisite for an appreciation of the Apocalypse." Christ himself taught in parables, in the concrete, using poetic analogy rather than logical progression and abstractions. Yet it has been the reduction of the Gospels to the principles of theology that has been the safeguard of doctrinal precision in the Church, which scholastic theology the Vatican II destroyers have put out of our once Catholic libraries. All false reformers do this, going back to Scripture alone, so that they can read their own meanings into it. But perhaps I'm getting too cyclic here. Back to St. John.

> "And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. (2) And he laid hold on the dragon, the ancient serpent, who is the devil and Satan, and bound him for a thousand years. (3) And he cast him into the abyss, and closed and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished. And after that he must be let loose for awhile."

The millennium -- what to think of it? Here is the comment on the above passage by Fr. Heidt, O.S.B.

"From St. Luke 10:18, Christ speaking: 'I was watching Satan fall as lightning from heaven,' a passage that may be used to summarize His messianic victory over hell . . .

During the entire period of the messianic era on earth -- symbolized by the figure of 1,000 years -- Satan remains bound. Or as St. Augustine put it: 'By the chaining of the devil is meant that he is not permitted to tempt as much as he could.' If there is a difficulty in this passage, it is in the final words of verse 3. It could well be that John was here taking a firm stand against millenarianism, namely, the doctrine that proposed a long period of peace and material prosperity with Christ present upon earth between the present order of temptation and trial and the parousia."

I shall propose a solution. But first a few excerpts from the 1907 Encyclopedia. (1) "The natural and the super-natural are mingled in this conception of a Messianic kingdom as the closing act of the world's history. The Jewish hopes of a Messiah, and the descriptions of apocalyptic writers were blended; it was between the close of the present world order and the commencement of the new that this sublime kingdom of the chosen people was to find its place. (2) "Though it is difficult to focus sharply the pictures used in the Apocalypse and the things expressed by them, yet there can be no doubt that the whole description refers to the spiritual combat between Christ and the Church on the one hand and the malignant powers of hell on the other."

Precisely; it is difficult to focus sharply the pictures used in the Apocalypse. Yet I think it can be done in our time, as the picture itself becomes sharper in the light of recent developments. I suggest that the 1,000 years does have a literal application, that it refers to the period following the overthrow of the Arian heresy close to the fifth century, and the break-up of Christendom upon the 16th century revolt known as the Reformation. As for Satan being loosed for a time, we who are living today are witnesses of an unprecedented universal spread of all forms of immorality and revolt since World War II, and even more so since Vatican II.

The millennium then was the period of the Church's ascendancy, when the civil rulers who if they were not always peaceful toward Her, yet did not dare to rule otherwise than in accordance with Catholic principles. As to that long period of earthly prosperity, peace and extraordinary religious fervor that some Catholics are propagating today, it won't happen. I quote again this the same Catholic Encyclopedia: "Though millenarianism had found numerous adherents among the Christians and had been upheld by several ecclesiastical theologians, neither in the post-Apostolic period nor in the course of the second century, does it appear as a universal doctrine of the Church or as part of the Apostolic tradition. The primitive Apostolic symbol mentions indeed the resurrection of the body and the return of Christ to judge the living and the dead, but it says not a word of the millennium" I should add that no suspicion of heresy can attach to my opinion that a millennium can be affirmed in the spiritual sense, as I have interpreted it.

I have given due notice of the figurative language of the Apocalypse. But to interpret this language as though it were not meant to apply to particular events is surely to make of it merely a poetic exercise. I do not mean to say that there are secret, exotic "keys" that reveal the meaning of St. John's Apocalypse, but only that this meaning will not be clear to those who are not attuned to John's mode of expression. Nor will it be clear to those whose vision is blurred by absurd preconceptions, for there is nothing illogical or absurd in the Apocalypse. And those who approach this subject with a materialist habit of mind will certainly go far astray.

Both those who look for hidden or exotic meanings in the Apolcalypse and those who look for external signs and wonders will go astray. Antichrist will not advertise himself in neon lights, but will go unrecognized even by most Catholics, because of their spiritual blindness. As Fr. Coleridge put it in a passage quoted in my Letter No. 4: "If we may so use the Divine words, he will come unto his own, and his own will gladly receive him."

In his Encyclical Letter of September 1907 against the Errors of the Modernists, Pope Pius X warned against a "universal apostasy" to follow the spread of Modernist errors. Did the saintly Pius X mean by this the Great Apostasy of Holy Scripture ? He surely did, for otherwise we should have two great or universal apostacies. Furthermore, in his first address as Pope, in 1903, Pius X said this: "So extreme is the general perversion that there is room to fear that we are experiencing the foretaste and beginnings of the evils which are to come at the end of time, and that the Son of Perdition of whom the Apostle speaks has already arrived on earth."

Were Pope Pius X to return to earth this year, 1975, what would he have to say about the reforms of Vatican II and Paul VI? Had he not identified his predicted "universal apostasy" with a Modernist "reforming mania", such as we have today? Pius X had done this emphatically and in detail. And what about the present state of religion and morals in the world? And the New Order of worship which is not Catholic? And the new clergy and new nuns? Definite signs of the times: nothing difficult to focus on here. We have a pope like no other who ever lived. He has directed an end of conversions: the Gospel has been preached to all the nations, and the perpetual sacrifice has been taken away. He sits in the holy place, "changing all laws." He "does more than could be believed." I but try to fix our position on the time-scale of Christ's Redemption and plan of Salvation, as did Pope St. Pius X seventy-two years ago, when he spoke of the son of perdition as having already arrived on earth. Since Vatican II we have definite evidence of his arrival.

In St. John's apocalyptic imagery stars are generally taken to mean the bishops. In his "**The Book of Destiny**" Fr. Herman Kramer writes that "a great star would be an eminent bishop, a metropolitan." We read in St. John of a "fallen star" --singular-- whereas history affords many examples of great falls among the bishops. All difficulties attaching to this passage are cleared away if we take it to mean a pope. I know that sectarian fanatics have often identified Antichrist with a pope. But today such people think Paul VI the most acceptable of the popes.

I'm sure the reader will recall here the prophecy of St. John in his Apocalypse: "the sun will be darkened and the moon will not shed her light and the stars will fall from heaven." The stars, bishops, will fall as the sun is darkened. How can this be? It happens when bishops weak in the Faith, through the Cardinals, elect one of the worst of their number.

On pages 212-213 Book One Fr. Kramer has this:

> "The obscuration of the sun and sky betokens the darkening of the authority of the Church, lowering men's respect for her and showing her less divine or no longer divine at all. It signifies the success of the errors or heresies to such a degree as to bring darkness to men's minds. The infection of the air is a moral and spiritual not a physical one and denotes the errors and immorality which the angel turns loose." (In apocalyptic language "angel" need not mean heavenly spirit in the usual sense. And surely this moral infection is figurative of the much discussed "three days darkness", days in the symbolic apocalyptic sense, now upon us.)

Does not this sentence of Fr. Kramer's about "the darkening of the authority of the Church, lowering men's respect for her and showing her less divine or no longer divine at all", strike the reader as most timely? Commenting on the November 1974 Bishops' Synod at Rome in my Letter No. 4, I wrote: "This year, 1975, has been designated a Holy Year by Pope Paul. Obviously a new phase of deviltry is afoot . . ." What I had in mind was a probable increase in action designed to generally smear and discredit the Church, as is happening now with increasing frequency, especially through the public display of a satanic and absurd pentecostalism. The affair of May at St. Peter's in which Paul VI acted the clown is only one of the many I could mention. I'm sure most readers could make up a bigger and worse list than I am able to do. More from Fr. Kramer,

> "Wormwood (from St. John) symbolizes perverting the sources of grace and spiritual life into poison and bitterness . . . Wormwood will be the spiritual refreshment of all bishops and priests who mislead the people by false standards and practice injustice against zealous and faithful pastors . . . Selfish ambition and advancement in the Church for earthly gain is the object of their labors. This fallen star changes the sources of spiritual life into 'wormwood', into sources of spiritual disobedience, pride and ambition."

Fr. Kramer has some difficulty explaining the "fallen star" in that it continues burning brightly as it strikes the earth. "If he fell into heresy," writes Fr. Kramer, of this bishop (star), "his fall would be death to all who would drink the effects of his fall, and he would lose the light with which to enlighten the world." Thus does Fr. Kramer find unthinkable the possible fall of a pope. He then adds these comments to the foregoing: "But he still beams the fullness of divine light, therefore holds onto the true doctrines of

Jesus Christ, valid ordination and sacraments. Yet he makes the source of divine life a bitter and death-bringing draught. Which is not in accord with the nature of wormwood (which is not poisonous). If he lost any part or parcel of revelation, he would no longer burn like a torch to enlighten the world . . . He therefore does not fall into heresy or unbelief, but schism."

Taking this last item first, why not a pope who falls into schism, as outlined in my paper of a few years ago, "A Pope in Schism"? And does not the sign of this bishop's continuing to burn like a torch indicate that it must be a pope, for only of the popes (of all the bishops) can it be said with certainty that they will not teach formal heresy.

How can a pope fall into schism? He can do so by breaking with Catholic Tradition, especially with Liturgical Tradition, as has been done since the opening of the Second Vatican Council. He can do so by his formal approval of a Council set up to oppose Catholic Tradition, however ambiguous the language of such a Council, obscuring its aims. A pope who thus breaks with Apostolic Tradition is in opposition to the true popes and Christ who is the invisible Head of the Church.

Only one in the highest spiritual office can satisfy that "perfect imperfection" by which St. John identifies Antichrist in the number 666. The essence of his procedure must be deceit. This is a theo-logical requirement in one who, acting in full accord with the Father of Lies, would "perfectly" oppose Christ who is all Truth.

Babylon and The Beast

In "**The Book of Destiny**", Book 2, pages 146-147, Fr. Kramer writes as follows concerning the Apocalyptic Beast: "This chapter can be explained reasonably only if the beast is considered under a twofold aspect, as the Antichrist himself and as his empire. This verse avers that it was, and is not yet and shall be. Those who hold that the beast was merely the Roman empire are sadly illogical, for this was in existence while St. John received his revelations."

Fr. Wm. Heidt, O.S.B., "**The Book of the Apocalypse**", writes of the beast on page 81: "Suffice here to identify 'the beast' as antichrist, the conglomerate of evil forces welling up from hell and finding human expression in political power antagonistic to the Church of God."

And Fr. Heidt writes of the expression "which was and is not, and is about to come up out of the abyss", that few passages are less well understood today. I think recent developments should make this particular expression better understood than ever it might have been. St. John had followed up with: "And the inhabitants of the earth . . . will wonder when they see the beast which was, and is not. And here is the meaning for him who has wisdom."

Thus we have here, in two scholarly books, a lack of understanding on important points, which St. John emphasized with, "And here is the meaning for him who has wisdom."

I venture to offer the following explanation: St. John, as mentioned previously, sees Antichrist as a man born in due time, and the beast as "coming up from the bottomless abyss". Difficulties disappear if we see in "the beast" those occult world powers which existed long before the time of Christ, and which were put down following the birth of Christ, but which have arisen again during the past few centuries. This is the secret world power which undermines legitimate governments for its own evil purposes. Finally, this power achieves its ultimate corrupting purpose by capturing the highest spiritual office, the papal chair.

This theory could explain the "it was, and is not and yet shall be" difficulty about the beast. For the power of this occult empire was "submerged" on Christ's coming and during the years in which the Catholic Church kept it in check.

What about Babylon? Fr. Heidt sees Babylon as merely the symbol of degradation. On pages 95-96 he writes: "No city so exemplified the depths of degradation as did Babylon,

cesspool of luxury, lust, idolatry. But Babylon had ceased wielding her lures for centuries, and now Rome had assumed her sordid role."

But surely . . . not! As a military, ruling and civilizing power Rome was opposed to all that loan-shark commercial slavery, occultism and perversion which characterized Babylon. (Of 300,000 Babylonian tablets unearthed prior to 1907, the majority deal with business and banking, rather than with matters literary.) Babylon stands in history and Catholic tradition for diabolical, anti-God confusion, as symbolized by the Tower of Babel. The role of Babylon was not assumed by Rome but by Tyre, Sidon and Carthage. In his **"The Everlasting Man"**, chapter on "The War of the Gods and the Demons", Gilbert Chesterton writes as follows about Carthage:

"In the New Town, which the Romans called Carthage, as in the parent cities of Phoenicia, the god who got things done bore the name of Moloch, who was perhaps identical with the other diety whom we know as Baal, the Lord. The Romans did not at first quite know what to call him or what to make of him; they had to go back to the grossest myth of Greek or Roman origins and compare him to Saturn devouring his children. But the worshippers of Moloch were not gross or primitive. They were members of a mature and polished civilization, abounding in refinements and luxuries; they were probably more civilized than the Romans. And Moloch was not a myth; or at any rate his meal was not a myth...It is common enough to blame the Roman for his **Delenda est Carthage**; Carthage must be destroyed. But it was a true popular instinct that there could be no peace with that sort of people."

Implicit in this distinction of Chesterton's between two kinds of paganism, one of the gods, the other of the demons, we find a most reasonable explanation of "the beast". When Rome weakened and the perversions of the east entered into her midst at the last, it was then that the Catholic Church purified the Roman empire, which became Christendom. The so-called dark ages was the period of purification from pagan nature worship and all the unnatural vices that go with it.

Philip Van Ness Myers in his **"Ancient History"**, 1904, gives this information on Babylonian Religion:

> "Alongside these low beliefs and superstitious practices there existed, however, higher and purer elements. This is best illustrated by the so-called penitential psalms, dating, some of them, from the second millennium B.C., which breathe a spirit like that which pervades the penitential psalms of the **Old Testament.**
>
> "The most instructive fact for us to note respecting this old Babylonian religion is the influence which it had upon the culture of later ages. For the most part this influence was of a baneful character, for it was chiefly the lower elements of the system, magic, sorcery and astrology, which were absorbed by the borrowing nations of the West."

Myers writes of "this wretched heritage" but is mistaken about it having been borrowed by the nations of the West. This wretched heritage came west with the Jews, along with their murderous Talmud. A pastoral people, the Jews went captive into Babylonia for seventy years and returned a commercializing, money-lending race of parasites, and this they have remained. They took with them to Babylon the Decalogue, the Law of Moses and the **Old Testament**, and by the time of Christ have the 613 Torah commandments of the Rabbis. With them the divine origin of the Messiah is changed into an expectation of a worldly messiah who will first subdue all the enemies of God's people and drive the kings from their thrones and kingdoms...Then he will award to the pious Jews dominion over the whole earth. Thus taught the Rabbis, who rejected Christ.

Well, it didn't happen that way at the time of Christ, nor during the Christian centuries. But the Sanhedrin did not die; it waited and plotted, doing as much as it could to bore from within Christian nations, and into their institutions. By instigating heresies, by using money acquired by utterly unscrupulous manipulations and usury to stir up wars and revolutions, these Babylonian-Rabbinical plotters managed to destroy Christian governments, so that now only one such exists. Of Christendom at the time of

the Second Vatican Council, all that remained was the Catholic Church, weakened from within.

It is wrong to identify governments, even pagan governments, indiscriminately with "the beast", which is the power always working to undermine those sane and orderly societies in which the Church can thrive. Christ himself said to "render unto Caesar the things that are Caesar's". Certainly we are not to suppose that He meant to render unto the Beast the thing's that are the Beast's, that is, Satan's. I shall quote here again what I have in my Letter No. 4, that excellent passage on Antichrist from Fr. Coleridge's **"The Return of the King"**:

> "The power of the world which hinders and prevents his (Antichrist's) full manifestation, is said by the Fathers to mean the temporal government of the Roman empire. Their language sounds strange to us, but this is the case more from the words which they use than from the ideas they intend to convey. When they speak of the Roman empire, they mean, as we should put it now, the principle which in those days was embodied and represented by that Government, the principle of law and order and right and obedience, the rule of conscience and of the natural law, as represented in the fabric of human society, which cannot stand for a moment without this principle of law and order and power and justice, to hold it together and support it. Now, by this it seems to be meant that, as faith is founded on reason, and grace built on nature, so the supernatural society of the Church pre-supposes, and thus in a certain sense rests upon, the civil society. And if any power of evil can utterly subvert and undermine the latter, it will go far towards obtaining a momentary victory over the former."

We see today the destruction wrought by this power of evil during the past four centuries -- starting with the great religious revolt of the 16th century, setting up the French Revolution, and the World Wars of this century, and instigating what we call Communism, which is the Talmud in action.

The influence of the Jews shows on Protestantism, in that it did away with the Priesthood and the Sacrifice of the Altar, brought about an emphasis on the **Old Testament**, made the preacher (cantor) the center of Protestant worship, and threw out all statues, paintings, etc., imagery of any kind being hateful to the Jews. This is also the program of the Second Vatican Council and Paul VI.

What is even more indicative of Jewish influence -- that is, Rabbinical influence -- is the new Gnosticism, the so-called ecumenism of Vatican II. The writers of **"The Plot Against The Church"** have the following on Gnosticism, page 266:

> "Gnosticism in its purest forms strove to give to Christianity the widest possible meaning, by linking it with the oldest religious doctrines. The learned historical writer, Matter, assures us in connection with the Gnosis, that 'the belief in the divinity has revealed itself in the religious institutions of all nations', leads to the idea of a kind of universal religion, which contains basic materials of all. Many of these concepts we find at present in the secret doctrine of Freemasons and the theosophical societies." The theosophical or "search" thing is very much alive in the writings and 'church' of Paul VI.

I wrote some pages back that there is no hidden or exotic key to St. John's Apocalypse. But a key to this Rabbinical influence is contained in these words of Christ to the Jews:

> "The father from whom you are is the devil, and the desires of your father it is your will to do. He was a murderer from the beginning, and has not stood in the truth because there is no truth in him. When he tells a lie he speaks from his very nature, for he is a liar and the father of lies."

Any Catholic who has not before this date become aware of the religious double-talk and watering-down of Catholic doctrine since Vatican II, is certainly to be numbered with those who have not eyes to see. The very blind and deaf must be aware of a growing anti-God power in our time, which power enters into their lives in a hundred unexplained ways. The words "THEY are doing this or that" are heard daily, but with little or no

mention of who "they" are, for the evil powers always work behind the scenes. In so doing they follow their mentor, the Prince of Darkness.

The power of International Jewry is well known. According to Fr. Denis Fahey, C.S. sp., D.Ph., B.A., in his **"The Rulers of Russia,"** of the 123 members of the ruling committees of the Bolshevik revolution, one hundred were Jews. The Jew influence on Vatican II has been well attested, even in such a widely circulated magazine as the now defunct LOOK. The agitation of the Zionists and their hold on what can only be ironically called the United States government (misgovernment of the worst kind), is well known. Paul VI who wears the Ephod of the Jew high priesthood, in the Clementine Hall of the Vatican in 1969, tells the nuns to build up the earthly city. Who is this New Arian, Paul VI, who questions the divinity of Christ? "Who is Jesus? Who was Jesus?...a mysterious prophet?...a problem for exegetes?...Will faith finally succeed in giving a definite reply to that question which cannot be shrugged off: Who is Jesus?" (The Wanderer, 25 Feb. 1971.) Without the slightest doubt, the Jews have the papal chair. Such a usurpation of the Chair is most significant in a prophetic sense.

Fr. Fahey in **"The Rulers of Russia"** quotes Dr. Eberle, "distinguished editor" of the Viennese Catholic Weekly, **Schonere Zukunft**, of the Jewish influence in 1932, as follows: "Today, Catholics are almost completely silent about the question of Judaism, though Jewish influence, not only in Russia, Hungary, Poland, France, England, America and Austria, but also in Germany, has attained to a degree of power and might, altogether out of proportion to the number of Jews in the total populations of these countries. Three-fourths of the large banking concerns, three-fourths of the big exchanges, three-fourths of the principal commercial enterprises, three-fourths of the leading newspapers, of the publishing firms, of the telegraphic and advertizing agencies, of the groups controlling theatres and cinemas, are Jewish. In Austria, matters are still worse . . ."

Worse and worse: since 1932, nearly 100 percent worse in terms of Jewish influence, now monopolistic, controlling not only commercial but civic institutions, including school curriculums and key administrative posts. Most destructive of Christian culture and morals -- of thought itself -- is Jew television. So, even as far back as the 1930's, Fr. Fahey had this word for those who now wonder how the Great Vatican II Apostasy could happen: "The way is therefor prepared," wrote Fr. Fahey, "by an organization of society such that from the moment they leave the church after Mass Christians find themselves a prey to incentives to renounce their allegiance to Christ the King, Head of the Mystical Body."

The Jew Karl Marx had written that the Jews set themselves free in proportion as Christians became Jews. Yes, free to corrupt the Christian nations. Yet it must be admitted that most Christians went along without much resistance to Jew materialism. The Great Apostasy is ours.

So, back to St. John's Apocalypse. What is the Great Harlot? Fr. Kramer on page 140 of Book 2 has this: "The condemnation of Great Babylon is so important that it calls for a special treatise...A harlot is given to fornication...Fornication and adultery in prophetical language means apostasy from the true faith and from God. Hence this great harlot is a city whose apostasy from the true faith is a monstrous thing. This may point to Rome."

This might very well be; who can deny it completely today? Yet I think by the Great Harlot or the Great Babylon is meant the whole modern world, which has welcomed all those pagan vices which characterized the old Babylon. St. John had written, "And he said to me, 'The waters which thou sawest, where the harlot sitteth, are peoples and multitudes and nations and tongues'."

> "Woe, woe, the great city, wherein all who had their ships at sea were made rich out of her wealth; For in one hour she has been laid waste!"
>
> "And the sound of harpers and musicians will not be heard in thee anymore, and no craftsman of any craft will be found in thee any more; and the sound of millstone will not be heard in thee any more...because thy merchants were the great men of the earth..."

As I see it, the destructive drive for world dominion is just that --destructive. Destroy the Christian West and the prosperity that has resulted from Christian discipline and its higher morality --which the modern world has been coasting on--will no longer be. When all the world becomes a Soviet slave or hippy camp, with no western technical skill to support it, what then? Of what value then will be those multiple-figure world-bank accounts? What then of the Money Power?

I think the would-be Lords of the World have begun to fear somewhat concerning this, and that this fear is behind the Solzhenitsyn affair. When I first heard of Sol's book and noted the widespread publicity it got, and wondered about Sol's free movement from Russia, I knew something had to be wrong. A quick reading of his public speeches confirmed my suspicion that Solzhenitsyn stands within the limits of "This World" orthodoxy, and that his masters had sent him on an errand. This has been demonstrated since, notably when, after his speech before a gathering of bigwig trade-unionists, Solzhenitsyn appealed to his "fellow socialists".

What is Sol's errand? First, there is the old game of making it appear that the Soviet masters are reasonable men, seeing the error of past harshness, showing us that dialogue is, after all, possible with them. "Blame it on me," said Joe Stalin --and they did. But there exists a real problem for which this hypocrisy is not a solution -- the problem of switching over from a limited operation of controlling Russian peasants and factory slaves, to that of taking over the whole highly technical western world, whose people are not yet so pliable as starved slaves or coolies.

So they send old Sol to offer the socialistic dry carrot. "Those slave camps are on their way out. Don't give us too much trouble. Surely we can come to terms --make a kind of Swedish world socialism." That is the message we are to take from Sol. I suppose that he speaks for a faction among the Destroyers.

However that may be, the insane drive toward a permanent and official New Babylon will go on. Will it succeed? Speaking of the Beast in a passage preceding the one quoted above, St. John writes, "And there was given to it authority over every tribe and people, and tongue, and nation." But, for "an hour" --that is, a short time. This is in agreement with the natural probable course of developments as I have outlined it. It agrees too with: "For the sake of the elect, those days will be shortened."

The message, then, of the Apocalypse is one of hope and encouragement, of confidence in God in time of tribulation. "Because thou hast kept the word of my patience," that is, steadfast perseverance in trials, as Fr. Heidt interprets it, "I too will keep thee from the hour of trial, which is about to come upon the whole world to try those who dwell upon the earth."

It is mainly on the basis of present knowledge, in the light of Vatican II developments, that I presume to differ on some points with Fr. Kramer. On the whole "**The Book of Destiny**" is most interesting and instructive. It is with regard to the time and character of the Beast and Antichrist that, as I see it, Fr. Kramer goes astray. Also in telling his readers (Book 2, page 87) that, "Not only the 30,000,000 Catholics (they may be 100,000,000 by that time) would refuse adoration of the Beast, but the big majority, even of those who are not friendly to the Catholic Church, would spurn any interference with their liberty". Today we can see how many care about liberty or will do anything to change the trend toward a new economic and political enslavement.

But then Fr. Kramer adds this wise caution to the foregoing part on the Antichrist: "Still the domination of Antichrist could be initiated as stealthily as the country (the United States) was lured into the first world-war of 1917, against the wishes of the majority." Yes, indeed. That is the way I see it. Possibly even Fr. Kramer might see it this way today.

"**Lord of the World**" by Mgr. Robert Hugh Benson. A romantic novel about the last days, published first in 1907. Very imaginative and "busy" with goings and comings and much dialogue, it includes a flying machine such as this world has never seen nor will see. I read it years ago, thought it a bad piece of sentimentalism. I started to re-read it for this review, but it could not hold my attention. Some readers might enjoy this book; it

can do them no harm. Inexpensive, from The Christian Book Club of America, P. O. Box 638, Hawthorne, Calif.

"The Book of the Apocalypse" by Fr. Wm. G. Heidt, O.S.B. A booklet of 128 pages, parts of which I have quoted. Excellent on figurative language; contains explanations of various parts of the Apocalypse but fails, as I have noted, to relate to particular events. Published by the Liturgical Press (copyright from 1952), Collegeville, Minn.

"The End of the Present World" by Fr. Arminjon, 1881; my copy 1968 from Martin Research, Box 262, Oak Lawn, Ill. 60450. I decided to comment briefly on this booklet because it is said to have had much influence on St. Therese as a child. Too much significance can be attached to that fact, if it be true. Reading through this booklet, I made some notes, a few of which I reproduce here:

Page 23: Two opinions. No. 2 not compelling, that the Gospel will be thoroughly preached everywhere. It is enough, as in the case of the Jews at the time of Christ, that nations and races through their representatives who share the qualities and defects of their people, reject the Gospel, as in Africa, China, etc. The Vatican has announced an end to conversions --the Gospel has been preached. A definite sign, no guesswork. "The perpetual Sacrifice" is being taken away, a New Order of Worship having been imposed.

Even if the Gospel were in the future preached to all the living, the fact would remain that billions of men, women and children have lived and died without seeing a priest. So much for the notion that God might seem bound by His own providence to reach all men directly through His Church. "You are the salt of the earth," our Lord told His followers, indicating that their number would be limited but vital in the plan of Salvation.

Page 25: "Extend your compass... These texts are exact and official, and from their testimony it clearly follows that an era will come when all heresies and all schisms will be destroyed, and when the true religion will be unanimously known and practiced in every place where the sun shines." Nonsense. This would mean that human nature must be utterly changed, which will never happen. "Extend your compass" is an admonition, not implying success. On the contrary: "When the Son of Man returns, think you that He will find faith upon the earth?"

Page 27: "The Church will triumph --so we ought not to lose courage." Are we then to have courage only on condition of triumph? It is those who are facing defeat in this world who need courage.

Page 43: "And just as Christ had for His mother a spotless virgin, so can we conclude by analogy and induction that his declared adversary will be born of an impure union..." If this happens it will be a kind of analogy. It has nothing to do with induction; it is not a requirement. But if Antichrist be born of an impure union it might not be known at the time..as Christ's birth in Bethlehem, of a virgin, was hidden from the world.

Page 47: "He will abolish all feasts and Sunday rest" --being done.

Page 48: "He will do away with the Cross and every religious sign" --being done.

Pages 49-50: Good description of our time --"no place to hide, as formerly".

Page 67: St. Augustine --"all infidels, heretics, sectarians, depraved," etc. to join with Antichrist. This convergence, even its symbolism, is everywhere evident today, to those who "seeing, understand".

Page 70: "And it was given to him to make war with the saints, and to overcome them." This would apply most aptly to the works of a false pope, or one false to his office, a usurper of the papal chair. As shown by events, this opinion accords with the realistic, true way of interpreting the prophecies. We should not wait for outward signs and wonders.

Page 71: "Antichrist...will persecute with the same severity the Jews, the Schismatics, Heretics, Deists..." Why? This contradicts that teaching of St. Augustine quoted on page

67, that all infidels, heretics, etc. will join with Antichrist, which teaching is in accord with what Christ himself taught, that "He who is not with Me is against Me; who gathers not with Me scatters."

"All men will be adorers of God..."Not unless human nature changes, which it won't. God forces no one. Always there will be the testing, and the failing.

It would seem that but few students of prophecy look at the facts of life as they actually are --the human condition. Most are inclined to get carried away by the highly colored symbolic language of the Apocalypse. The greatest of the events foretold by the Prophets were fulfilled obscurely; example, the Incarnation in a cave at Bethlehem. Even the Resurrection was so inconspicuous that one of the Apostles doubted it until he could get direct, positive proof.

Post-Vatican II "Seers"

What about the so-called seers of our day? Nearly all women of middle age; the less said of them the better. Their endless gabbiness, banalities, general nonsense and their "get behind Paul VI" messages are self-revealing. I have at hand script from Bayside, New York, regularly featured in a publication absurdly named "Michael Fighting". Supposedly alternate recordings of speech from the Mother of God and Veronica, a middle-aged woman, I can detect no difference in the quality, cadences, bad grammar and mannerisms in the two sets of speeches. I would suggest to Veronica that it would be better not to have the Mother of God saying "Nooo!" That is definitely a Veronica-ism -- Oooh! Oooh! Oooh! In the Jan-Feb-Mar. 1975 report of a scheduled vision, we read: "Veronica sings in imitation of the angels: 'ooooo'." Well...! Just below, in the same issue appears this curious item: "I was honored by the Father in your years of twelve" -- whatever that may mean, allegedly coming from the Mother of God. And the "Ball of Redemption"...."at this moment of earth time."??

Here's a bit of late news: "The plan for the arrival of Demon 6 is in motion." And this Edgar Cayce-ism: "The numbers counted, My Child, to be saved will be in the few." Still supposed to be the Mother of God speaking, here's another:

"There is no life, as you know it, of human being, or otherwise, upon another planet." And this curiosity: "After all, My Child, at the general judgement if you are running around, let us say, in more than one body..." Think of it...! To end on a happy, happy note from Veronica herself: "Now our Lady is smiling. Oooh!" Yes, indeed. Let us all smile together, and sing like the angels sing --oooh, ooooo, ooh, oo-ah.

W. F. STROJIE LETTER No. 8

28 December 1975

MORE ON ANTICHRIST

I am writing late in December, 1975, near the end of Pope Paul's so-called Holy Year. In the 21 August, '75 issue of THE WANDERER Mary Martinez, Rome correspondent, reports as follows: "As I write Jesuit-run Vatican Radio is bringing in the English newscast as it has every day for a week with the Mary Magdalen of Jesus Christ Superstar belting out

> He's a man. He's just a man.
> I've had so many and in so many ways
> He's just one more."

Thus the "Holy Year" in Pope Paul's Vatican. The editor of THE WANDERER did not comment.

At hand also is a photo of a slinky, bearded priest (?) in mod vestment. He stands by a garbage can, into which a child (boy or girl? -- who can tell?) "offers garbage at a Sunday service". "Rev. Engle," says AP, "asked for offerings to dramatize concept of Christ the garbage collector." A queer-looking priest --so many like that now! What KIND of "Sunday service"? Why the publicity? A fitting offering for Pope Paul's fake Mass.

A letter from a nearby city informs of a church in which a "nun", skirt barely covering her buttocks, acts as server at Pope Paul's New Order of Worship. The people are invited to take home a handful of "hosts".

From Mt. Angel, Oregon this silly thing for Thanksgiving Day: "Then, as the food is put on plates, the children are asked where the various items of food come from, how they grow and how they are harvested." There's more to it including the clasping of hands, bread passed around with all present breaking off a piece -- a kind of socialist, kibbutz, seder-service indoctrination session. A fitting evolution of the Puritan anti-Christmas holiday.

I have cartons of such stuff from the quite mad parishes. Some of the saner Catholics reading the above items will say that Vatican II Renewal has failed. Not so. We must not jump to conclusions about what was meant by Vatican II Renewal. Intended was a renewal of the old Babylonian paganism of the demons, of which the current idiocy is only a stage along the way. It is foolish to expect honest Christian meanings from the mouths of the New Clergy -- or even that all of these characters were ever real Catholics. Old Slinky of the Garbage Can appears to me a phony from behind a hockshop showcase.

According to a recent report in THE WANDERER, at the American Bishop's annual meeting the loudest applause was for a nun who spoke for further declericalization and communization and for another who spoke in favor of homosexuals. Even supposing (which I do not) some exaggeration about the applause, how does it come that such creatures are invited to speak before a meeting of Bishops?

During the Vatican II Council Bishop Antonio Romero called the assembled bishops "two thousand good-for-nothings who do not believe in the Blessed Trinity or the Mother of God." At the time I thought Bishop Romero was exaggerating, but it is now self-evident that he was not. The Modernist "universal apostacy" foretold by Pope St. Pius X in 1907 is more vile and complete than anyone could have imagined then. More complete also is the spiritual blindness St. Paul foretold as a chief sign of the latter days.

ANTICHRIST: I have written on this subject in my Letters 4 and 7. I am convinced that it is theologically necessary that Antichrist be a pope. I agree with a writer in the 1907 Catholic Encyclopedia: "If the Church must suffer like Christ, and if Christ was called Beelzebub

the true Church must expect a similar reproach; thus the Papal Antichrist theory becomes an argument in favor of the Roman Church."

Antichrist, the Man of Sin, Son of Perdition, to deserve these titles must hold a unique spiritual office, one in which the greatest possible doctrinal, disciplinary and moral corruption can be accomplished. And to oppose Christ who is all Truth the essential procedure of Antichrist will not be one of force but of deception. This follows from St. Paul's prophecy of a great spiritual blindness in the time of Antichrist and the Great Apostacy. And of that time St. Paul wrote (Thessalonians 1, 5-3), "For when they shall say 'peace and security', even then sudden destruction will come upon them"... Never, surely, has the world heard PEACE shouted so loudly and often, nor so much about security as we hear today. With due respect for possible non-Catholic claimants, I scoff at the notion that anyone other than a pope could be The Antichrist.

It is only a pope false to his office or a usurper of the papal chair who can fully oppose (be against, or anti) the true Vicars of Christ and Christ the invisible Head of the Church. This Son of Perdition must be in a position to do the maximum amount of damage to faith and morals, and do so deceitfully by saying one thing and doing, permitting or encouraging the opposite. Following his mentor, Lucifer, he will appear as an angel of light. So, is Antichrist yet to come? All that remains for a successor of Paul VI to do is to topple over what Paul has undermined. From Vatican Radio:

> He's a man. He's just a man.
> I've had so many and in so many ways.
> He's just one more.

Please forgive me for again quoting this blasphemy. I repeat it because in the present great spiritual blindness and apostacy even Vatican Radio fails to arouse Catholics from their foolish blind trust in Paul VI.

In years to come scholars might wonder that there appeared no resistance at all to the Vatican II program of destruction. One reason is this: For every one of the few faithful Catholics who warned against the Great Deception from the Papal Chair, there were at least ten "conservative" or "traditionalist" publishers to warn against those few who wrote or spoke the truth about Paul VI. They were so pious, so reverent of "Our Holy Father", these pious conservatives and compromising "traditionalists." And of course old Double-Speak regularly gave them ostensibly orthodox lines to print in their lying periodicals. Lies by silence, by omission, by an attitude of reverence and rectitude as against those who tell the truth. That is how we got from the doctrinally perfect, holy Mass decreed by a saintly Pope and the greatest of Councils, to the priest who offers garbage to Christ.

ANGLICANS, CATHOLICS AGREE ORDINATION OF WOMEN WOULD NOT PREVENT REUNION (National Catholic Reporter, 14 Nov. 1975). Of course not. Notice the assumption that no other obstacles exist against such a "reunion". What is this "reunion" thing anyway? Why sould the Theosophist-Talmudic-Communist counterchurch of J.B. Montini scruple to join the muddled Anglicans in their phony priesthood, when they are in spirit already one? Why should these assorted scoundrels pay any attention to the papal decision of Pope Leo XIII which declared Anglican orders invalid? They couldn't care less. The false new Montinian rite of ordination will soon have all 'Catholic' orders invalid anyway.

THIRTEEN YEARS OF THE DESTRUCTIVE PONTIFICATE OF PAUL VI AND NOT A WORD AGAINST HIM FROM A SINGLE RESIDENT BISHOP.

From TWIN CIRCLE (Nov. 9, 1975) once a phony conservative publication, now idiotic new church: "Kathryn Kuhlman, faith healer, fundamentalist minister, evangelist -- call her what you will -- began preacing the gospel at the age of 14." On October 11 (of the "Holy Year") she met with Paul VI. She said: "When I met with the Pope there was a oneness". Yes, indeed, I'm sure there was. "And," KK is quoted, "he just stood and reached out both hands and took my hand in his and said, 'You're doing an admirable job. You not only have my blessing, but my prayers'." So far as I am concerned, KK is most welcome to Montini's prayers.

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There is no need to guess about the Great Concelebrated Apostacy. All the world's resident bishops appear to be with it. They have done away with the Mass, putting in its place a New Order of Worship. There exists a new kind of pope, an amazing spiritual blindness among Catholics, coupled with a spirit of general revolt which St. Paul predicted would mark the latter days. Yet even some who are alive to the foul works of Antichrist will not see him as such, but look for outward signs and wonders -- Gog and Magog, the prince on a white horse, Henoch and Elias in the flesh, and so on (St. Robert Bellarmine teaches the return of Henoch and Elias in the flesh is not an article of the Faith). Pope St. Pius X did not demand such signs. He said in 1903 that there was reason to fear that the Son of Perdition was already born.

A return of Henoch and Elias in the ordinary sense and evident to all as such would certainly be one of those wonders inconsistent with, certainly not necessary to, the correct spiritual interpretation of the Scriptural prophecies. Fr. Heidt, O.S.B. in his BOOK OF THE APOLCALYPSE, page 48, writes that "Even in an Apocalypse, at least an inspired one, a solid down-to earch sense of realty must prevail." And, "We must not press extrinsic details; the nature of apocalyptic is to convey basic religious ideas and not to tickle the imagination in humanistic fashion." However that may be, it is sufficient to fix the main events, what is quite certainly identifiable, such as the Great Apostacy which Pope Pius X himself predicted would be a Modernist universal apostacy.

I have kept then to the theological interpretation of Prophecy, but have mentioned the possibility that both a spiritual and physical fulfillment might occur in some instances. In my Letter No. 7 I mentioned 666 as the numerical symbol of "perfect imperfection" St. John used to identify Antichrist. A curious item is that the digit 6 after Paul VI occurs repeatedly in the record of Paul's election as Pope, and where Paul VI appears in the list of the Popes. As a pamphlet writer points out, Paul 6 was number 6 among the cardinals of the conclave, he was crowned on the sixth month of the year, June, at 6 p.m. (a remarkable departure from precedent), at the age of 66.

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"Who is a liar but he who denieth that Jesus is the Christ? This is Antichrist, who denies the Father. and the Son" (I John 11. 22). All kinds of people deny Christ, most of all the Jews, but not all can be THE Antichrist of "perfect imperfection". It is not so remarkable that men in various conditions of society deny Christ. But all fall far short of the full iniquity of a denial of Christ by one of His own, especially of the Priesthood. A total, unique denial can only come from a Pope. Here indeed would be that "perfect imperfection" St. John foresaw as definitive of Antichrist, a liar who denies Christ in a full and special way.

"Who is Jesus? Who was Jesus?...a mysterious prophet?...a problem for exegetes?...Will faith finally succeed in giving a definite reply to that question which cannot be shrugged off?" Words of Paul VI, reported in THE WANDERER, 25 Feb. 1975. More "Perfect" than a blunt denial is this snide backhanded denial of Christ by Paul VI.

A simple Catholic, I say with St. Peter and the whole Church since Peter: "Thou art Christ, the Son of the living God".

From Father Henry James Coleridge, S.J.:

> "There are now at work, in the most influential societies in the world, principles and elements which have only to be strengthened and developed, in order to bring about that state of things and that temper of human society which will, if one may say so, bring on the last day, and which, when the last day is imminent, and when all its signs have been brought about by God, WILL MAKE MEN GAZE AT THEM WITH STOLID INDIFFERENCE, AND HAVE NO CAPACITY AT ALL FOR READING THEM OR INTERPRETING THEM."

That is from THE RETURN OF THE KING (Discourses on the Latter Days), book written about one hundred years ago.

The doctrine of St. Paul which Fr. Coleridge refers to is this: The "day of the Lord" will be proceded by a revolt, and the revelation of the Man of Sin. This man will sit in the temple of God, showing himself as if he were God; he will work signs and lying wonders by the power of Satan; he will seduce those "who received not the love ot the truth, that

they might be saved." What could possibly be meant by the "temple" but the Catholic Church, more especially St. Peter's and the Vatican.

How many of even those who call themselves Catholic traditionalists want the whole truth? Not very many.

From a 1907 Catholic Encyclopedia: "...since Antichrist simulates Christ, and the Pope is an image of Christ, Antichrist must have some similiarity to the Pope." As I have already given as my opinion, those outside the Church cannot with good reason claim this horrible distinction, which can only be obtained by one in the highest spiritual office.

How can this be? It is men who elect the popes. God's grace and inspiration will not be lacking to the Cardinal Electors. But not even in an election of a pope will God interfere with man's free will, so that a majority of apostate cardinals, helped along by weak compromisers in the conclave, can choose a bad pope, one who might even intend to use the papal chair to destroy the Church. All we can be certain of is that the pope will not teach error solemnly to the whole Church --ex cathedra, that is, from the Chair of Peter.

Would a man of malicious intention thus elected be a true pope? Would his election be valid? In his Bull Cum Apostolatus Officio of Feb. 1559, Pope Paul IV decreed that "Prelates and popes who turn out to have deviated from the Catholic faith before their promotion are automatically deprived of any authority and office and their promotion is null and void and can by no means be validated." I have pointed out elsewhere that questions of internal or external heresy, material or formal, enter into this matter. However that may be, a man of vile intentions not speaking any formal heresy, but yet not intending to act as true pope, could be elected to the papal office. And there he would sit in the Papal Chair, opposed to Christ and his Church, intending to do all possible to destroy the Church. Such a man would be anti-Christ -- against Christ, that is -- in the fullest sense of the word. No other man, however vile and malicious, could be so effectively, "perfectly", against Christ.

Fr. Coleridge in his THE RETURN OF THE KING discourses (see my Letter No. 4) writes that Antichrist will be welcomed by the majority of Catholics, spiritually blinded in the latter days. I think we can go a step farther and say that Antichrist will be elected indirectly by the majority of Catholics, through their own Cardinal Bishops. We should not blame the entire apostacy on a treason of the Clergy, for a celibate Clergy insures that all our priests and bishops are sons of the laity.

But the question remains: would such a man be pope? What true Catholic could presume to put aside the teaching of Pope Paul IV concerning the invalidity of such an election? Yet here is this man we have presented to Christ, so to speak, to act as His Vicar, but who has an opposite intention. By word and deed and by consistently refusing to act Paul VI has made it clear that he had from the first no intention to govern the Church as true Pope. But, there he sits, Paul VI, the man modern Catholics have elected to rule them, our Vicar, not Christ's surely. A scholarly priest has written a book SEDE VACANTE, The Vacant Chair. I do not think so, but that Rome has become the Seat of the Antichrist.

Consulting a Catholic Encyclopedia I find that Pope Celestine V who died in 1294 was canonized as a saint. From the time of Pope St. Celestine until this date only two other Popes were so canonized -- St. Pius V and St. Pius X. It is chiefly to these two holy popes Paul VI opposes himself and his total reform: to St. Pius V on the Mass, to St. Pius X by his Modernist "reforming mania".

Concerning Prophecy, the primacy of the Scriptural-theological interpretation in a down-to-earth sense cannot be over-emphasized -- especially in this time of numerous crazy "seers". With regard to the Scriptural language Fr. Hilarin Felder, O. M. Cap. in his CHRIST AND THE CRITICS, Vol. 1, notes that the disciples of Christ were thoroughly earthly in their ideas, and he speaks of "the Oriental, who always wants to speak figuratively and can scarcely learn in any other way."

We are scarcely less earthly than the disciples of Christ were then, and for those who are unable to grasp the theological sense of the Prophecies -- and who must have an Antichrist extravaganza before they will believe -- God has provided. According to the Portland OREGONIAN, 8 Dec. 75, "Plans call for Pope Paul VI to ride an electric cart down

a ramp several blocks long to an altar in John F. Kennedy Stadium next August to celebrate Mass at the International Eucharistic Congress."

According to this AP-OREGONIAN report, the plan for the super-extravaganza at Philadelphia "calls for more than 220,000 seats to be set up on scaffolding in the parking lot between the 100,000 seat stadium and the 17,000 seat Spectrum Auditorium a quarter mile away. The ramp will be suspended above the seats."

Who could ask for more? Antichrist on the Flying Trapeze.

"The altar will be 45 feet high and large enough to support the 500 priests who will assist the Pope," continues the AP report. "Below will be a 1,000 member choir and a 200-piece orchestra...The scale of the Congress is so vast that the Spectrum, between the two stadiums, will be used as a dressing room and storage area."

Now, let us put aside the Portland OREGONIAN of December 1975 and turn again to Fr. Coleridge's THE RETURN OF THE KING, published in London, 1883...page 24: "For Antichrist will be what he is and be as successful as he is to be, mainly on account of the disposition of the generation to which he will address himself. He will be the child of the time, the man of the age, the personal expression and outcome and summary of the ruling characteristics and propensities and tastes and ideas of that generation. If we may so use the Divine words, he will come unto his own, and his own will gladly receive him."

WELCOME TO PHILADELPHIA, PAUL VI! The City of Masonic Brotherly Love welcomes you with all the "propensities and tastes and ideas" of this generation. The Occasion: End of the 200-year-old American Republic and the beginning of One-World rule by the International Money Power. It will also afford you an opportunity to degrade further, on a grand scale, the Catholic Church which you are working to destroy. Business combined with pleasure! Who could ask for more. Welcome to Philadelphia, Paul VI!

By the way, where is all the loot coming from to pay for the Philadelphia Extravaganza? Should you, Paul VI, not be weeping at such a fabulous expenditure of cash? You who have sold the Papal Tiara and wept so many crocodile tears for the poor.

But we need not believe that Paul VI is The Antichrist; it is enough that he does the works of Antichrist. As to the False Prophet, it could be Fr. Teilhard de Chardin, whose influence on priests, religious, and Catholic psuedo-intellectuals has been immense, or Pope John XXIII who falsely predicted a great Renewal. Whatever his sins, I do not believe that Pope John had other than a Christian renewal in mind. But again, it doesn't matter. As Fr. Heidt wrote, there is no need to press extrinsic details. The important thing is to keep eyes on the main action, on the long-range, broadscale developments -- for God's plan of Salvation is all of one piece.

Where Paul VI stands was made clear on that day he called the United Nations Assembly "the last hope of mankind," gave his Papal Fisherman's Ring to U Thant, and put on the Ephod of the Jewish high priesthood. His writings and speeches taken as a whole, especially his POPULORUM PROGRESSIO encyclical, show Paul as definitely pushing for that Kingdom of This World demanded by the Jews who rejected Christ. "Who is Jesus?...a mysterious prophet?...a problem for exegetes?" For Paul VI Christ is "a problem". How to handle this "problem"? What can Paul do with Christ until he can openly deliver Him to the Sanhedrin? That is the question.

ALEXANDER SOLZHENITSYN (again) --In my PROPHECY AND ST. JOHN'S APOCALYPSE I mentioned factionalism among the anti-Christ Powers of This World, and I briefly summed up the influence of a man, Alexander Solzhenitsyn, who has spoken out strongly against cruel and tyrannical practices of the Communist Powers in Russia. I was not judging the man or his intentions, really, but only the significance of his enthusiastic reception in the West, as regards the main revolutionary action. Nevertheless, as one reader suggests, I might have been guilty of detraction; therefore I shall attempt here a more exact summary as I see it, of Solzhenitsyn and his protest against the Communist slave state.

In my VATICAN II, A NEW SANHEDRIN -- Part Two I expressed my opinion that (1) as the revolutionary destroyers of Church and state become more successful, factions will appear, and (2) that perhaps the Jews have come to realize they have built a Frankenstein's

Monster in Communism. Then in PROPHECY AND ST. JOHN'S APOCALYPSE I associated Solzhenitsyn and his protest with one or other faction of the World Revolutionary Powers -- Zionist, Communist, Arab, secular humanist, or whatever combination. I didn't mean to imply that Solzhenitsyn is not sincere in his opposition to the inhuman system of Communist slavery he denounces. One thing that has been impressed on me these past ten years or so, is that most any well-meaning person, but lacking full knowledge of the truth, can be used by the master conspirators.

All, even atheists, can applaud Solzhenitsyn for what he writes and says. The picture he presents is that of a towering moral figure, a kind of saint or pope for humanists. Therein, so it seems to me, may be found the Devil's use of this apparently sincere man.

The present Great Moral Solution is focused on Solzhenitsyn and his kind. It is the Humanists who appear to stand for a reform of the great tyranny in Russia, not the Pope (Paul VI). What a Devil's caricature Montini has brought to form!

Solzhenitsyn attempts the world view, but not in the total Christian sense of "Without Me you can do nothing," "Seek first the Kingdom of Heaven," "Unless the Lord build the house"...etc. His dramatic protest overshadows these truths and gives an unjustified feeling of moral leadership to secularists of slight good will. Even the CIO-AFL leaders can feel proud, morally uplifted by Sol's speech before them, whereas we Catholics can only feel shame at "our" man in the papal chair, who is on cordial terms with the monsters Sol condemns.

My correspondent thought that by my apparently flippant "Sol" I took him to be a Jew. Not so. Of two articles by Jews on Solzhenitsyn I found one to be mostly hypocrisy, the other a hatchet job. Clincher in favor of Sol's freedom from Jew influence is that "educated goy" Senator Jackson speaks against Sol -- surely not from his own reasoning or conviction, but as one doing the expected thing for his "friends."

But doesn't Solzhenitsyn realize that the whole monstrous system of slave camps and Communist inhumanity in general is inexplicable as carried on for so many years, without a deep and lasting racial hatred and without vast resources outside Russia to explain its prolonged existence? Why not the slightest reference to well-documented Jewish mastery of the Communist slave state in his writings? But perhaps the question is not quite fair in his circumstances. In any case the explanation for the unleashing of Solzhenitsyn from Russia seems to me to lie in the fear of those who, used to ruling by fear, torture and tyranny in one general region, supported from outside, are now ready to take over the whole world. Having stirred up the spirit of revolt everywhere, these evil powers are now faced with their dupes and victims, especially the wild young Peace-shouters and agitators:

> The spirits that I have summoned
> No more can I get rid of them.

As it appears to me, in Sol and in those who are supporting him the frantic Talmudist is being opposed by more reasonable secular humanists. Nothing higher than this could he expect to find in the United States; still less in Sweden where he first made his pitch. As to the "Gualag", there has to be something not quite right to explain its great acclaim by so many everywhere. And here I will make my guess on that.

What Sol is promoting, whether he knows it or not, is what the Abbe Georges de Nantes calls the M.A.S.D.U. -- Movement for the Spiritual Animation of Universal Democracy ("Movement d'Animation Spirituelle de la Democratie Universelle"), which the Abbe de Nantes accuses Paul VI of promoting. It does not matter that Paul appears to be on the other side of Solzhenitsyn in his friendly relations with the Soviet butchers. It is Paul's main work to destroy all confidence in and respect for the Papacy. It is therefore possible for Montini and Sol to be in agreement in fostering M.A.S.D.U. That this situation is loaded with confusion is all to the good for the satanic forces. It is certain that Montini knows what he is about, but it appears to me that Sol does not know the futility of his own action for good. It is ironic that Abbe de Nantes does not appear to see Sol's MASDU effect, but speaks approvingly of him in his August "CCR" issue, without criticism.

But this spiritual animation idea is purely speculation on my part. In any case neither Solzhenitsyn nor anyone else can give a spiritual dimension to drab socialism, brutal and

stupid communism, or conceited secular humanism, any more than you or I can breathe a soul into a rat. However well-intentioned Sol may be, he is wasting his time.

I have at hand a description of Solzhenitsyn as "a mystical, agrarian Russian patriot, anti-idealogical but highly authoritarian, a disbeliever in Democracy no less than in Marxism, an apostle of spiritual freedom," etc. Maybe so, not neglecting to notice the various meanings these words convey to different people, coming from the likes of NEWSWEEK (18 March 1974), I have read Sol's 7500-word recent speech before the CIO-AFL Bigwigs and it is straight secularism in which I detect the Soviet lifelong socialistic influence, which, quite naturally, would be almost impossible to throw off in a short time. Anyway, older Americans who cared have known the nature of the communist beast right along. As to most of our young people, they say "Peace, Peace, leave us to crawl on our bellies." Such is the programming: no Solzhenitsyn can change it, not with a million "Gualags". The Revolution is in our schools, on television, in the streets, most of all in the Federal government. What a waste of time to talk to Ford or Kissinger.

"Without Me you can do nothing". Without the doctrine of Christ as defined in its individual and social morality by the Catholic Church, you can do nothing. There are many individuals who can point to what is wrong, but they all point in different directions at what they believe to be the cause and the cure. True Catholics know in what direction it is right to go, and how to get there, with the help of God.

Solzhenitsyn's message can be reduced to this: "I have been there, it is brutal and dehumanizing, avoid it." Beyond that he is not equipped to go. For some of us there arises the question of what possible use he is to any one of the factions of world conspirators? There's far more smoke than this single Russian's visit can account for on the surface. It could be that it is all for cash, but I see no point in wasting much time on it. Antichrist on the Flying Trapeze is more interesting and more significant.

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Are some readers shocked at the way I write about Paul VI? Do they say that I should at least respect his office? As I have explained elsewhere: Paul VI has shown by his own words and works his contempt for and rejection of the true Papal Office -- by saying such things as "not to expect direct interventions" from him, by adamantly refusing to govern as true Pope, permitting and encouraging every kind of abuse, heresy and sacrilege, and by giving away the symbols of Papal Authority. It is because I respect and reverence the Papacy, the true Popes, that I speak honestly about J.B. Montini. I don't see that Paul VI has any claim to my respect or silence while he goes about destroying the Church. How does he differ from "Satan and the other evil spirits, who roam the world seeking the ruin of souls"? -- as was said in the prayers after Mass until the time of John XXIII and Paul VI.

In my next paper I intend to write again on prophecy, including the Fatima message. In answer to inquiries, I have Dupont's CATHOLIC PROPHECY. Of all the books I have read on the subject I can only recommend Fr. Heidt's BOOK OF THE APOCALYPSE and THE RETURN OF THE KING by Fr. Coleridge, both of which I have quoted from. The latter is now doubtless out of print, about impossible to obtain. I doubt if any of the current popular books purporting to interpret Scriptural prophecies, especially St. John's Apocalypse, keep to that down-to-earth sense of reality which Fr. Heidt writes of as essential, and which I considered essential before reading him.

Of most value are the prophecies of St. Paul concerning the Great Apostacy and general spiritual blindness of the latter days. The safest approach is from these two Scripturally-guaranteed-to-be-accurate prophecies; then either fit in the others -- "extrinsic details" -- or leave them aside for the time. It is chiefly the main events that should concern us.

My reason for writing on prophecy at this time? Mainly to debunk the crazy "seers", cacophonous frauds who are obscuring the Scriptural predictions and making all prophecy into cheap exhibitionism, done to obscure the betrayal from the papal chair. I would suppose that these exhibitions were at first motivated by a desire for an audience, a temptation of the Devil suited to his wider purpose of general deception. Such are the times.

W. F. STROJIE LETTER No. 9 28 January 1976

FALSE POPE AND ANTICHRIST

In several papers I have written of Paul VI as "a false pope or one false to his office". It has seemed to me better not to become entangled in an invalidity-of-election argument, for two main reasons: (1) because the invalidity of Paul's election, even if it could be sustained, makes no essential difference, his works being what they are in any event; (2) I see no good reason to exhaust myself on a legal point, however significant it might be to those whose direct responsibility it is, the Cardinal Electors. It is enough for most Catholics that Paul VI speaks and acts contrary to the true popes and Catholic Tradition.

Yet the matter is interesting and a clarification of Paul's position as pope might be helpful to some people. So, having written scattered bits and pieces on the subject, I have decided to sum up my ideas in a short, fairly concise statement.

As I have repeated tiresomely, Paul VI has gone against the true popes and Catholic Tradition with his program of total change. Any Catholic who is not concerned about this has lost the Faith or has closed his eyes tightly; in either case such persons are impervious to argument. This is according to St. Paul's prediction of a great apostacy and spiritual blindness to come upon Catholics toward the end of time. For those who are disturbed by the Vatican II changes but who are not yet convinced of Pope Paul's destructive intent, I have available a one-sheet summary of Paul's words and works as pope, contrary to Catholic teaching and practice, plus other more detailed papers on his New Order of Worship. Available also is a paper of mine in which I quote Pope St. Pius X against the present "reforming mania" –words of Pius X-- of Paul VI. In my last paper, Letter No. 8, I quoted the blasphemous verse from Jesus Christ Superstar broadcast last summer by Vatican radio: "He's a man. He's just a man. I've had so many and in so many ways. He's just one more." That from the Vatican during Pope Paul's so-called Holy Year. It is enough in itself to reveal what kind of man sits in St. Peter's Chair.

I have on hand from a dozen different sources statements that Paul VI is not responsible for such things, he being a prisoner, drugged or in some other way controlled. These notions are too absurd for comment – although I have answered them in other papers of mine. There can be no mistake about the identity or purpose of the man who as Archbishop of Milan proposed in a Pastoral Letter the total revision of the Catholic Liturgy he later signed as Pope Paul VI, and then imposed surreptiously on the Church. The same goes for Montini's Modernism in general and his Communist sympathies.

I write mainly for readers who agree with me generally, that in Paul VI we have a man who has departed radically from Catholic Tradition, especially Liturgical Tradition, which constitutes schism, and who has from the beginning of his pontificate refused to govern as true pope. I think most readers will agree that Paul's persistence --thirteen years now-- in going counter to Tradition and refusing to govern shows plainly his intention to destroy the Catholic Faith and practice and put in its place a new thing –a "New Order", or "a new economy of the gospel", as Paul VI spoke of it on June 29th, 1970 from the Vatican Palace. Could such a man be a validly elected pope? A pope in any sense? What is he? Or, as a French priest put it publicly to Paul VI: "Who are you?"

Of those Cardinals who took part in the Conclave which elected Montini, two have spoken out publicly against Paul VI. They were Bacci and Ottaviani who in a critical analysis of Pope Paul's changes in the Mass, called the new form of worship "a radical departure from Catholic orthodoxy." From the other Cardinals we have heard nothing.

We have a certain kind of man in the papal chair, one engaged in compromising with the world in a great "ecumenical" leveling of the Catholic religion. This leveling, or degrading, goes beyond a coming-to-terms with those sects which might still be regarded as basically Christian. It takes in or is being taken over by the Rabbinical religion of those who rejected Christ and still reject Him. I have before me a photo of the Bishop of Brooklyn preaching in a synagogue; Bishop Fulton Sheen is notorious for his appearances

there, as are others of the bishops. Paul VI has been several times photographed wearing the religious symbol of the Jewish high priesthood, the Ephod.

The evidence is overwhelming that Paul VI has opposed his total reform to Catholic Tradition, to the teachings of his predecessors, the true Popes. What to make of it? One opinion supported by careful arguments is that Montini's election was invalid and there exists an interregnum, a period when we have no pope. But an interregnum or "vacant Chair" situation is a negative thing, whereas the man presently called Pope is most active in turning everything upside down. We have a man who visibly fills the Office, who moreover is generally accepted as Pope, who appoints to offices and changes laws.

Of course it is elementary catechism that we must refuse to comply with commands based on false teachings, or on false authority. And the First Vatican Council --a true doctrinal Council-- rejected as false the notion that popes are infallible in all their official words and acts. History had long ago demonstrated otherwise.

Paul VI cannot be justly compared with any other pope. He has not been simply negligent about suppressing a single heresy, as was Honorius I who was condemned by a later Pope and Council. It is not merely a matter of signing a document he ought not to have signed, as did Liberius under pressure. Paul's program has been one of total change of all the sacramental forms, of discipline, of the Liturgy, in short, of everything Catholic. The notion that a pope might smilingly encourage every heretic, quack faith healer, pentecostalists, assorted terrorists and communist butchers, and suppress Catholic doctrine in the Liturgy so as to make it acceptable to non-Catholics --that notion, even up to the beginning of Vatican II, would have been called by Catholics everywhere utterly crazy.

Paul VI has rejected by words and deeds the true papal authority, without, however, removing himself from the place and apparent function of Pope. On the contrary his self-exposure to the public as pope has been in excess of that of all the popes of the past. Recently he took it into his head to perform a rash of canonizations of saints, hopefully a safe way to appear to act infallibly -- and probably to act infallibly according to certain teachings on the Papal Authority which I shall mention further along. It was no small bonus to Montini that he was able to distort and degrade the idea of sainthood in the process -- partly by putting his own dirty hands on the matter.

Again I shall risk being tiresome to regular readers, this time by quoting from the Papal Bull of Pope Paul IV, which might seem to contradict any possibility of Paul VI acting infallibly at any time. Then I shall leave this teaching of Paul IV for awhile and go on to what appears to me the state of the Papacy under Paul VI, or Pope Montini, as a scholarly priest calls him in his book SEDE VACANTE. The teaching of Paul IV is this: "Prelates and popes who turn out to have deviated from the Catholic Faith before their promotion are automatically deprived of any authority and office and their promotion is null and void and can by no means be validated." The pre-election heresies of Montini have been amply documented by other writers.

We have then elected to the papal office a man with the intention to gradually overthrow Catholic traditional teachings and practice. Will this man be a true pope, the Vicar of Christ, as we believe a true pope to be? Common sense which we cannot put aside without betraying that truth and sanity upon which our faith reposes, answers No. It is utter nonsense to suppose that Christ the invisible head of the Church will take this enemy as His Vicar. It is equally a matter of ordinary theological reasoning to expect that Christ will not miraculously put aside --perhaps by taking immediately from this life-- the man our Cardinals have chosen as Supreme Pastor. It is true that such a man will lead millions astray, but unless immanent apostacy had not already set in at the time of Montini's election, we would not have had the presumption to present such a man to Christ to be His vicar. Nor are the millions of the Catholic clergy and laity without guilt in the matter. St. Paul in writing of the later days and the working of Satan, does not blame it all on Satan, but speaks of those "who received not the love of the truth that they might be saved".

As St. Paul teaches, "because men have not loved the truth, they shall be allowed to believe lies". And God in His refusal to interfere with our free will can permit men to elect a liar and hyprocrite to the papal chair --one who says one thing and practices, encourages or at least permits the opposite, as Paul did with his showpiece Humanae Vitae, and with a

dozen or more items in connection with the Liturgy. Call him Pope if you will, as I do myself at times. But a true Pope he is not.

How then could Paul VI "probably", as I have said, validly canonize saints? First, the process on these persons had been, I'm sure, nearly completed before Paul's time, and they were known to be holy persons ordinarily presumed to be saints in heaven anyway. However that may be, it is accepted Catholic doctrine that a pope can sustain, for the good of the Church, the jurisdiction of a heretic bishop --that is, a bishop who has de facto cut himself off from the Church by his heresy, but is not yet formally removed from his charge. And by the same kind of reasoning great theologians on the Papal Authority, including St. Robert Bellarmine, Doctor of the Church, say that Christ as the invisible head of the Church can sustain the jurisdiction of a heretic pope not formally deposed.

Let us take as analogy, say, the Chief of Staff of a great army. Suppose this Chief of Staff to be a traitor whose whole soul is filled with hatred for the nation whose army he serves in, and whose overall intention is the betrayal and ruin of the army and nation. In the ordered routine of army life such a man would of course hide his destructive intentions. More than this: many of his acts will be valid and authentic, not because of his general intention but because sustained by the higher authority of the General he serves under. This is all that is required in most cases --that the chief of Staff acts in accordance with the immediate requirements of his office. Such a man would of course be immediately rejected, court marshalled and shot, should the General become aware of his treasonous purpose. Christ our Lord knows of course the treason of Montini, but in accordance with His own provisions for allowing men to elect the popes, desists from removing him from the scene.

"Who is Christ? Some kind of prophet or other?", inquires Pope Montini. Was this in an unguarded moment, or to spread the seeds of doubt? --as Pope Pius X wrote is the practice of the Modernists. It could hardly be called one of those double-speak signals to his friends that Montini practices on occasion.

There has been talk of deposing Montini. But referring again to the Doctors of the Church on the Papal Authority, they generally agree that a heretic pope cannot be deposed until his heresy becomes notorious, and is formally declared so by competent authority, even though by his heresy he is de facto out of the church. But those who have studied this question apparently did not take into account a time when nearly all the clergy would be apostates --even though a great apostacy had been foretold in Holy Scripture.

We are in a situation in which the Pope should be declared a heretic by competent authority. But this will not be done because a majority of that Authority, the College of the Cardinals, are themselves heretics; many of them helped to vote Montini in, others owe their promotion to him. To those exceptions still living I would suggest that it is their grave obligation to do what they can to remedy the matter, if only by warning the faithful against the man they elected to the papal office. For faithful Catholics that would be sufficient for the time. (I have suggested elsewhere how to elect a Catholic Pope.) The Bishops of course have the same obligation to speak out, as indeed do we all who were baptized and confirmed and are able to do so effectively. We Catholics are not supposed to be just zombies, zigging this way and that to the tune of spiritual guides who themselves are lost or crazy.

ANTICHRIST: I have pointed out that we have not simply a vacant Chair, an interregnum, but a very active and pernicious Presence in the Chair. It is a Presence opposed to Christ, that is, anti-Christ. Here I would present a few ideas, already somewhat elaborated in my Letters 4, 7 and 8, on The Antichrist.

Although speaking of many antichrists already present in his time, St. John the Apostle foresaw a time when opposition to Christ would reach its "perfect imperfection" in one man. St. Paul speaks of this man as the Man of Sin, or Son of Perdition, to arrive in our midst in the latter days. Many true scholars and a far greater number of crackpots have attempted to identify The Antichrist by pinning the title on notorious political and other persecutors and tyrants. Non-Catholic commentators have seen The Antichrist even in saintly popes. St. John, as is well known, identified The Antichrist with the digit 666, the numerical symbol of "perfect imperfection", well known to Biblical and other scholars of semitic and oriental languages. The digit 7 is of course the number of perfection -- the Seven Days of Creation, the Seven Sacraments, and so on; 6 signifying imperfection. Note

well that this term "perfect imperfection" is precise and implies a totality, many requirements all of which must be present for fulfillment.

Notice too that to have a definite, useful meaning, one that could be understood in any age, the description or symbolic identification of The Antichrist MUST be precise, because of the multitude of powerfully evil men that might fall, in the long course of history, under a non-precise identifier. And so it has been that attempts to fix the Antichrist title on some of the great tyrants, wholesale murderers, or on others outstanding for their personal or official vices, were bound to fail -- for such men differ only in degrees of malice which, in any case, cannot be accurately judged by other men.

The "perfect imperfection" St. John foresaw in one man had to be unique -- it could not be possible to all men, not even the most powerful of tyrants and libertines. It had to be unique in the sense of incarnating in one man the maximum possible evil, only possible in the highest sphere. To be "perfect", total and affecting the whole world this "perfect imperfection" pre-supposes a man in the highest spiritual office. To put the matter plainly to the reader's Catholic common sense: Can you imagine any man, in any office, who could equal the spiritual and moral influence for evil possible to a pope of destructive intent, having behind him the evil powers of this world? To put it another way: Could all the powers of this world together --if they could act together, which they can't --possibly do all the evil a single pope could do, given an immanent apostacy the seeds of which have long been sown?

And this "perfect imperfection" must also be essentially one of deceit, not of force as would be the necessary main-strength of a secular evil power. Not of course that force may not be used at all, but the undermining of all resistance requires this corrupting influence on the Catholic body, as our ancient enemies in their secret lodges have truly written.

"Give us just the little finger of the Pope...", as they put it in their Alta Vendita Permanent Instruction, quoted by Msgr. Dillon and others, and quite well known in Europe to be the necessary prelude to their total takeover of what we once called Christendom; of late, simply "the West".

To perfectly incarnate evil this Man of Sin must be in perfect accord with Satan's own essential evil, which is primarily that of deceit --"a liar and murderer from the beginning", who when lying "speaks from his very nature". Yes, and there is the force --murder--which is well known to have played its part in all the conspiracies and revolutions designed to dethrone Christ on this earth. But as our Lord has told us, "Fear not him who can kill the body, but him who can kill the soul." It is of course not necessary that the top men engage directly in these physical murders --Satan himself does not do so. On the contrary he shows himself as an angel of light and proposes "reasonable" reforms, a better world for all.

One additional, indispensible requirement remains to fulfill that "perfect imperfection" of The Antichrist:-the evil of a total official denial of Christ by one elected to act as Christ's own representative on earth --here is the ultimate in treason, in itself the most evil act a man can perform. The denial of Christ by any other man, or in any other way, falls far short of that "perfection" in evil St. John foresaw in him whom he identified by the symbol 666, The Antichrist. Such an act of treason is personal and official, possible only to one elected to be Christ's own Vicar, but who does the work of Satan instead. No pope in history has ever remotely approached this Great Betrayal.

There has never been anything like the total revolution of Vatican II and J.B. Montini. Even our enemies --those secret expert liars and corrupters of Europe who know the score--admit that the most immoral of the Popes defended the Faith. Nor did the Antipopes ever tamper with doctrine or practice. As to those weak popes already mentioned, they were far from intending, much less attempting, general destruction.

Just as we could not fix a charge of perfection in base evil on one or another of the great tyrants or persecutors, partly because these could not be distinguished by DEGREES of guilt, so likewise would it be in the case of two popes destructive of the Church. Therefor St. John's prophecy of The Antichrist --singular--is fulfilled in J. B. Montini.

It might be argued that John XXIII had a part in the current destruction. But I don't think

many will argue seriously that John was much of an agent on his own. It was Montini all the way. It is he who has actually performed the dirty work.

I have pointed out elsewhere that John XXIII with his promise of a great Renewal was in fact a major false prophet. Differing greatly from John, Paul VI is an intense activist, a manipulator and promoter rather than a prophet. He doesn't prophesy but keeps things moving --makes them happen.

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Recently my attention was attracted in a shop to a book entitled "How To Recognize The Antichrist". Opened at random it gave information that everyone would be able to recognize Antichrist by his two little horns and funny eyes, and that the Bible is very definite about this, then followed several Scriptural quotations. This book can be bought for $2.45, between nice red covers. Ridiculous? Of course. But where are Catholics to draw the line in straying from the basically spiritual meanings of the Scriptural prophecies?

Objecting to my opinion that The Antichrist is presently with us, one says that the lame prince on the white horse is not yet in sight. Yet others are looking for Enoch and Elias as the Two Witnesses, interpreted by Fr. Heidt O.S.B. as figures of the Confessor and the Martyr. Another looks for Armagedon which, correctly interpreted as the last great spiritual combat, escapes his eyes. Much has been made of the fact of scattered localities and various times of many private prophecies which are in agreement with each other. But what we ought to look for is agreement of prophecies with actual events.

It is quite natural that the highly colorful figurative language of the Apocalypse would serve as a rich mine of ideas for local 'prophets' in many places and times. Thus "he that sits upon the white horse," a figure of Christ, becomes the lame prince in a battle to come in Westphalia; the darkening of the sun and moon a three days darkness, etc. There may well be a last physical combat, a physical Armagedon, and possibly three days of darkness from atomic fall-out. But that is not the primary sense of the Scriptural prophecies. Surely those who persist in demanding physical signs and wonders, like the Jews of old, will be numbered among those victims of the great spiritual blindness St. Paul foretold. Pope St. Pius X, who in 1903 thought that the Son of Perdition had already arrived on earth, did not demand such signs. J. B. Montini was six years old at the time.

It is possible that certain predictions will be fulfilled in both a spiritual and literal sense, as suggested in the foregoing paragraph.

In my Letter No. 8 I mentioned the clutter of sixes in connection with Montini's election and crowning as pope. And it might be significant that the prophet and forerunner of Christ was named John, as was false prophet John XXIII who preceded Antichrist Montini. We might also visualize the following analogy:

St. John Baptist once sent his disciples to Christ, to ask the question: Art thou he that is to come, or should we look for another? There is no doubt but that John knew the answer, and that the trip was for the benefit of John's disciples. Christ answered them: "Go tell John that the blind are made to see, the deaf hear, the lame walk, lepers are cleansed and the poor have the gospel preached to them."

Suppose we put this same question to Montini, as coming from one of his party who is not sure of him. Montini could well reply: "Let it be known to you that the bishops are found preaching in the synagogues, the Religious houses are fast becoming empty, nearly all the priests and bishops perform my New Order of Worship, often joined in by the sectarian non-priests. Catholic schools are closing at the rate of several a day, and doctrinal chaos prevails in those that are yet open. I gathered five hundred priests into a mad pentecostal performance here in St. Peter's last May, and have as many more lined up for a thing in Philadelphia this coming August, where I shall again put on my Pope-Ridiculous act. I bowed and scraped before the United Nations Assembly, I gave away the hated Tiara; also the Ring, symbols of the papal authority. Most importantly for our cause, the poor have the corrupted gospel preached to them. Go tell him who sent you."

So, to those who ask me now, Should we look for another? I say No. Quite certainly not. But do not take my word for this --for it is Christ Himself who tells us: "He who is not with Me is against Me." He who is not with Christ is opposed to Christ, that is, is anti-Christ.

To be actively opposed to Christ from the papal chair is to be anti-Christ in the fullest sense of the word.

St. John in speaking of many antichrists in his time, was speaking with theological precision based on Christ's own words. We may be sure he employed the same theological exactness when he wrote of the one he called "The Antichrist". With admirable poetic brevity, yet scientific exactitude, St. John hides his meaning from the eyes of the spiritually blind.

As I see it, there is comfort in this evidence that Montini is The Antichrist, which is why I have pursued the subject thus far. I think what is hardest to bear for most people is to be left in the dark, with the feeling that things are bound to get worse. While avoiding to raise false hopes, and whatever else may happen, I see J. B. Montini as the worst possible in the papal chair. Better in any case to know even the worst than the anguish of confusion. Better yet, reflect that the worst –the Fall–happened long ago and has been remedied.

P.S.: It has been objected that I have put too much emphasis on Montini's part in the Apostacy. I don't think that as Catholics we can over-emphasize the power for good or evil that resides in the man who sits in the Papal Chair – our greatest enemies have acknowledged this. And regardless of the powerful directing forces with or behind the man in the Chair, it is the Papal Office which carries the main potential, not the natural man, not the directing forces. Thus can be discounted the notion that Antichrist must be a mature and powerful young man, of about 33 years of age, as some think. It is mainly required that Antichrist be mature in evil ways, especially in the art of deceit, which, of all the arts, commonly reaches "perfection" only in those of advanced age.

There's no end of outward signs and wonders, including thousands forecast as private prophecies but with no end of publicity that tend to confuse. It is one way the devil employes to divert attention from the main action, which is not basically economic, political or social, but religious. It is surely not according to the strategy of the Prince of This World to reveal himself and his works by outward signs and wonders. That would be stupid; whereas it is known that satan retains that great power of intellect he received from Almighty God.

Again I remind readers that the language of Apocalypse is figurative and the numbers symbolic. This includes the often mentioned 3½ years or ½ of 7; 1260 days, roughly 3½ years, 42 months, etc. an hour a short time, 1000 years a total length of time, 144,000 a great multitude, and so on. On the other hand St. Paul speaks plainly of a great apostacy and spiritual blindness. Those of us who have tried to call the attention of many to self-evident facts of present apostacy, only to be met with stubborn refusal to see in most cases, will not be in doubt about the spiritual blindness St. Paul foretold. Better to hold to this kind of certain knowledge than to look for signs and wonders.

W.F. STROJIE LETTER No. 10 6 March 1976

THE GREAT APOSTACY

In several papers I have expressed my hope for action from a remaining few orthodox Cardinals and other Bishops, reasoning that the Scriptural great apostacy does not mean a total apostacy of the Bishops. But we have yet to hear from even these few orthodox Bishops. Perhaps they have retired. Retired from what? Who retired them? Our Lord Jesus Christ? Not really, I'm sure.

So, while Jesus Christ Superstar blasts out from Vatican City, and communion hosts are flung by the fistful into the crowd at St. Peter's, Rome, and a U.S. priest offers garbage to Christ and another wears a rhinestone dog collar as he performs his nightly dance on stages in and around Pittsburgh – and while pope Montini hollers "Hallelujah" at the pentecostal insanity in St. Peter's and invites Soviet 'priests' to do their thing on the tomb of the Apostles, and while hundreds of other deeds of sacrilege are done without any sign of disapproval from Paul 6, not a word is heard about all this from the orthodox Bishops I had in mind. Where are they? Do they exist?

Does the Bishop of Pittsburgh know about his rhinestone collar fifty-year old clerical imbecile? I'm sure he does. But then not for a moment did I suspect **him** of harboring sanity or Catholicism in his diocese -- not from what I hear of the pentecostal doings in St. Paul's Cathedral and Duquesne University there. Incidentally, is it proper to call these idiot factories universities anymore?

Here is a bit of advice for our "charismatic" friends: "Let it suffice to state that, as Christ is the head of the Church, so is the Holy Ghost her soul. What the soul is in our body, that is the Holy Ghost in Christ's body, the Church. This being so, no further and fuller manifestation and revelation of the Divine Spirit may be imagined or expected; for that which now takes place in the Church is the most perfect possible, and will last until that day when the Church herself, having passed through her militant career, shall be taken up into the joy of the saints triumphing in heaven."

Pope Leo XIII in Divinum Illud, 4 May 1897

Except for a very small number of militant Catholics yet remaining, the Church has apparently passed in our time through her militant career.

Do the few orthodox Bishops -- if they exist -- think that Christ our Lord gave them His Truth and the fullness of the Priesthood for themselves alone? "Feed My sheep", they are commanded; presumably they promised to obey. These Bishops if they take part in the National Synods of the Bishops Apostate are surely guilty with the apostates.

An Archbishop faithful to Tradition has opened a seminary at Econe, Switzerland. But what is needed is that a few Bishops get together and denounce the crooked man in the papal chair, and then elect a Catholic pope. As it is now, if the Archbishop dies tonight, so dies his seminary.

With regard to my realistic treatment of Paul 6, I hear of St. Paul before the Sanhedrin, of his respect shown for the High Priest of the Jews. But unlike pope Montini the High Priest had not shown his contempt for and rejection of his Office. Quite certainly he would have insisted on his office vehemently. According to his lights the High Priest acted as High Priest. He had not, we may be sure, given away publicly the symbols of his authority, as did pope Montini. But perhaps we are being told we must respect Montini for the same reason St. Paul respected the High Priest of the Sanhedrin – because Montini too wears the religious symbol of the Jew high priesthood, the Ephod.

But I'm not being serious about that, at least not in applying it to those who oppose the destructive works of J. B. Montini. Those who have written in this way are searching for truth concerning the proper attitude to take toward Paul VI. I would only caution against looking for exact Scriptural analogies, which can seldom be found. This is especially true in the matter of prophecies, with regard to exterior resemblances

presumed to be necessary between Christ and the Antichrist. I would also caution against mixing up doctrine and mere conjecture.

I myself have been cautioned about fixing the Antichrist title on any individual -- according to "a Bull (still in effect) which states that those who name a certain person as the Antichrist are thereby excommunicated." That would be a Decree of the Fifth Lateran Council, drawn up under Pope Leo X, which reads as follows: "We command all those who exercise the function of preaching or will do so in the future, not to presume, either in their sermons or in their affirmations, to fix a date for future evils, whether for the coming of Antichrist or for the Day of Judgement. . ." This is a serious matter, for which reason I am taking the trouble to deal with it, supposing as I do that quite a few people might be scandalized or misled by what I have thus far written on The Antichrist in several papers.

First may be noticed what I have mentioned more than once, that Pope St. Pius X in his time said he had reason to fear that the Son of Perdition (Antichrist) had already arrived on earth. Pius X later warned against a universal apostacy and a "reforming mania" to accompany it, predictions which have been verified since Vatican II. This is also in accord with St. Paul's prediction of a revolt or great apostacy and the coming of the Man of Sin (Antichrist). Secondly, what Pope Leo X prohibited was the fixing of a date for future evils, whereas, following and affirming the predictions of Pope St. Pius X, I speak only of the present. And, of course, how will St. Paul's Man of Sin be revealed if none may speak of him when all the signs are present? That is, unless we accept crazy notions of an Antichrist as something spectacular, which does not fit St. Paul's prophecy of a spiritual blindness and general welcome for the Antichrist.

Pope Leo X was simply repeating the caution of St. Paul in this matter: "We beseech you, brethren, touching the coming of our Lord Jesus Christ and our being gathered together unto Him, that you not be readily shaken out of your right mind nor kept in alarm..." I am not trying to shake anybody out of his right mind. My main purpose in all this has been to encourage a right mind with regard to the thousands of 'private' prophecies which are confusing the truth of prophets like St. Paul and St. Pius X.

So, I remain close to authority and sanity, especially that truth and sanity expressed by St. Pius X, as I have since I began writing for general distribution.

Why do those who concern themselves much with prophecies pass over the works of Pope Pius X whose analysis and predictions can now be seen as having been frightfully accurate? A well digger in Bavaria, Sister X back in 17th Century France, apocalyptic fantasy writers, are sought out and given respectful attention while a learned and holy pope, with vast resources of knowledge available to him, is ignored by all but a few faithful Catholics.

Incidentally, has anyone thought about Popes Pius IX and Pius X as possibly the Two Witnesses of St. John's Apocalypse? It was Pius IX who by his Syllabus of Errors first squarely opposed the great modern heresy of man's self-sufficiency. Pope Pius X followed him in this, giving to the world his masterful analysis of the same errors in the encyclical Pascendi. Here are two major witnesses, of the highest authority, to Catholic Truth, against the error, the perennial heresy, of the modern Revolution. Let us hear from one of our enemies on this. From Fr. Fahey's "The Mystical Body of Christ in the Modern World", page 116: "The well-known French Freemason, Ferdinand Buisson, once declared: 'A school cannot remain neutral between the Syllabus and the Declaration of the Rights of Man'."

We hear very little about the Syllabus in our time. It cannot be doubted that the Vatican II so-called progressives dumped the Syllabus with unholy haste. It is quite apparent that it and Pascendi, along with "Lamentabili" of Pius X (also called a Syllabus), contain that great witness against the modern heresy. Readings from the past show what a furore the Syllabus created more than fifty years ago, of which the above quotation is only a sample.

Yes, I know: the Apocalyptic Witnesses are to be killed and seen lying in the streets of Jerusalem. Again I remind readers that St. John's Apocalypse was written

metaphorically. The Two Witnesses were certainly killed as witnesses by Vatican II, and their witness lies buried in the New Jerusalem. Please, I am not presenting these things as doctrine. I would suppose that no Catholic would accuse me of such an intention. I am simply trying to illustrate a truth, that St. John's Apocalypse depicts a spiritual combat. Surely to miss this is to be numbered among those St. Paul spoke of as spiritually blind. The influence of sectarian Bible literalists among Catholics shows quite plainly in this matter. It should be gotten rid of. St. Jerome, translator of the Bible from the Hebrew, our Latin Vulgate, wrote that St. John's Apocalypse contains as many mysteries as words. Much of this mystery could only become unveiled with the passage of time. This is the teaching of Revelation, the truth of which, as I firmly believe, has been made manifest since the beginning of Vatican II.

"After Antichrist has been victorious over the two prophets, he will be so imbued with pride that nothing shall impede his actions (Thess. 2:4; Apoc. 13:6; Dan II:36)", appears in a recent objection to my Antichrist thesis. I'm not sure how one could lump these three sources together, and I shall not trouble to look it up. All I mean to say here is, that again the quotation fits the situation so remarkably well, with Montini victorious for the moment over the two prophets, Pius IX and Pius X. The writer then goes on to quote again, and the thought amuses me: "The vengeance of God finally overtakes Antichrist as he attempts to mimic Christ by 'ascending into the air' (Dan II:36)". Immediately I thought of Paul 6 riding his electric cart over the heads of countless thousands to a 45-foot high altar at Philadelphia next summer. I have had a kind of premonition about Philadelphia.

Continuing the general trend of my remarks, I turn to ESCHATOLOGY or "The Catholic Doctrine of the Last Things, A Dogmatic Treatise" by Msgr. Joseph Pohle, Ph.D., D.D., published by B. Herder Book Co., 1918, page 109: "THE GREAT APOSTASY AND ANTICHRIST. -- The 'great apostasy', i.e. a tremendous defection among the faithful, is described partly as the cause and partly as an effect of the appearance of Antichrist. Both events are to be reckoned among the signs that are to precede the Last Judgement, because it is certain that either before or after the conversion of nations and of the Jewish race there will be a great revolt, led by Antichrist, which will reduce the number of the faithful."

It is impossible not to be aware of a tremendous defection among the faithful since Vatican II, partly as a result of the weakening of the faith by that modernism Pope Pius X warned against, making a great leap 'forward' over the whole world since the man Montini was seated in the papal chair. That some traditionalist Catholics who speak of a present remnant are still waiting for a further Antichrist revolt is difficult to understand. Such people have apparently put aside the Scriptural logic, if not the plain meaning of words.

Add to the above facts that pope Montini gave away the symbols of papal authority, the Tiara and Ring, that he wears the Ephod of the Jewish high priesthood, and that he abjectly, before the United Nations Assembly, declared that atheistic body "the last hope of mankind". I should think this would be sufficient for even the searchers after signs and wonders. Certainly one cannot imagine such conduct on the part of pre-Vatican II popes. Here is something most amazing in the history of the Papacy. This "something" goes completely counter to what was explicitly condemned by Popes Pius IX and Pius X, and as a matter of course implicitly condemned by all the teachings of the true popes. So, what does it portend? This is the question I have been raising, the answer to which ought to be of the greatest concern to Catholics, especially as it pertains to the Papacy.

At this time the majority of Catholics, and especially the Clergy and women Religious, have become half-mad and are likely to become even more so this year, 1976. With regard to the years following 1976, what about the Brave New World of the political Liberals, Socialists, Communists, under the worldwide Israelite rule as promised by the rabbis? How does all this fit in with the peace and prosperity promised by certain promoters of the Fatima Promise? It is apparent that all these promoters give out that note of Chiliasm, or Millenarianism I mentioned in my Letter #7. Here is what Msgr. Pohle has on that:

> "CHILIASM IN ITS TWO FORMS. -- There are two forms of Chiliasm or Millenarianism. The exaggerated form is heretical, while the more moderate form is simply erroneous.

> The heretical form of Chiliasm may be traced partly to the Jewish expectation of a temporal Messias and partly to the apocryphal writings of the Old Testament, which abound in fables. The Chiliasts of this school conceived the millenium as a period of unbridled sensual indulgence. This error in a somewhat more repectable form, still persists. . .Moderate Chiliasm had a number of adherents among Patristic writers, notably Papais, Justin Martyr, Irenaeus . . .A third, still more moderate group of Millenarianists, which is not yet extinct, contents itself with asserting that an era of universal peace and tranquility will precede the second coming of Christ, to be suddenly interrupted by the great apostasy and the forerunners of Antichrist.
>
> "Despite appearances to the contrary, Chiliasm has no foundation in Tradition. . .St. Justin Martyr and St. Irenaeus, the only two remaining witnesses who are absolutely trustworthy, did not inculcate Chiliasm as an article of the Faith, but merely proposed it as a personal opinion."

My comment: Universal apostacy is not a sudden thing. The "universal apostacy" we are now in, and which was forewarned against by Pope St. Pius X sixty-nine years ago, can be traced back through at least a hundred years. Long before there occurred the break-up of Christendom in the 16th Century. So, will the universal modernist apostacy be followed by a millenium of peace and fervent spirituality, to be interrupted by another great apostacy? The thing makes no sense at all, either psychologically or theologically, much less does it do so in view of the Scriptural prediction of one great apostacy.

So, what does Plinio Correa of TFP have in mind where, page 67 of his "Revolution and Counter Revolution", he tells his readers that "the Order born out of the Revolution shall shine forth even more than in the Middle Ages"? The Revolution, yes; a revolution managed by the International Money Power, aimed at establishing that rabbinical rule of the temporal Messiah expected by the Jews.

And what about an "EXPLOSION OF THE SUPERNATURAL" that a John M. Haffert is booming in a book by that name? Does the reader see any explosion of the supernatural anywhere around these days? The supernatural of the Holy Ghost does not work that way. It is to the infernal regions we must look for explosions, which kind are now everywhere self-evident. Haffert was the single lay speaker present among the five-hundred priests around the altar at the May 1975 pentecostal madness at St. Peter's, Rome. I believe he once had a thing going called the Blue Army.

On page 153 of his book Haffert writes in favor of "a joint effort among the major religions: Jewish, Protestant, and Catholic"! And he gives his readers the "Fatima Promise" -- "My Immaculate Heart will triumph. Russia will be converted and an era of peace will be granted to mankind." What will Russia be converted to? The "major religions", according to Haffert.

On page 238 under "EPILOGUE" appears this: "Whatever one's Church affiliation, concern for legitimate Church authority is of paramount importance. Episcopal Bishop William Frey of Denver, Co. said: 'The Institutional Church may be in trouble, it may be weak, blind and sinful, but it is still God's Church, it is still the body of Christ'."

I beg the readers pardon for perhaps wasting his time on this kind of thing. My usual practice is to generally ignore, or make only passing reference to the wierd notions of our recently separated brethren. I depart from my rule here mainly to show how the Virgin's appearances at Fatima can be juggled by every religious conjurer.

What was the Fatima promise? From "Fatima and the Present World Crisis" by Fr. Lawrence E. Brey, reprinted from Milwaukee Metro News, 1969, I take this translation of the Fatima promise from the Mother of God: "In the end my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and it will be converted and a certain period of peace will be granted to the world." Predicted also was the end of World War One, and the beginning of World War Two during the reign of Pope Pius XI, as it happened. The promise of "a certain period" of peace was closely related to imminent events, the two world-wars. Therefore I do not see in this promise an intention to forecast a millenium or New Order that will "shine forth even more than in the Middle Ages," as Prof. Plinio Correa predicts, and as other professional Fatima promoters are promising.

"A certain period of peace" is surely a cautionary, limiting expression. As to the conversion of Russia, the manner and time of that remains to be seen (or possibly unseen), as it does of the Jews. Certainly there is mystery here which I do not profess to know about. St. Paul himself speaks of the conversion of the Jews as a mystery. What I have been trying to say in my Letters leading up to this, is simply that we should keep our eyes on the main events, especially as they have been forewarned against by Popes of the past Century or so, and as fulfilled in the great Modernist apostacy of our time, directed by strange pope Montini.

Yes, all promise PEACE, especially those who are stirring up disorder. In my Letter No. 8 I quoted St. Paul: "For when they shall say 'peace and security', even then sudden destruction shall come upon them'." A lady better informed than I am writes that the brief U.N. Charter uses that very phrase thirty- one times, and that in St. Jerome's Vulgate the exact Latin phrase as St. Paul wrote it, is "pax et securitas".

A certain period of peace has been granted most of the world since the end of World War II, thirty or so years ago. As already mentioned, this period follows closely the events, the two world-wars, which were part of the main Fatima predictions, given to the little children in Portugal in 1917. This period is within the span of that time, the events of which the Virgin spoke. But present peace lacks interest and significance for many Catholics intent only on the future. Such people clamor for the Fatima "secret" which is now, surely, sitting openly in the papal chair. What is most curious is the agreement existing between the Fatima "promise" promoters and those who are promoting that universal peace of the temporal Messias, which the International and Zionist Jews are feverishly working on today. Again, I am not preaching a doctrine but only suggesting caution and good Catholic common sense with regard to prophecies. It is a basic rule of the spiritual life that we ought to live from day-to-day in present reality, not having ears itching to hear new things.

I think it is better to pay close attention to some old things. Having knowledge, wisdom and understanding in an eminent degree, Pope Pius X stands head and shoulders above all the mystics, so-called seers and political analysts as a guide for our time. What St. Paul predicted in his time, Pius X affirmed in 1907. For most of the laity the thing has only come into the open since Vatican II.

In speaking of the need to live with eyes open to the present, I do not mean that it is sufficient to go aside and say one's prayers or to make a deal for the true Mass, being unconcerned about the kind of man who sits in the papal chair, the heresy in the new worship service, or even about its validity. That is what the Enemy would like us to do, those who won't go along with his counterchurch arrangement. Before all, he would keep us ignorant of just who the Enemy is -- of that eternal heresy of the rabbinical Kingdom of This World, hiding behind a froth of political conservative protest, owned and operated by what Fr. Denis Fahey, following Pope Leo XIII, calls "Organized naturalism".

Pope Leo XIII himself condemns not only the secret societies of organized naturalism, but also non-secret societies engaged in such operations. These are societies in which it is agreed to leave religion aside and concentrate on what the leaders see as of first importance. Thus R. Welch of the John Birch Society writes in his Blue Book: "But I believe there is a broader and more encompassing faith to which we can all subscribe, without any of us doing the slightest violation to the more specific doctrines of his own creed or altars of his own devotion." I have mentioned this before, but it bears repeating as a capsule statement of pernicious false doctrine, that of religious indifferentism. It is to be expected that Organized Naturalism will have worked to organize also Supernaturalism. This has been done on a scale large and small; that is, it has made not only adherents but operators of most of the Catholic clergy -- including some calling themselves traditionalist – however little or much they know what they do.

In "On The Line", Birch Bulletin for March 1975, Welch on page 3 makes a big thing of a Birch Society discovery of a document showing Lenin's great cruelty. "Veteran readers of these Bulletins," writes Welch, "may recall our detailed report of how this particular pamphlet came into our hands, on loan, for a few weeks in 1966. With all the facts that were known, there could be no question about its authenticity." Then follows an account of atrocities. Don't make me laugh -- not at the atrocities, of course, but at this 'great unveiling' by the J.B.S. There is a whole thoroughly documented literature on this subject

which is being sat upon. I recommend "The Rulers of Russia" by Fr. Fahey for a starter. This can be obtained from several sources in the United States for only one dollar. For those traditionalist priest-followers of Mr. Welch I recommend Fr. Fahey's full-length treatment, not only of Revolutionary events, but of what is behind organized naturalism, Communism, Socialism, and that One-World Government to which J.B.S. is ostensibly opposed. As to those priests opposed to the modern Revolution, there is no good excuse for their not knowing what Pope Leo XIII, and Catholic scholars like Fr. Fahey, have passed on for their benefit.

A JBS pamphlet, "American Opinion Reprint Series", is entitled "OUR ONLY WEAPON". On page 2 we learn that the forms of religion are being preserved "largely for the benefit of Conspirators and opportunists who can use religious organizations for their subversive or cynical purposes" -- so judges Mr. Welch. "There are still millions of very devout Catholics, Protestants, and Jews in our country, of course," continues Welch. "But as a foundation of morality, for the benefit of society, and as a form of deep faith for the comfort of individuals, almost all contemporary religions, sects, and denominations are losing ground every year."

What is the difference between a sect and a denomination? How does Welch know there are "millions of very devout Catholics, Protestants, and Jews"? What does he mean by "devout"? -- he who shows ignorance of the supernatural essence of true religion. Does Welch not know that true Catholicism is opposed by rabbinical Jewism, and that this opposition is of the greatest political consequence? If he doesn't know these things he is blind guide indeed. Notice that Welch's own idea of what constitutes religion -- "a foundation for morality. . .for the benefit of society. . .for the comfort of individuals" -- is naturalistic, without supernatural object or guidance. In his conclusion to "Our Only Weapon" Mr. Welch makes much of the "weapon of truth". Truth according to the gospel of Organized Naturalism? -- its "right wing", to be sure. Or truth according to those "devout Jews" Welch spoke of at the beginning of his "Only Weapon" speech? The truth that Robert Welch doesn't know, or passes over, makes all the difference.

The truth I am writing here appears in hundreds of pamphlets and books, such as Fr. Fahey's "The Rulers of Russia", and many from non-Catholic sources, which amply document the Jew power behind Lenin and the Russian terror. Is it possible that the JBS board of conspiracy experts didn't know about these sources in 1969, when they made their great "discovery" of a pamphlet on Lenin? The whole terroristic program derives from Talmudic prescriptions aimed at that One-World rule, according to the rabbinical false interpretation of Holy Scripture, of the Jews as a race chosen to rule this world. Lenin was simply carrying out Marx's teaching that theory must be put into practice, it being necessary to completely destroy all that is in any way Christian before the Sanhedrin can rule. While admitting some Gentile admixture into this cabal of would-be world rulers (which partly explains the recent U.N. condemnation of Zionist racism), it is the Catholic Church which is the chief target of the Talmudic revolution. But Birchers are not supposed to say that. It might disturb both the devout Jews and the devout Catholics of the JBS Conspiracy Club. Better to have a Bircher priest in a pamphlet blame it all on "The Treason of the Churches".

On page 12 of "OUR ONLY WEAPON" Mr. Welch inquires: "If there had been no John Birch Society during the past fourteen years, what difference would it have made?" What difference has it made? Consider the present state of affairs. But there is one important possible difference, that a large number of Catholics might have awakened to the fact that the Revolution is basically religious, and that the chief target is the Catholic Church. These Catholics might have spent their time, energy and money on something better than the John Birch Society. The Bircher Catholics who are unwittingly defending Paul VI might have seen that the Enemy sits in the papal chair. They might have awakened to the fact that those whom Pope Pius X called "unnatural sons of the Church" had organized a Council for the overthrow of Catholic Tradition -- of the Church itself, to be taken over in its organization by the Synagogue.

What I have to say is, of course, better said by Fr. Fahey. From "The Rulers of Russia", page 81: "The cause of Christ the King is terribly hampered in the modern world because many Catholics do not understand the meaning or see the harm of Naturalism. To take one example, they are so accustomed to having all religions placed on the same level that they are incapable of realizing how Satan gloats over the insult to God involved

therein... Naturalistic compromises are accepted, as if they were full settlements of the Divine claims, and the integral truth is not proclaimed."

And speaking of the Jews, on page 210 of "The Mystical Body of Christ in the Modern World", Fr. Fahey writes as follows: "Of course there are differences among the Jews. The orthodox Jews want the return to Jerusalem, the rebuilding of the temple and the reinstitution of their worship, while awaiting the coming of a personal Messiah. The non-orthodox or Reform Jews have departed from the central hope of Judaism by rejecting belief in a personal Messiah. But they believe in the advent of a Messiah in the sense of a Messianic Age which will come through the leadership and domination of their race."

Then follows a quotation from the well-known work of the Jew Bernard Lazare, L'Antisemitisme: "In general the Jews," writes Lazare, "even the revolutionaries, have kept the Jewish spirit, and if they have given up religion and faith, they have nevertheless been formed, thanks to their ancestry and education, by the influence of Jewish nationalism. This is true in a very special fashion of the Jewish revolutionaries who lived in the first half of this (19th) century. Heinrich Heine and Karl Marx (real name Mordechai) are two typical examples." So wrote Lazare. Fr. Fahey adds the following: "This is true also of the Jews of High Finance, the Rothschilds, the Warburgs, the Kahns, the Schiffs, etc., etc. They are one with their people in the ideal of the domination of the race and, therefore, in opposition to the supernatural life coming from Our Lord Jesus Christ. Our Lord, according to them, attempted to turn the Jewish nation from its destined goal."

That is what underlies the modern struggle. It is the news that doesn't fit for organizers of naturalistic societies.

There exists a Divine Plan for order in the world, the central fact of which is the Incarnation, that the Jews rejected at the time of Christ and still reject. It is the great merit of Fr. Fahey that he saw this most clearly, with all its consequences, not only with regard to eternal life but as the ferment -- this rejection of Christ -- underlying most of the world's disorders, a fact the Jews have been at pains to hide from the generality of Gentiles. The directors of naturalistic societies, whatever their intentions, fall in with this Jew program.

It is not in a vague sense that Fr. Fahey, following Pope Leo XIII on the constant teaching of the Church, interprets Christ's "He who is not with Me is against Me." He does not see Christ as a benign overseer of all the sects and naturalistic societies standing for good fellowship, a clean atmosphere, the "church of your choice", the Rights of Man.

About the origin of the Rights of Man hypocrisy we can learn from page 67 of "The Mystical Body of Christ," where Fr. Fahey presents the following information:

> Karl Marx was the grandson of the Jewish rabbi of Cologne. As a young man, he entered the society, founded by Ganz, Zunz, and Moses Moser, and known as the "Jewish Union for Civilization and Science." The directing idea of this union was that the Jewish nation, and not a member of that nation, was to be the Messias who should conquer the world and subject all nations to itself. Here is how one of Karl Marx's neo-Messianic correspondents formulated this thesis: --
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> "The Jewish people taken collectively shall be its own Messias. Their rule over the universe shall be obtained by welding together the other races, thanks to the suppression of frontiers and monarchies, which form the bulwark of national particularities. Thus shall be established a Universal Republic. . . In this new organization of humanity, the sons of Israel, now scattered over the whole surface of the globe, all belonging to the same race and moulded by the same traditional formation, without however forming a separate nationality, shall everywhere become the ruling element without opposition. . . Thus shall the Talmud be realized that when the Messianic epoch will have arrived the Jews shall have control of the nations."

A footnote says that this was taken from "Les Origines Secretes du Bolchevisme", the most complete work on the question. The United Nations with its blue and white flag of

Israelite colors is the nucleus of that "Universal Republic". The wealth of the nations is well known to be mainly under Jewish control, as an international money power. The recent United Nations Assembly condemnation of racism in Israel follows the Marxist line of the Jewish people as their own Messias, as opposed to Zionist interpretations. These divisions among the Jewish leaders, between the Pharisees and the Saducees, pre-existed Christ. Fr. Hilarin Felder, O.M. Cap. in his "Christ and the Critics", vol. 1, writes the following, pages 163 and 165:

> "Running parallel with the official Messianic notion of rabbinical theology, and of the great mass of the Jewish people was the eschatological and apocalyptic conception. . .Modern writers on the subject are wont to call the apocalyptic Messianic ideas eschatological because in them everything is concentrated on the last things, on the end of the period of the world and on the succeeding transcendental Messianic world.
>
> The eschatological element is also the only difference between the rabbinical standpoints. The stage manager, the stage itself and the mise en scene are different in both; but fundamentally the same piece is played, whether in one place or another -- namely, that of putting Israel, in a strongly materialistic sense, into a position of national world supremacy. One would not believe it possible, yet it is really so. The Messiah will first subdue all the enemies of God's people and drive the kings from their thrones and kingdoms by the mere breath of his mouth and the sharpness of his forensic judgement. Then he will award to the pious Jews dominion 'over the whole earth, which is under heaven, and they shall reign over all the nations. . .and shall possess the whole earth.' All the Gentiles shall fall down before them, shall render them homage, cry to them for mercy and listen to their every word. . ."

Fr. Felder names Jewish sources for the above. Incidentally the apocalyptic literalists on the Antichrist subject are unwittingly passing on these Jewish notions; for example, "by the mere breath of his mouth and the sharpness of his forensic judgement". . .and "The Messiah will first subdue all the enemies of God's people and drive the kings from their thrones. . ." Thus even some Catholics have been conned into the notion that Antichrist will be a one-man world conquerer, eloquent and demanding homage of his person. The truth is quite otherwise, consisting of guile and secret plotting, secret murders and the fomenting of wars and revolutions. By the same craft the Catholic Church was, as witnessed by Popes Pius IX and Pius X especially, corrupted in its members, thus preparing the way for Vatican II and The Antichrist. Paul 6 has been photographed wearing the Ephod of the Jewish high priesthood. His worshipful attitude toward the United Nations Assembly, his calling that Atheistic body "the last hope of mankind", is well known. Montini is evidently of the party of the Saducees, which looks for the Messianic Age of the Jewish people as their own Messiah. Secret organized naturalism works towards the same end, which end is not known to most of its dupes. Non-secret organized naturalism provides a smokescreen. All can be used, even the Fatima message.

It is fitting that Antichrist be of that Jewish party, the Saducees, who were less narrowly Jewish, more pliant and comsopolitan, more commercial and political -- of the World. For Antichrist is the emissary (Webster: emissary, a person or agent, especially a secret agent) of Satan, the Prince of This World. He would favor the United Nations against the more narrow Zionist party. He would relax or do away with the Church's prohibitions against Secret Societies, one of which would probably count him as a member. Top French Mason in his book on Freemasonic ecumenism commends Popes John XXIII and Paul VI in his foreward.

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At about this time last year I wrote "The Holy Year and the Jews" with regard to "Nostra Aetate" (The New Age), "Declaration on the Relation of the Church to Non-Christian Religions", signed by Paul 6, December 1974. Now I have at hand "Guidelines for Catholic-Jewish Relations, 1975" of the Diocese of Galveston-Houston. I present here a few excerpts from this 39-page instruction: Page 24, "ON PRAYER AND WORSHIP. A. In whatever circumstances as shall prove possible and mutually acceptable Catholics are encouraged to participate in a common meeting with Jews in the presence of God, whether by prayer or by silent meditation... C. Catholics are encouraged to attend Jewish

services on occasion whether for reasons of friendship or education. A visit to the synagogue is an excellent way to learn more about the Jewish religion and worship...Interfaith services in which Christians and Jews worship together can be very helpful in strengthening the bond of faith and in asking divine assistance in undertakings of a social nature. Such ceremonies, however, should be carefully pre-planned by representatives of both religions."

What hypocrisy. I imagine even the Jew can hardly stomach this kind of pap, even though it quite plainly follows a path to the Synagogue, which is evidently the purpose of the whole thing.

Page 27, "ON RESPONSIBILITY FOR THE DEATH OF JESUS. B. We ask forgiveness of our Jewish brothers and sisters if in the past or present we have consciously or unconsciously contributed to anti-semitism in the world by attributing to them the guilt for the crucifixion. . .ON INTERMARRIAGE. E. Concerning the religious upbringing of the children of an interfaith marriage the same principles apply as in an ecumenical marriage: 2. The Catholic party will be asked to promise that he/she will do all in his/her power to share his/her Christian faith with the children by having them baptized and reared as Catholics. When this is unacceptable to the Jewish partner, a dispensation may be sought from the Holy See... 3. In reaching a concrete decision concerning the religious education of children, both partners should remember that neither thereby abdicates the fundamental responsibility of parents to see that their children are instilled with deep and abiding religious values..."

As in the case of the unnatural mother before King Solomon, it is proposed that the child be divided. And of course clerks at the Unholy See of P-6 will be on day and night duty to provide the required dispensations. Another sample of the work of the Pope of Divisions, that is, the Vicar of Satan.

There is no doubt but that the unnatural sons of the Church intend to lead us into the Synagogue. "Appendix C" of this "Guidelines for Catholic-Jewish Relations" is a Glossary of Terms -- five pages of Jew terms, none of Catholic. Amidah, Arba Kanfot, Aron Ha-Kodesh, Bar Mitzah, Bat Mitzvah, Beth Hamidrash, B'nai B'rith, Etrog, Gemara, etc, etc, etc, with definitions. And there is a listing of all the area synogogues, of course, such handy addresses for Vatican II reformed Catholics as the JEWISH COMMUNITY COUNCIL OF HOUSTON, AMERICAN JEWISH COMMITTEE; and, of course, for anyone who might want to report Catholic dissenters, the ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH.

A thorough job, this "Guidelines", it includes also a recommended reading list, in which we find such titles as "The World's Great Religions -- The Law of Judaism", "Crossroads to Israel", "A History of the Jews Since the First Century, A.D.", "The Shaping of Jewish History". There are thirteen titles, all of this flavor. This way to the Synagogue and the last step in apostacy from the Catholic Faith.

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From a friend in Europe who has spent much time in Rome: "The Enemy Occupation Force has moved in to take charge of the entire structure of the Vatican. They did it by three main initiatives. First: pseudo documentation, "Gaudeum et Spes" and the like. A wily technique of continual solemn reference to official documents or Scripture, has been given the aura of doctrine. There are many such pseudo-doctrinal writings suitable for destruction on every level. Second: pseudo-legality. Simple orders to do away with altars, the Mass, Sacraments as we know them, are complied with as though those orders were laws. Third, selection of personnel. All choices of bishops are passed on personally by the papal nuncios according to a criterion established by the Conspiracy at the Vatican. The nuncios are key men in the plot. Their real business is to see that priests favorable to the Jews, Masons, and whatever is being promoted, become bishops and that the most favorable bishops get to the top. The whole new structure of pseud-legal bodies from Episcopal Conferences down to parish councils wipe out the whole principal of authority."

I had inferred as much. The suddenness of subversive developments since the beginning of pope Montini's time cannot be explained simply as a general weakening of faith, even though that be a present and necessary part of the business.

Here I quote again that passage on Antichrist by Msgr. Pohle: "The great apostasy, i.e. a tremendous defection among the faithful, is described partly as the cause and partly as an effect of the appearance of Antichrist." And of course it all fits in with that doctrine of constant rabbinical opposition to the Order established by Christ.

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I have suggested Pope Pius IX and Pius X as being the Apocalyptic Two Witnesses. Why not Pope Leo XIII? Because while Leo XIII wrote assiduously and brilliantly against the forces of Jewish naturalism and revolution, he adopted a conciliatory policy toward anti-clerical governments of his time. In this he perhaps relied too much on that human reasonableness which St. Augustine himself over-rated in his dealings with the Donatist Bishops.

During the first years of his pontificate Pope Pius IX had put more faith in the natural goodness of men than events bore out as wise or justified. It was his later recognition of the depths of Evil and his uncompromising stand against it which leads me to believe that Pius IX is one of St. John's Two Witnesses. Pope Pius X was uncompromising from the start of his reign until his death. His expressed purpose "To restore all things in Christ" went directly counter to the anti-Christ forces of his time. By the time of Popes Benedict XV and Pius XI the fat was in the fire. We are now in a critical phase of the Great Apostacy.

PS: In this and in my Letter No. 9 "spiritual blindness" is not meant in an absolute sense, but as applicable in a less or greater degree as the Prophecies, especially St. John's Apocalypse, are not seen in their basically spiritual sense. In this sense we all labor under impaired vision, to say the least.

As St. Augustine remarks (lib. 20, de Civit., C. 30), "the events pertaining to the end of the world will happen in the manner they have been foretold, but as to their accidental circumstances, God alone knows the order in which they will take place. He has revealed nothing explicitly on this point, and consequently, our knowledge of them is confined to mere conjecture, possessing a greater or less degree of probability. Experience alone will put us into possession of the desired information."

That passage is taken from Fr. Huchede's "History of Antichrist", Article II. Fr. Huchede himself lacked that indispensable experience which could not be had prior to Vatican II and its aftermath.

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From Theodore Maynard's "Saints For Our Times", pages 25, 26 on St. Antony of Padua: "One catches one's breath in astonishment to hear that at an assembly of the clergy in France, Antony swung around on the presiding Bishop to say, 'You there with the mitre!'." I suspect that the Italians, French and other Europeans would not be so astonished at this as was Mr. Maynard, a convert to the Faith, no European.

Pages 75, 76 on St. Catherine of Siena: "Catherine again appeared on the scene when in 1378, after Gregory's death, the Great Schism began. The Roman population was rioting, demanding the election of a Roman; and though they did not get quite that, the Archbishop of Bari, who happened to be in Rome, was chosen by the conclave, and took the name of Urban VI. He was a reformer but so high-handed that a faction of the cardinals rebelled against his rule, setting up an antipope and causing one of the worst scandals in the history of Christendom. To three of the antipope's cardinals Catherine wrote telling them that they had 'taken the office of devils.' In maintaining that they had chosen Urban only in a mood of panic and that his election was therefore invalid, she bluntly informs them that, 'speaking to you without reverence, because you have deprived yourselves of reverence,' they lie and know themselves to be lying.

"Catherine, as might be expected of such a woman, never spared the clergy of the time, though she was well aware that only some of them deserved the fierce denunciations she vented. To take the severest of these passages: 'They have chosen for their table the public tavern and there, openly cursing and perjuring themselves, full of many miserable sins, like men blinded and without the light of reason, have become

animals through their sins, and live lasciviously in word and deed...' The language may seem to be -- probably was -- intemperate and exaggerated, but only by not mincing words did offenses of the kind she describes have any chance of being corrected."

It is now more than four months since the following letter on General Franco appeared in THE IRISH TIMES of Dublin -- and Franco is now dead; yet it contains a world view, an opinion on the insane state of general apostacy at this time, so I have thought to pass it on to readers of my papers:

to the EDITOR REIGN IN SPAIN OCTOBER 2, 1975

Sir, Seldom have I seen anything more reminiscent of the Gaderene herd rushing to its own destruction than the Western chorus of condemnation for Franco's execution of the five guerillas who had murdered policemen. There was no outcry from any Eastern country, presumably because they were too busy laughing their heads off at this vision of collective death wish on the part of their intended victims.

What really turns one's stomach of course, is the selective nature of the indignation expressed. We all of us know what is going on behind the Iron Curtain. If we had not been fully aware of it, Solzhenitsyn painstakingly spelt it out for us. We know the incredible horror of what took place in Cambodia. But is there any sound from our articulate politicians and media exploiters? Not a chirp. Never can Christ's phrase about those who strain at gnats and swallow camels have had more appropriate illustration.

Which brings me to the Pope's part in the chorus. There must certainly have been many people who were amazed to see him in such unholy company. I was not one of them. This is quite in keeping with his sacrificing Cardinal Mindzenty to his Communist persecutors, with his treatment of the Ukrainian Catholics, with the kind and understanding words of his emissary Casaroli to Fidel Castro, with his soft line towards Communist Governments in general. Just as it is in keeping with a Pontificate which has seen the Mass laid open to every kind of desecration and parody, the universal Church degraded to the level of a sect, the Blessed Sacrament Procession forbidden at the Eucharistic Congress in Melbourne in the interests of "ecumenism", more than 25,000 priests abandoning their priesthood whilst, worse still, large numbers of others who are in open conflict with the Church's moral and dogmatic teaching are allowed ~~and dogmatic~~ to remain at their posts to spread the poison unhindered. This is the Pontificate which is emptying seminaries across the world, excepting at Econe, which logically it condemns.

And so, I began with Franco and ended with Paul VI. Dignum et justum est. The paladin of Christianity who won the plaudits of the Papacy for his defence of his Church and nation against the bestial atrocities of Communism in Spain 40 years ago is now arraigned by Pope and Communists combined.

All of which allows me to end by saying that it is not that I presume to know more than the present Pontiff. Not at all. But I do most firmly believe that all his predecessors did; those clearly declared convictions and policies, despite his continuous orthodox utterances, he has consistently acted.

The Church and the Papacy have no more loyal servant than the undersigned; but assuredly the moment has come to try and call a halt to the massacre of that Church taking place before our eyes; and this abject association with the Church's enemies in the condemnation of Franco seems to me a suitable occasion on which to put one's head upon the block for it.—Yours, etc.,

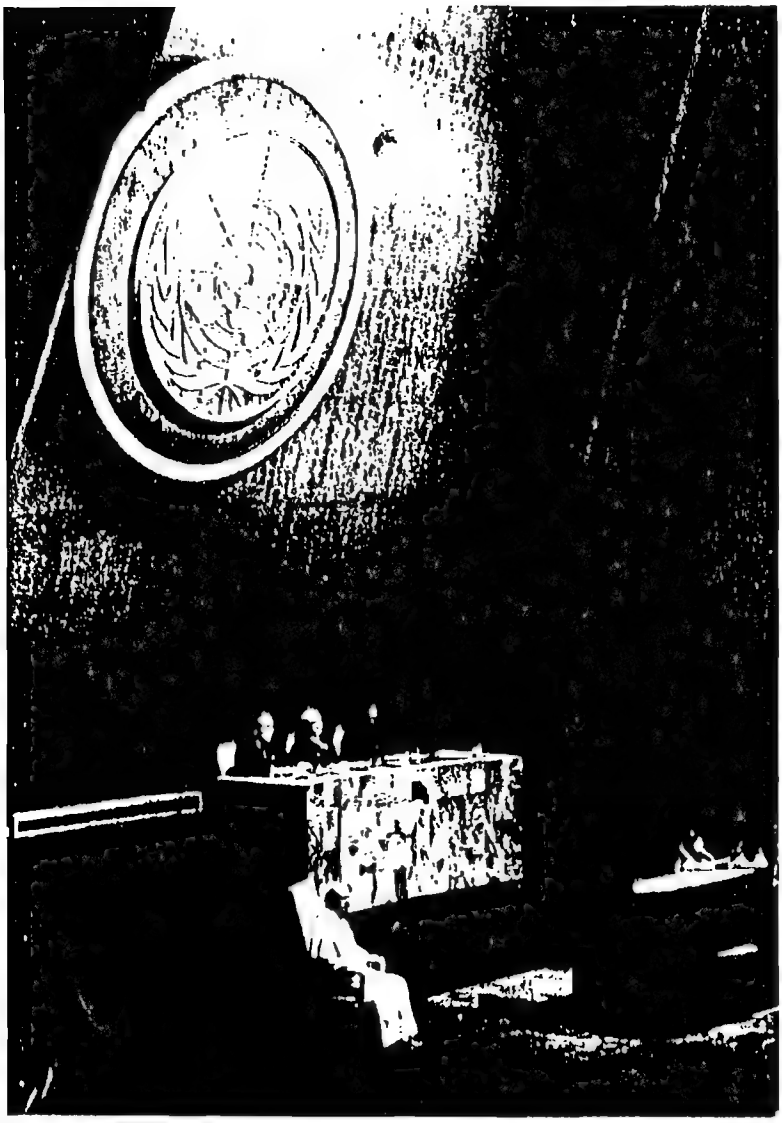
JOHN McCAFFREY, Salthill House, Mountcharles

A last word here on the Great Apostacy --from a priest who writes that he is no Traditionalist but only a Roman Catholic. Father X writes that John XXIII is the "falling Star who opened the abyss," which we can now see surely means Vatican II. This is most apt --fits precisely. John as pope had the Key, symbol of the papal office. And what a bottomless abyss of confusion, heresy, apostacy and moral corruption, especially among the Clergy, Vatican II has let loose! Fitting the description of this Star (bishop) of St. John's Apocalypse, Pope John continued to burn brightly since he himself did not teach formal heresy --or render the Sacraments invalid-- as Bishop and Pope. This clears up a difficulty which I was conscious of in; mistakenly, applying the "falling Star" prophecy to Montini. I shall try to fit together the pieces in my next Letter.

W. F. STROJIE LETTER NO. 11

1 May 1976

THE LATTER DAYS



When They Shall Say

PEACE AND SECURITY

(Thess. 1: 5, 3)

PAUL VI BEFORE THE U.N.O.

October 4, 1965 The photo on previous page shows Paul 6 with outstretched arms bounding toward U Thant. They enter the U.N. Meditation room with its pagan black stone altar.

Paul addresses the General Assembly: "Behold the day that we have awaited for centuries".

Who are "we"? — We who have waited "for centuries"? As a lifelong Catholic I cannot imagine what this "we" is that he means. As to the U.N., it only recently came into existence. Perhaps there are clues, such as the occult symbolism of the U.N. building, the Masonic character of Paul's address to the Assembly, in those Masonic "amens" – so mote it be – which appear twice in his speech, and which the interpreter emphasized both times with a deliberate slight pause.

Paul 6: "I bring your terrestrial city of Peace the greetings of our spiritual city of peace". Peace, peace, peace, peace... this word constantly recurring throughout his speech. A friend recalls Paul's repetition of it – sixteen times in succession – seen on television that night; people in the audience were seen to look in puzzlement at each other. "Our mission has been one of peace. Our voyage has no other intention, no other motive. We went as a pilgrim of Peace".

("Do not think that I came to send peace on earth; I came not to send peace, but the sword." *Matt.* 10. v. 34.)

Paul 6 comes "as a friend to express desire and to beg a permission", that of "humbly, lovingly and disinterestedly serving" this assembly "as far as we are competent to do so".

This is a pope speaking! Before a secularistic body composed largely of atheists, Jews, Communists! Impossible! This is a man in papal attire, J. B. Montini, who has stolen into the chair of Peter. It is he who will throw out all the severe censures of the popes against the sect of Freemasonry. It is he who is praised in the Foreword of a book on Freemasonic ecumenism by top Mason Yves Maursodon.

J. B. Montini expresses his gratitude and congratulations in the name of the whole world. "Many thanks to you, glory to you", he says to this secularistic anti-God assembly. This was early in his "pontificate". Subsequent years would yield much more such vomit.

Before leaving New York Paul will be photographed wearing the ephod of the Jewish High Priest of old. It is composed of twelve precious stones, representing the twelve tribes of Israel. Vatican II articles and later directives of his will lead Catholics into attendance at Jewish synagogues. It has come to this in 1976.

As I finished typing, I received in the mail a list of Freemasons in the Vatican. It includes the top-most influential men. The list is authentic.

THE LATTER DAYS by W. F. Strojie

In my Letters 4, 7, 8, 9 and 10, parts of which are on Prophecy and our times, I have written against apocalyptic fantasy writers, phony "seers" and promisers of a millennium of peace and prosperity. "When they shall say 'peace and security', even then shall sudden destruction come upon them." So wrote St. Paul.

I have tried to show that St. John's Apocalypse must be interpreted in a spiritual sense; that otherwise it makes no sense at all but generates endless fables, false "private" prophecies and confusion. I receive many objections to what I have written, such as, "I thought Antichrist was supposed to be born in Jerusalem," or "Isn't Antichrist supposed to be a world conqueror?" Others say flatly that I can't possibly be right because the Two Witnesses have not been seen preaching, and so on. Thus do the writers of popular books on prophecy move in between the true Scriptural Prophets and the people. False prophets, endless confusion.

Having become aware of this general state of mind before I finished my Letter No. 10, I wrote that I would attempt to fit the Scriptural prophecies to the events of our time. As an on-the-spot, post-Vatican II observer I have this great advantage over all who in the past, even the great scholars, have written on the Latter Days. So do we all today who have not adopted a see-no-evil or pollyanna attitude of false piety, and who have not filled our minds with the imaginings of the writers of popular books on prophecy.

When studying a problem composed of diverse parts, to get at the truth of the matter we should (1), start with known facts, what is certain, refusing to set these aside on anyone's supposed authority; and (2) when turning to authorities for help we ought to be sure that they are true authorities on the subject in question, and that they meant to speak with authority about those matters which they are called on to witness. To get started right I shall quote from St. Thomas Aquinas on "The Signs That Will Precede The Judgment," with which matter we are here concerned.

St. Thomas poses the question "Whether any signs will precede the Lord's coming to judgment?" Following his usual procedure he then proposes several objections. Against these objections he quotes St. Luke XXI.25: "There shall be signs in the sun, and in the moon, and in the stars," etc. And St. Thomas gives fifteen signs mentioned by St. Jerome, such as, the rising of the seas, great earthquakes, hills and mountains and buildings reduced to dust, and so on. St. Thomas then follows his usual formula:

> I answer that, when Christ shall come to judge He will appear in the form of glory, on account of the authority becoming a judge. Now it pertains to the dignity of judicial power to have certain signs that induce people to reverence and subjection: and consequently many signs will precede the advent of Christ when he shall come to judgment, in order that the hearts of men be brought to subjection to the coming judge, and be prepared for judgment, being forewarned by those signs.

Thus far speaks St. Thomas. Then:

> But it is not easy to know what these signs may be: for the signs of which we read in the gospels, as St. Augustine says, writing to Hesychius about the end of the world, refer not only to Christ's coming to judgment, but also to the sack of Jerusalem, and to the coming of Christ in ceaselessly visiting His Church. So that, perhaps, if we consider them carefully, we shall find that none of them refers to the coming advent, as he remarks: because these signs that are mentioned in the gospels, such as wars, fears, and so forth, have been from the beginning of the human race: unless perhaps we say that at that time they will be more prevalent: although it is uncertain in what degree this increase will foretell the imminence of the advent. The signs mentioned by Jerome are not asserted by him; he merely says that he found them written in the annals of the Hebrews: and, indeed, they contain very little likelihood.

In his reply to Objection 1, St. Thomas says this:

> According to Augustine, towards the end of the world there will be a general persecution of the good by the wicked: so that at the same time some will fear, namely the good, and some will be secure, namely the wicked. The words: "When they shall say: Peace and security", refer to the wicked, who will pay little heed to the signs of the coming judgment: while the words of Luke XXI.26, "men withering away," etc. should be referred to the good.
>
> We may also reply that all these signs that will happen about the time of the judgment are reckoned to occur within the time occupied by the judgment, so that the judgment day contains them all. Wherefore although men be terrified by the signs appearing about the judgment day, yet before these signs begin to appear the wicked will think themselves to be in peace and security, after the death of Antichrist and before the coming of Christ,

seeing that the world is not at once destroyed, as they thought hitherto.

In answer to the question, "Whether towards the Time of the Judgment the Sun and Moon will be Darkened in Very Truth?" St. Thomas answers that:

> If we speak of the sun and moon in respect of the very moment of Christ's coming, it is not credible that they will be bereft of their light, since when Christ comes and the saints rise again the whole world will be renewed, as we shall state further on (Q.74). If, however, we speak of them in respect of the time immediately preceding the judgment, it is possible that by the Divine power the sun, moon, and other luminaries of the heavens will be darkened, either at various times or all together, in order to inspire men with fear.

So much for physical signs, according to St. Thomas Aquinas.

Perhaps the greatest of modern Biblical scholars is Pere Garrigou-Lagrange, who writes of Pere Prat's (S.J.) life of Christ as "the best life of Christ in existence." In his Vol. 2, page 241, *The End of the World*, Fr. Prat has the following:

> The cosmic commotions which will precede or accompany the Parousia – the shaking of the world, the darkening of the sun and moon and the falling of the stars, the sound of the trumpet, the shock of the onlookers – are, in great part, borrowed from the theophanies of the *Old Testament*. In what measure and in what way will these traditional images be verified on the last day? If we flattered ourselves that we knew, the diversity of opinions expressed on the subject since the time of the Fathers should make us pause to reflect. There is no agreement at all. They do not even agree about the "sign of the Son of Man," which, however, seems to us to designate unequivocally the Cross of Christ.

We see from the foregoing what was the mind of St. Thomas, and the uncertainty which existed in the minds of the early Fathers of the Church, as seen by one of the greatest modern Biblical exegetes, with respect to the physical signs and wonders of the Latter Days. Yet writers of popular books on this subject do not hesitate to pass on hundreds .of physical signs and wonders as if they were Gospel truth.

The Bayside {NY) person had a comet hitting the earth some time ago; it didn't but that hasn't reduced her following at all. But it is not with the real wierdos that I am concerned. They will always be around, and there will always be people to listen to them.

In his Question 8 of the *Summa* St. Thomas inquires (8th article) "Whether Antichrist be called the Head of all the Wicked?" Passing over for lack of space the instructive objections, I give here St. Thomas' answer:

> As was said above (A.1), in the head are found three things; order, perfection, and the power of influencing. But as regards the order of the body, Antichrist is not said to be the head of the wicked as if his sin had preceded, as the sin of the devil preceded. So likewise he is not called the head of the wicked from the power of influencing, although he will pervert some in his day by exterior persuasion ... It remains to be said that he is head of all the wicked by reason of the perfection of his wickedness. Hence, in *Thess*. 11,4, "Showing himself as if he were God," a gloss says: "As in Christ dwelt the fullness of the Godhead, so in Antichrist the fullness of all wickedness"...the devil infuses his wickedness more copiously into him than into all the others.

Perhaps the thought expressed here becomes clearer, even if not complete, in St. Thomas' reply to his Objection 3, as follows:

> Antichrist is said to be the head of all the wicked not by a likeness of influence, but by a likeness of perfection. For in him the devil, as it were, brings his wickedness to a head, in the same way that anyone is said to bring his purpose to a head when he executes it.

St. Thomas, then, says that Antichrist "is head of all the wicked by reason of the perfection of his wickedness," and "by a likeness of perfection" in evil. In him the devil "brings his wickedness to a head." Thus Antichrist is the perfection of evil in one man.

As pointed out in my Letters 7, 8, 9, St. John identifies Antichrist by the digits 666, the number of perfect imperfection. It has been objected that St. Augustine wrote of the perfection of the digit 6, but that is a functional perfection. Others have held 6 to be the number of perfection based on the six days God is said to have "worked" to create the world, rather than on the full seven days of a week. But there is general agreement among scholars that seven is the mystical or religious number of perfection, which is constantly repeated in *Old* and. *New Testament* liturgies. No difficulty exists in any case, for we know that St. John applied his 666 to an extremely evil man. Therefore his sixes could be said to stress the perfection of evil in Antichrist, symbolized by three sixes, or perfect imperfection. It comes to the same thing.

A *Bible* at hand, *Imprimatur* date of 1906, contains a footnote on 666 as symbolic of "perfect imperfection." I ought to caution, though, that footnotes in a *Bible* are not usually to be taken as doctrine.

The devil's perfection is essentially of deceit. We know this for certain, for Christ himself had called him "a liar by his very nature." It is by deceit then that Antichrist must act in executing the devil's final attempt to overthrow Christ and His Church. It is not by force and military operations that he attempts this overthrow of Christ's earthly kingdom, the Church, for these require a certain forthrightness and military courage which, being virtues, are incompatible with that perfect imperfection St. John foretold of him. The perfect evil of this man consists in his constantly bending every fibre of his being, all his thoughts and actions, however virtuous they may appear, toward his goal of delivering the Church and world to the devil. To do this he will usually speak what appears to be true, and may be true so far as it goes, but always he will act for what is false, short of exposing his purpose. When he speaks the truth he will do so to allay suspicion.

"When iniquities shall be grown up, there shall arise a king of shameless face, and understanding dark sentences." (*Daniel* 8: 9-26) The present monarch of Vatican City is widely known for his dark sentences, his peculiarities of speech, his ambiguities. Compare the talks and writings of Paul VI with those of any other pope.

I waste no time on foolish numbers games, trying to pin 666 on various secular scoundrels, hundreds of whom could be eligible in such a game. It is certain that St. John intended no such hit or miss identification, but one by which the Man of Sin would be revealed to those not spiritually blind, or of weak spiritual vision, as foretold by St. Paul. The Antichrist will be generally welcomed and defended by his victims.

One more point is that time and again force has been applied and has failed those who tried to overthrow the Church. She thrives on the blood of martyrs, and is weakened only by the corruption of her members. Force cannot "take away" the Continual Sacrifice, but can only attempt to suppress it. It can be taken away only by deception from the papal chair.

With regard to physical signs and wonders supposed by apocalyptic fantasy writers to show the presence of The Antichrist, these signs are not in accordance with St. Paul's prediction of a general spiritual blindness which will cause nearly all Christians to welcome him. As Fr. Coleridge puts it, "he will come unto his own, and his own will receive him."

Does this mean that Antichrist will be of the Church, or a powerful secular ruler, as some say? St. Jerome writes in reference to St. Paul's words about the Temple of God, "He will enthrone himself in the Temple of God, that is to-say, either in Jerusalem as some think, or in the Church, which seems to me most likely." St. John Chrysostom says, "Not in the Temple of Jerusalem, but In the Temple of the Church." The way to enthrone oneself in the Church is quite obviously to usurp the papal chair. And it is quite certain that Antichrist would not receive the general welcome from Christians that St. Paul foresees, were he to be a despotic secular ruler.

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About fifteen years ago the Second Vatican Council was convoked by Pope John XXIII, who said that he had had an inspiration to do so, a thing never heard of before, it being the grave responsibility of popes to act with prudence based on doctrine and sound reasoning. (I myself had heard of a coming Council twelve or more years before Pope John spoke of It.) This "inspiration" of Pope John's has blown up into a wave of mad pentecostalism. We have witnessed not the Renewal the Council promised but a pattern of destructive acts. More than 25,000 have abandoned their priestly office, seminaries and other religious houses are nearly empty, the remaining "nuns" and younger clergy – and some of the older clergy too – have become quite mad. As to doctrine and liturgy, anything goes. We have a very strange pope.

We see a worldwide rush to get rid of the treasures of the Church. Catholics generally are blind to it all. Such a universal madness must have found a place in Holy Scripture, and indeed we find predicted a Great Apostasy and general spiritual blindness foretold by St. Paul, and an Antichrist predicted by Daniel, St. John and St. Paul. In 1907 Pope St. Pius X warned against a universal apostasy, to be brought on by what he called Modernism, which he classed as "folly". Let us see then how some of the present phenomena fit the Scriptural prophecies, not in a vague or general way, but quite neatly with regard to many parts, basing conclusions mainly on the plain-word prophecies and on what is quite clear in St. John's Apocalypse, which, as I have pointed out in my Letters 7, 8 and 9, is written in symbolic or metaphorical language. I shall take the various items singly, at least

the main ones.

First a brief summary of developments since the time of Christ. The early would-be judaizers of the Church are forestalled, but remain in sufficient strength to bring on the Arian heresy of the Fourth Century. Arianism is defeated, and from that time until the break-up of Christendom in the 16th century the Church is in the ascendancy – a millennium of comparative peace, spiritual advancement, and material progress in the arts under the direction of the Christian clergy and the monastic orders, but with a decline in morals after the high middle ages. The Jews lay in wait, promoting as many heresies and as much discord as they dare. Beginning with the 16th century a divided Christendom gives them their chance, loosing as it does the effectiveness of the Church's restraints against usury and unscrupulous commercialism, which the Talmud permits and encourages against Gentiles – or the "goyyim," as they call us, objects of aversion and contempt.

Given almost complete freedom to practice their usury and other arts of money and people manipulations, often behind Gentile fronts, or with the connivance of Gentiles, certain Jewish families became fabulously rich, working first from Paris, then Amsterdam, London and New York. These families with their international connections foment wars and revolutions; they gradually acquire behind-the-scenes influence, control of rulers and politicians. But behind their insane search for ever more wealth lies a dream of total world control in accordance with their false interpretation of themselves as God's people chosen to rule this world. The evils of Jew-instigated Capitalism (economic "liberalism", money economy supplanting a Christian land and cultural economy) multiply, bringing great evils to the majority, now dispossessed of their land. This squeezing out of small owners, especially small farmers, and large farmers too, has gone on all of my lifetime.

But already early in the industrial age the harsh grinding poverty of many becomes acute, and it is now time for the false solution, by the prophet with the false name, Karl Marx, real name Mordecai. Son of a rabbi, Marx preaches on a worldwide scale the gospel of the Natural Messias, of the Jewish nation as its own Messias. His solution, Socialism or Communism, is not only a false solution but is intended as such for the Gentile peoples, and for the "lesser brethren" among the Jews. This "solution" is the final stage in advancement toward the goal of. Jewish capitalism – complete monopoly of the world's physical resources, all the nations under Jewish rule. This is not wild Conspiracy theory. It is that same mystery of iniquity at work which rejected Christ, which had the Jews of the time of Christ demanding an earthly Messias.

Of course I have over-simplified. Gentile elements enter into the plot. The struggle goes back and forth but the Jews, with their Gentile allies and dupes, gradually advance toward their goal of one-world dictatorship, all the while shouting freedom and brotherhood. Although containing many twists, turns and ramifications, it is the same old story of Satan, the prince of this world, doing his thing, right up until the end. He cannot do otherwise, such is his nature.

What about Freemasonry? It is a most effective instrument (there are others) of the Jews; in Europe a home for top-dog apostates from the Catholic Church, under the sign of Brotherhood. In America the "lesser brethren" haven't the foggiest notion concerning the Talmudic rage against the Gentiles which lurks in the shadows of Masonic mummery. But to stop at Freemasonry as an answer, as a prime mover, is to leave the problem unsolved, disregarding its source in the great apostasy of the Jews at the time of Christ. The same great apostasy now afflicts the Gentiles, following Vatican II. A clue to how things stand is that while the predominantly Gentile lodges are open to all, the top Jew lodge, B'nai B'rith, is for Jews only. Brotherhood, you see, has its limits. And when Jewish leaders speak of Humanity or Mankind in capital letters, as Ben Gurion did not so long ago in public print, we can be sure he does not include the "goyyim", which would be contrary to the letter and spirit of the Talmud.

Nevertheless this fake Brotherhood, or "ecumenism", will be taken up at the Second Vatican Council, following Pope John's fake inspiration. Protestants are invited first as a screen, to be followed by Jews in the background. Through their agents within the Catholic hierarchy the Jews first manage to distort Catholic doctrine. The latest is the Guidelines for Catholic-Jewish Relations, parts of which I quoted in my Letter No. 10. True Christian charity goes out Pope John's Open Window as we are urged to take part, contrary to the most strict prohibitions of the true Church, in synagogue services.

Nearly all the Catholic people of our time are following their religious leaders into apostasy, as the Jewish people followed their leaders before and at the time of Christ. This is the chief sign of the Latter Days.

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In two previous papers I mentioned Pope John as a major false prophet, on the basis of his false prediction of a great renewal to come through Vatican II. But I was not satisfied that John might be THE False Prophet of St. John's Apocalypse. Pope John's false prophecy was too narrow and limited for that. This interpretation did not fit my own broad-scale view of the Great Apostasy. A prophet must prepare the way. And the False Prophet of Holy Scripture must be theologically opposed to all that Christ came to establish – the very spirit of it – in accordance with Satan's grand design. Karl Marx has done this, totally, with all possible hatred, lying and mass murders, through Communism.

Karl Marx, son of a rabbi, stands at the beginning of the worldwide movement to impose atheism by force. But his work is not that of an activist, a doer of the word, as was that of Lenin. The work he promotes is that of worldwide revolution, a one-world rule of the rabbis, and of those freemasonic followers of the occult who have joined them. He is the prophet and promoter of the Natural Messias, totally opposed to Christ who is the true Supernatural Messiah. Thus in a precise theological sense Karl Marx is the False Prophet of St. John's Apocalypse.

Yet Pope John XXIII must appear somewhere in the panorama of apostasy. I had at first written of Montini as the star (great Bishop) who with the key opened the bottomless pit. But this did not satisfy me either; for two reasons: (1), because this solution .assigns two major parts to one man; and (2), because the gates or pit or window (Pope John's) were thrown open before Montini usurped the papal chair. As mentioned in my Letter No. 10, the solution was suggested to me by a priest who had read my papers for more than a year, but without previous comment on them. It was John who opened up Vatican II, a pit of endless evils for Church and the world. As Pope, John held the Key. It might be objected that the key or keys given to Peter were meant only to open heaven, not hell. I shall give St. Thomas' answer to this. The last paragraph of his reply to his Objection 3, Question 17, First Article, "Of The Power of The Keys":

> ...it may also be replied, as some state, that the key of heaven is also the key of hell, since if one is opened to a man, the other, for that very reason, is closed to him, but it takes the name from the better of the two.

This action of Pope John XXIII suggests the answer to yet another question. St. Paul, writing of the Latter Days, tells of a mysterious "he who now holds, but will hold no longer." St. Paul speaks in the singular, of a person, apparently not of an office, as of the papal office, This leaves two possibilities: Christ himself, which does not appear from Paul's manner of speaking, and because ultimately it is always Christ or the Holy Trinity Who sustain the life of the Church. "Behold! I am with you all days." This leaves St. Michael the Archangel, the traditional defender of the Church.

Now it was Pope John who, as he afterwards confessed, reluctantly gave the order to cease offering up the prayer to St. Michael which Pope Leo XIII had ordered recited after all low Masses. And such is the power of the Keys, of a pope's binding or loosing that Michael the Archangel is released from his office temporarily, as he was especially called to it by Pope Leo XIII as Vicar of Christ in his time. Thus he who held no longer holds, from which follows also that "loosing of Satan for a time" foretold by St. John in his Apocalypse. These things fall into place neatly, harmoniously. A true pope will summon Michael to return, whereupon, "at that time shall Michael rise up, the great prince, who stands for the children of thy people: and a time shall come such as never was from the time that nations began even until that time." This last from Daniel 12 seems to me probably connected with the certain return of St. Michael at the end.

I take up here Father Ferdinand Prat's (S.J.) book *The Theology of St. Paul*, page 79, where Fr. Prat quotes "Now you know what withholdeth, that he may be revealed in his time." I thought of this source after I had written out my own opinion of the matter. Here in part are Fr. Prat's comments:

> Paul merely recalls here, with a few allusions, some features of his oral preaching. He takes it for granted that Thessalonians are familiar with his ideas ... The Apostle contents himself with refreshing their memory of them. He formerly taught orally, and now he repeats in writing – but in terms the conciseness of which make them enigmatical for us – that the last day is to be preceded by two great crises – the apostasy and the appearance of Antichrist.
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> 2. In one point only does Paul go beyond his predecessors. He speaks of an obstacle which hinders the immediate coming of Antichrist, and gives us the following description of it: It is a person or something

personified (masculine), and at the same time a physical or moral force(neuter). The obstacle is already active and it checks the mystery of iniquity; it prevents the advance of the wicked one. As soon as this obstacle disappears the field will be open to Antichrist, whose appearance seems likely to precede but shortly the appearance of the Son of God.

What is this obstacle? After commenting on the general confusion on this point displayed by earlier commentators, Fr. Prat gives his own answer to the question, on page 82:

> Not only is the "obstacle" not yet found, but we doubt whether it has ever been looked for in the right direction. Paul keeps to the ideas of Jewish and Christian eschatology. Like Daniel and St. John, he describes a conflict between good and evil, which has its echo on earth, but the scene and principal seat of which are elsewhere. It is in fact Satan who maintains it, helping his tool with all his might. The antagonist must be a power of the same order. In the prophecy of Daniel it is the commander of the heavenly hosts, the chief of the people of God, Michael, who takes up the cause of the holy nation, especially at the time of the great tribulation and on the eve of the resurrection of the dead. In St. John it is still Michael at the head of his angels who fights against the Dragon, the Old Serpent, Lucifer, the Devil, Satan, and who finally wins the victory for Christ.
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> The struggle between Michael and Satan goes on through the centuries. There is no need of interrogating the Apocrypha – the *Book of Enoch*, the Testament of the Twelve Patriarchs, or the Apocalypse of Moses – to know what a leading role the Archangel Michael is to play at the last day. It is he, according to St. Paul – the thing is scarcely doubtful – who will give the signal for the resurrection and the judgment. Will it not also be he – the protector first of the Synagogue and then of the Church – who with his legions will bar the passage of the powers of hell until the fullness of time? All the features of Paul's description are applicable to him; a personal being, he commands an army and represents a force; he is immortal, and his fight against Satan, begun in the apostolic epoch, runs on through history and to its final climax. If his momentary disappearance signified a defeat or a destruction this character would not be applicable to him, but the Apostle's words do not mean this, and need not be thus understood. Until the baffled exegetes have found a better solution it is here that we shall seek for the mysterious "obstacle" that retards the appearance of Antichrist.

Of course Fr. Prat wrote all this long before (prior to 1926) Pope John was pressured to do away with the prayer to St. Michael, during or just before the Second Vatican Council. Enter then Montini.

Now, I have taken some trouble to show how well certain prophecies fit the picture. Yet it is not necessary that the foregoing points prove my argument, that we are in the Latter Days foretold by the Scriptural prophets. I can rest with full confidence in the correctness of my summary based mainly on the following three items: the presence of the Great Apostasy, the continual Sacrifice taken away, and, quite positively, on the "peace and security" plain words prediction of St. Paul. This last should be sufficient for all who have retained any real belief in the inerrancy of the Gospels.

First a word for those doubters who see only the papal robes and a smiling Paul VI "By their fruits you shall know them". The fruits of this man's pontificate are divisions, confusions, heresies, a great falling away among Catholics. Here too is sufficient proof in itself.

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In my Letters 4, 7, 8, 9 and 10 appears what I think is a thorough and logical argument that the Antichrist must be a pope, in fact, Paul 6. I have also written sufficiently of the general signs of universal apostasy. But again, I mention here that Pope St. Pius X had forewarned against a universal modernist apostasy such as now rages unhindered by Paul VI, and against a "reforming mania" such as we have seen at work since Vatican II. I shall restrict my remarks here, then, to some bare facts, and to brief excerpts from the Prophecies, in no particular order, as follows:

"...unless a revolt comes first ...a great falling away". Let us have something official. Here it is. Nearly all the bishops voted in Vatican II Council for the so-called "Progressive" measures, against Tradition, which vote constitutes schism. At the first session an "ecumenical" liturgy was proposed, which has been carried out. All the resident bishops have accepted a New Order of Worship.

"...and the man of sin be revealed". A strange pope, "speaking dark sentences", opposed to Tradition, to the

popes of the past; a pope who gives away the symbols of the papal authority, allows free rein to all heresies, says "not to expect direct interventions from him;" preaches that Revelation is only at the beginning, "a new economy of the gospel," calls the United Nations Assembly "the last hope of mankind," questions Christ's divinity, and so on. See my past papers and letters for references.

"...the continual Sacrifice taken away". A New Order of Worship Imposed. It suppresses the Catholic doctrine of the Sacrifice. Christ's very words "for many" in the Consecration form changed to "for all men", in accordance with the new "ecumenical" liturgy for all men. Most priests accept heretical definitions of the Real Presence; agreements made with Anglicans and other dissident sects for common participation and rites. Catholic liturgy shifted from altar to table to conform with new supper definition. The priest becomes a president of Assembly. Every kind of sacrilege breaks loose. Bishops now forbid the centuries-old Mass, the one they were ordained for. (Bishop Donahue of Fresno, for example, threatens to excommunicate any priest who dares to offer the true Mass in his diocese. In the same paper he pleads for tolerance for the Jews!) Only a pope can "take away" the Sacrifice.

"...who sits in the holy place, changing all laws". Paul 6 has changed all the forms of the sacraments, the Liturgy, all disciplines, dress, administration, and has been working on the code of canon laws. In the. words of Pope Pius X concerning the modernist as reformer – "there is absolutely nothing on which he does not fasten."

"...he who comes in his own name, him you will receive." Paul 6 has received a general welcome and is defended even by many who call themselves conservatives or traditionalists. Paul 6 who questions the divinity of Christ, who carries a bent crucifix with a distorted, skinned-snake kind of corpus, a hideous mockery of Christ thereon; who sets aside the laws and works of the past Vicars of Christ, and in effect refers all to himself – for it was he who signed the articles of Vatican II. He brings his own "new economy of the gospel", a "Cult of Man". "You will possibly have noticed that ours is a new style of pontificate," he tells an audience. Yes, we have noticed.

"...and it was given to him to make war with the saints, and to overcome them". Paul 6 overcomes the past popes and the great saints, by setting aside their doctrines, and by a relentless persecution of those who cleave to the true popes and Saints, especially those who have upheld the doctrinal expressions of Popes Pius IX and Pius X against his Cult of Man religion. He calls a halt to the canonization process of Pius IX, one of the Two Witnesses of St. John's Apocalypse, the other being Pope St. Pius X. This regarding the two Witnesses is my firm opinion.

"...the Gospel will be preached to the whole world, then will come the end." The Vatican announced the end of efforts at conversion a few years ago. In any case the practice of "ecumenism" ends conversions for all practical purposes. This is the usual procedure, to quietly drop the practice and ignore those who protest or even merely inquire about it. It is a known Talmudic-Hegelian tactic, by which opposed persons become unpersons; that is, they are treated as if they were not. Ask anyone who has tried to get satisfaction from a Vatican II bishop about the New Things.

"...the abomination in the holy place". Where has there been even a pretense of a holy place? except only the sanctuaries around the altar of sacrifice in Catholic churches. Most strict were the laws which regulated their use. The first act of the Vatican II innovators was to do away with the ordinary line of demarcation, the communion rail, in front of the sanctuary. Then the altar was removed, the table set up, the abominable New Order of Worship replaced the Sacrifice. Now anything goes there.

"...he will enthrone himself in the Temple of God, showing himself as if he were God ... working many signs and wonders...he will do more than can be believed." Certainly for those of us who were adult Catholics at the beginning of Vatican II, Montini has done far, far more than we could have then believed. Acting as if he were God, by a mere "wish" of his the centuries-old Mass is replaced with a New Order of Worship, and chaos prevails in the Church from top to bottom. All is done on a word to the bishops, without reference to established laws and traditions. That Antichrist will work any miracles – "signs and wonders" – can be ruled out absolutely. True miracles can only be performed through the power of God, who will certainly not grant that power to Satan's agent for the overthrowing of Christ and his Church.

I have set down the foregoing facts and opinions rather loosely, not bothering to look up for reference here these Scriptural and apocryphal pieces. With regard to the Beast of the Apocalypse I hold to what I wrote

elsewhere – that the Beast rising from the depths is that secret and evil power, put down by Christ in his time, which has surfaced in recent centuries. The Jew prime minister of England, Disraeli, who ought to know, put It in his book *Coningsby* that "The world is governed by very different personages than what is imagined by those who are not behind the scenes." With regard to Paul 6, he is of the family of the Beast, with it and for it. He is not top dog. This was shown by the position he occupied, on a chair well below the dais at the United Nations, below the human trinity above him. Do not suppose that I am making too much of this, for the occultist crowd present were well versed in and would be careful to observe the symbolic ritualism of such an occasion. Moreover, Montini addressed the Assembly in a manner that can only be called worshipful.

What about the conversion of the Jews in the Latter Days? St. Paul called this conversion a mystery, and I am content to leave it at that. This much is certain, though, it cannot come before the Great Apostasy, because that apostasy is brought about by, and takes up, the Jew's heresy of the Natural Messias as opposed to Christ the King, the Supernatural Messiah. It is a doctrine opposed to Christ's kingdom, which is not from this world, although existing here precariously in His Church. Yet today we hear the bishops preaching a "this world" gospel. We see photos and read accounts of them preaching in the synagogues. And they have produced "Catholic-Jewish Guidelines," directing Catholics into the synagogues. What greater signs of the Apostasy does anyone need?

One person referred me to Fr. Fahey's book on the conversion of the Jews; another kindly sent me a copy. But I found it disappointing in many ways, including the reliance Fr. Fahey puts on the ideas of the two Jewish Lemann brothers, converts who became priests. These men have no standing whatever as authorities in the matter – they who busied themselves taking up a petition favorable to the Jews before the First Vatican Council, as did their compatriots at Vatican II.

Lately I have read some things on the Khazars, "converted" "Jews" of the 10th and 11th centuries, who are said to now comprise the great body of Jews in America. But can these Khazars rightfully be called Jews at all? I say not – for what is it they were converted to? Not the law of Moses, not true Hebrewism, but the devil's own Talmudism. They are not sons of Abraham racially or spiritually. Anyway, with St. Paul I leave it as a mystery. My concern is with facts and logic, not mysteries.

One more item, the plain words message that anyone can understand: "When they shall say 'peace and security', then shall sudden destruction come upon them." "Peace" has been a word commonly used, of course, in all ages. But the constant shouts of "peace", the widespread display of a "peace symbol", a device of Satanists – the bent cross upside down, inside the magic circle – were never before witnessed. And as I mentioned in my Letter No. 10, "peace and security" appears thirty-one times in the brief charter of a world organization, the United Nations. Here is that kind of official confirmation by number that I have used to confirm the Vatican II apostasy of the bishops. And consider again the bent cross carried by Paul 6. Turn that cross upside down and put a circle around it and you will have the "peace symbol."

So what comes next with regard to the Church? If you follow my argument that, according to Holy Scripture, there will be only one Antichrist – indisputable – and only one Great Apostasy, we can expect a true pope following Paul 6. It is quite certain that he will not be elected by the majority of apostate cardinals, but by a very small number who will act as the true electors, following the doctrine of St. Bernard, as it was preached against the papal usurper Anacletus II, a Jew. The choice of the apostate cardinals will be an anti-Pope. There will be no great return to the true Faith from among those who have willingly accepted the reforms of the counter-Church of Paul 6. That is as far as I will go here on that matter. There will be great physical distress and suffering, civil strife and probably an atomic war which will result from quarrels within the Antichrist family of Money Powers. It is well known that the great powers have stocked between them enough atomic explosives to wipe out the human race two hundred times. "When they shall say 'peace and security', then shall sudden destruction come upon them."

The three and a half years so often mentioned in Holy Scripture – in one place by Christ himself – is symbolic of an indefinite time under the control of Christ. Everything fits into His plan of Redemption. He will "come quickly" at the right time, and his triumph will be complete. As foretold, the Virgin will crush the serpent under her heel, and there will be "granted a certain period of peace", as she promised at Fatima. A long period of peace – a millennium – is ruled out by the prophecy of only one Great Apostasy, one Antichrist, and by Christ's indication that very little of faith in Him will remain at the end.

With regard, to the foregoing pages, I have tried to keep close to facts, logic, commonsense, a down-to-earth sense of reality, as well as to theological principles. Here I would suggest a principle to apply to the man Montini in the papal chair.

I have received a certain amount of abuse from pious persons because of my plain speaking about pope Montini. I have read doubts expressed by good people who are not closing their eyes to the self-evident destructive works of this man. The principle I suggest is simply this: – that if a true pope is the principle of Catholic unity, which he is, and we are required to give him total loyalty, reverence and support, then it follows that a false pope, or one false to his office, demands the total opposition of true Catholics. Only by accepting this position as a moral imperative can there be unity among those who would resist the counter-Church.

We are being destroyed through our Catholic reverence and obedience, falsely applied. Our enemies announced this beforehand: "Let them always think they are marching under the banner of the Keys." More on this later.

ADDITIONAL NOTES ON PROPHECY – from Fr. Prat's *Jesus Christ*, Vol. II, page 231:

> The style of prophecy is not that of history. If the prophet described the future as it will be, his contemporaries would find it not only mysterious but unintelligible. "Continuing to speak his own language, the prophet imprints upon his visions the character of his race, the coloring of his times and of the literary tradition handed on to him, and the stamp of his own native genius. He is the herald of the Great King, not the automatic transmitter of a lesson he has learned." (*DeGrandmaison, Jesus Christ*, Vol. II) The inspired Seer contemplates the future, so to speak, *sub specie aeternitatis*; he sees it without relief and without perspective...

In accordance with these ideas I have named Paul 6 as the prophet Daniel's "king of shameless face", and so on. For besides his well known habit of speaking "dark sentences", Paul 6 is king in two respects: "In all the literature of the world," writes Fr. Prat, "since the time of Homer and even before him, kings are shepherds of the people," and a pope is the king of Vatican City and chief shepherd of all the faithful. The "shameless face" belongs to him who can speak truth and falsehood equally without change of expression; and, indeed, without any feeling or stirring of conscience. This utter lack of feeling about truth is common among Orientals and Semites, who habitually speak only as it seems expedient to them. Along with eastern religions this disregard of truth is spreading again into the West.

With regard to private prophecies, I do not say that they are without value, but only that it is far better to rely basically on Scriptural prophecies, since they carry the divine guarantee of accuracy. As we come near the time of their fulfillment the present observer has that advantage of relief and perspective, as mentioned above. Most importantly, the Scriptural prophecies come in various parts which, once they can be seen to fit closely together – most of them – are completely reliable signs of the times.

As I have indicated, the "peace and security" and other plain words prophecies can stand almost by themselves. Of all the indications from private prophecies, I find the boy Maxime's (La Salette) question, "How do you spell 'Antichrist'?" most significant.

For more information on Scriptural prophecy in general see my Letter No. 7 on "Prophecy and St. John's Apocalypse".

W. F. STROJIE LETTER NO. 12 JUNE 1976

THE GREAT VATICAN II DECEPTION

In my most recent paper, Letter No. 11, THE LATTER DAYS, I ended with the following three paragraphs:

"With regard to the foregoing pages (of THE LATTER DAYS) I have tried to keep close to facts, logic, commonsense, a down-to-earth sense of reality, as well as to theological principles. Here I would suggest a principle to apply to the man Montini in the papal chair.

"I have received a certain amount of abuse from pious persons because of my plain speaking about pope Montini, and I have read doubts expressed by good people who are not closing their eyes to the self-evident destructive works of this man. The principle I suggest is simply this: -- thatif a true pope is the principle of Catholic unity, which he is, and we are required to give him our total loyalty, reverence and support, then it follows that a false pope, or one false to his office, demands the total opposition of true Catholics. Only by accepting this position as a moral imperative can there be unity among those who would resist the counter church.

"We are being destroyed through our Catholic reverence and obedience, falsely applied. Our enemies announced this beforehand: 'Let them always think they are marching under the Banner of the Keys.' More on this later."

It is now later, and I shall quote from Fr. E. Cahill's (S.J.) "Freemasonry and The Anti-Christian Movement", pages 101-102, regarding the foregoing announced program of deception:

> "**Documents of the Carbonari**. The following extracts are taken from the correspondence of the Italian Alta Vendita (or Haute Vente), which is commonly supposed to have been at the time the governing center of European Freemasonry. The documents were seized by the Pontifical Government in 1846. They were communicated by Pope Gregory XVI to Cretineau-Joly (March 1846), who published them in his work L'Eglise en face de la Revolution with the approval of Pius IX:--
>
> 'Our ultimate end is that of Voltaire and of the French Revolution -- the final destruction of Catholicism, and even of the Christian idea. The work which we have undertaken is not the work of a day, nor of a month, nor of a year. It may last many years, a century, perhaps; in our ranks the soldier dies; but the fight goes on...
>
> 'Crush the enemy whoever he may be; crush the powerful by means of lies and calumny...if a prelate comes to Rome from the provinces to exercise some public function, learn immediately his character, his antecedents, above all, his defects. If he is already a declared enemy, an Albani, a Pallotta,...envelop him in all the snares you can lay under his feet; create for him one of those reputations which will frighten little children and old women;... As France and England, so Italy will never be wanting in facile pens which know how to employ themselves in these lies so useful to the good cause... **Let the clergy march under your banner in the beliefs that they are marching under the banner of the Apostolic Keys...** Lay your nets in the depths of the sacristies, seminaries, and convents...'."

So quotes Fr. Cahill, whose book was first published in 1939; the copy at hand from M. H. Gill and Son, Dublin, 1959. A footnote on page 101 refers to Fr. Cahill's source, as follows: "Cf. Maynard, Cretineau-Joly, sa Vie Politique (Paris,1875), pp. 340-420; also Deschamps, op. cit., vol. i, chap.vi. See also Dillon, 'War of Anti-Christ with the Church', Chaps. XIV-XV, for long extracts from these documents. The originals are still in the Vatican Archives."

The originals were still in the Vatican Archives. I am certain that you could not find them there today. Anyway, Catholics have not been alert to the false and blind obedience which has been the chief instrument of our self-destruction since Vatican II.

I am sure that nearly all my regular readers are familiar with this kind of writing, from many reliable sources, including the Encylicals of several popes. That such reading matter is now generally unavailable is an indication of the control of the Press, including the so-called Catholic press, by the worldwide network of conspiracy. That such reading material is never mentioned by the respectable conservative publishers, and by only a very few "Traditionalist" organizations and publishers, is indicative of something else again, which I shall speak of presently.

Another source that I shall quote from here, a more recent one, is "The Plot Against The Church". This book was written -- in haste, I understand -- to warn the Council Fathers that it was planned in advance to make of Vatican II an opening to Communism and the secret powers directing it. I quote here from the Introduction to the Italian Edition:

> "The most infamous conspiracy is in progress against the Church. Her enemies are working to destroy the most holy traditions and thus introduce dangerous and evil-intended reforms... They manifest a hypocritical zeal to modernise the Church and to adapt it to the present day situation; but in reality they conceal the secret intention of opening the gates to Communism, to hasten the collapse of the free world and to prepare the further desctruction of Christianity. All this they intend to put into effect at the coming Vatican Council...
>
> "It is intended to first carry out a probe and to begin with the reforms which encounter less resistance from the defenders of Holy Church, in order to then extend the range, as weakening resistance allows this.
>
> "In addition, we have confirmation of what will still be unbelievable for those who are not initiated, namely that the anti-Christian forces have at their disposal in the ranks of the Church dignitaries, a veritable 'Fifth Column' of agents who are the unconditional tools of Communism and of the secret power directing it. For it has been revealed that those cardinals, archbishops and bishops, who form a kind of 'progressive' wing within the Council, will attempt to bring about a break-through of shameful reforms, whereby the good faith and the eagerness for progress of many devout Council Fathers will be deceived.
>
> "The assurance has been given that the Progressive block forming at the beginning of the Synod will be able to count upon the support of the Vatican, in which, so it is said, those anti-Christian forces possess influence...."

Consider that this book of about 700 pages was written before the Council. And that Soviet "clergy" were invited to the Council on their terms. And that the Council refused to condemn Communism, rejecting the demand of a large number of the Council Fathers for such a condemnation. An "ecumenical" liturgy, to be made up by men of all faiths, was proposed by a Bishop Duschak at the First Session, and has been acted upon since. Consider that nearly all the Council Fathers voted for the "Progressive" articles --all the above can be found in "Pope, Council and World" by R. B. Kaiser, as well as in many other publications.

Paul VI did adopt the proposed ecumenical liturgy, he invited Soviet "clergy" to do their thing on the tomb of St. Peter, he undertakes a total reform away from Tradition. So he is one of those "Progressives" the authors of "The Plot Against The Church" warned against. All can see the destructive effects of so-called progressive measures since the Council ended, and the docile acceptance of it all through blind obedience.

The authors of "The Plot Against The Church" attribute that plot to the Jewish drive for world domination, which charge they support with ample evidence from history and the testimony of the Jews themselves. On page 169 they write: "In all their ambitious and revolutionary undertakings the Jews have always used the same tactics, in order to deceive the peoples. They have used abstract and hazy concepts or playing with words of malleable importance and contents, which can be interpreted in a twofold manner and used in a different way." This is exactly the charge made against the documents of Vatican II -- ambiguity -- by hundreds of critics.

Despite this ambiguity --or because it served his purpose-- Paul VI signed the articles of Vatican II. And although admonished publicly by the venerable Cardinals Ottaviani

and Bacci that his "New Mass" is a "radical departure from Catholic orthodoxy", Paul VI approved that also. The Bishops swallowed the ambiguity, the parish priests palmed off the ecumenical new liturgy on the people, all in the name of obedience to the Pope.

On page 539 the authors of "The Plot Against The Church" speak of another tactic of Jewry in the past -- "not to trust to the victory of one single organization, but to found many organizations with different and even contrasting ideologies... They found Christian-democratic parties, extreme Right parties --without the name playing a role..." On page 54 the authors cite the Jewish "Fifth Column" control of the "Right, of the Center and extreme Left" in Russia, which delivered that country over to the "band of Jewish criminals." This is substantially what Fr. Fahey and other reliable authors have written. The Jews themselves have bragged about it.

So how does this Right and Left party operation work with Vatican II and "Let the clergy march under your banner"...? Given the Catholic emphasis on the virtue of obedience, especially obedience to the Pope, a clever usurper of the Papal Chair can perform wonders with the majority of Catholics, who for various reasons, are not looking too closely at what they are being conned into accepting as Catholic updating. No doubt the main factor is that "spiritual blindness" St. Paul predicted for the latter days --that lack of love for the truth. There remains, however, a minority who do not like what they see. How to deal with this minority?

I make no charge of deliberate complicity with enemies of the Church against individual conservatives or "traditionalists". So far gone are modern Catholics that even our would-be defenders of the Faith (including the present writer, of course) are all too weak, and many are overly concerned for their own spiritual safety-first. For the most part we are not sufficiently aroused over the insult to the Church by those St. Pius X called her "most pernicious enemies, because they work from within." In the minds of most of those who resist "the changes" it seems alright to be one of those enemies -- if that enemy occupies the Papal Chair, whose deeds are then beyond mentioning. Such is the modernist mind-bending which affects the "moderate" Catholic resistance.

However that may be, there does exist against the false reforms an antagonism which must be neutralized, so that it will not be directed against the papal usurper, who is all-important in the plan of subversion of the Church. It is accepted by the conspirators that most of those who resist for a year or more will not be won over to the reformed Church, at least not quickly or easily. It will take time to wear them down; meanwhile they must be kept quiet concerning the man in the Papal Chair. Him they must not blame; that is, he who is chief demolitionist.

In the United States alone are a remarkably large number of organizations and publications ostensibly opposing the Vatican II changes -- a large number considering how few Catholics have shown any concern.But when placing the blame for what they call Vatican II "abuses", leaders and writers of these operations nearly all stop short of naming the man -- the Pope -- they had always, before Vatican II, rightly held as chiefly responsible for changes in the Catholic Church. Here are a few of these operators and publishers: The Wanderer, Register, Twin Circle (these three quite openly "new church", or counter church to be exact about it); The Remnant, Maryfaithful, Divine Love (divine mush, faithful to "new church"); ORCM as an organization, a haven for Catholic followers of agnostic R. Welch; the Latin Mass front --Una Voce; the "heresy in catechisms" protestors, CUF, CREDO, and POPE; "Orthodoxy of the Catholic Doctrine", by Fr. Milan Mikulich, O.F.M., firmly "new church"; Kyrie Eleison, Pro Ecclesia, the now defunct Triumph, St. Thomas Aquinas College and St. Michael's Seminary of California; Immaculata; TFP (peddles "filial resistance" and collects the cash; Vers Demain likewise; both exploit young idealism and put a beret on members; TFP promises millenium of peace and security); St. Benedict's Center, Cambridge, Mass., and L. Post -- unquestioning obedience to reigning pope, and Pope in Chains; Fr. Depauw and his TNT; Christendom... the Mother Teresa cult, the Catherine of Sienna hoax letter... No doubt I've missed a few. These are in the category of those who while ostensibly defending the Faith against Vatican II innovators, refuse to speak of him as chiefly responsible who signed the Vatican II articles, and who as pope has never a word to say against individual heretics and other demolitionists.

Approaches and Christian Order in England are in the same class. Several priests who offer the true Mass for groups here and there have, so I hear, warned their people

against speaking out about Paul VI -- "Keep quiet or lose the Mass", they threaten. In the United States, of the "get behind the pope" phony "seers" we have Bayside, Necedah, and one in California; Mama Rosa in Italy, Clemente in Spain, a nun (?) in Mexico. Garabandal in Spain keeps thousands in thrall, waiting for "the warning" or "the punishment". Many of these people exploit the memory of Padre Pio of Pietrelcina. Fr. Nelson's Powers Lake center is another pacifier of potential critics of Paul VI. Remarkable, is it not? that of all these protestors and holdouts against Vatican II "abuses", not one of them speaks out against him who signed the articles of Vatican II, and who is above all responsible for all that has come out of Vatican II -- Paul 6. Very strange!

What about Econe? Econe has become a rallying stage for the silent "moderates" -- silent about Paul VI, that is. I had never expected more. I hold Archbishop Lefebvre in respect, but I cannot comprend his expressions of loyalty to the person of Paul VI, much less his attempt to see in pope Montini an opponent of the current destruction of the Catholic Church. The best light I can put on the matter, is that at age 72 a man grows tired, he can only do so much, and this with great difficulty in many cases. And there is the Catholic attitude, the normal love of the Pope and papal office which, carried beyond reason, leaves us open to many errors.

There exists a modern sickness of mind and soul, despite which some individuals manage to hold onto the Faith for some time after they have begun to indulge in self-deception, which nearly all of us do to some extent. It is surely St. Paul's prophecy being fulfilled about those who loved not the truth sufficiently that they might be saved. There are also many who hold, some of them culpably, I'm sure, that a pope is infallible in ALL his official words and works, a doctrine implicitly condemned by Vatican One, a true Council. And there are many who reason that God would not permit a malicious pope, a destroyer of the Church, to become seated in the Papal Chair. And so the tragic farce wends its way along, Paul 6 doing his thing of destruction, the sick defenders denying the self-evident fact. Therefore nothing is easier for our enemies than to exploit an un-Catholic false obedience.

To get Catholics to equate defense of Montini with defense of the Papacy was by far the best trick our old enemies had in their bag. And there stood ready a number of publishers, writers and organizers to help them do it.

In this connection I call attention to the REMNANT Supplement, "The Campaign Against Econe", by Owen Roberts, real name Michael Davies. Here are twelve pages on Pope Paul's demand that Econe be closed, but which adds up to an apology for Paul VI. A few quotations from this Supplement: Page 2, Archbishop Lefebvre speaking " "With Pope Paul we denounce neo-Modernism, the self-destruction of the Church, the smoke of Satan in the Church". Owen Roberts, page 3: "What the Archbishop rightly rejects in his declaration are certain reforms claiming to be implementations of Vatican II and which are manifestly harmful to the Church, as Pope Paul himself has repeatedly stated. It is, therefore, quite meaningless to speak of a 'rejection of the decisions of the Second Vatican Council' as in the instances where it would be claimed that the Archbishop is guilty of such a rejection..."

So, it is all just a misunderstanding; the Council is for the best and the "Holy Father" deplores the smoke of Satan in the Church. It is remarkable how much steam this little paper, THE REMNANT, can get up in this defense-apology involving Econe and Paul VI. Roberts-Davies gives about thirty pages of the same in an APPROACHES Supplement -- "The Dossier Against Econe in Historical Perspective."

A little misunderstanding about the Council documents? as The Remnant writer would lead us to believe. If the Council documents cause so much confusion, Paul VI has all the skilled help he needs to scrap them, or put them in unmistakable language, as were all papal documents before Vatican II. But of course the "misunderstandings" are a fraud. It is self-evident that pope Montini goes far beyond the "progressive" reforms implied or openly mentioned in Council documents.

The truth of the matter appears to be that the "pope is the pope" moderate heretics applaud Archbishop Lefebvre for his expression of loyalty to Paul 6, far more than for what the Archbishop says in blame of opponents of Econe. The enemies of the Church

who are intent on covering up for the papal usurper form a strange alliance with the so-reverent worshippers of "Our Holy Father", failing to distinguish between this man and the true popes. It is this combination of craft with false piety which, since Vatican II, has been chiefly responsible for misleading many well-intentioned Catholics.

I repeat here my certainty about Archbishop Lefebvre's right intention, all the more so since pope Montini has begun to harass him personally. But I repeat also what has been my firm opinion this past five years or more, that we are morally obliged to oppose openly and vigorously this man who is openly destroying the Church from the Papal Chair. This is the teaching of no less than Pope Paul IV in his Papal Bull Cum Ex Apostolatus Officio about heretical office holders, which certainly applies to such open destroyers of discipline, liturgy and doctrine as Paul VI. Paul IV taught solemnly against these men that, "It should be allowed to their subjects to desist with impunity from obedience and allegiance" to them. Please note "allegiance". Paul IV says even more, namely, that "Those who do not desist from loyalty and obedience to those heretics (surely to include faith-destroying popes) thus promoted and installed... act, so to speak, as tearers of the tunic of the Lord, (and) shall be subjected to the vengeance of some censures and punishments." In the long course of history no man in the papal office, or in any other ecclesiastical office, is so clearly the subject of this Papal Bull of Pope Paul IV, as is pope Montini, the man who absolutely refuses to govern as pope and who tolerates every heresy and disorder. There can be no excuse for closing one's mind to this fact. Therefore they are walking on dangerous ground who defend or cover up for Montini and express their allegiance and obedience to him.

There is no right reason for any of us to protest our loyalty and obedience to Paul VI. For so long and consistent has been this man's record of double-speaking and underhanded dealing, so plain his refusal to govern, and so evident his intent to destroy, that we can be morally certain that, in any single act or speech of his, he intends to deceive.

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In this Letter I shall add something to ideas of mine expressed in previous papers on how it might be that Montini is pope. First I wish to make it clear that I reject all notions of any arrangement that might actually be, or might become, schismatic. In my Letters 6 and 7 I say enough, I think, to persuade good and sane Catholics to stay away from such as the Schuckardite group at Couer d Alene, and the Shickshinny "Knights" with their book "The Great Sacrilege". The same goes for all Old Roman Catholic Church chapels. For the average disturbed and concerned Catholic, trying to find a substitute for the good old parish church is a dangerous undertaking. As I've mentioned before, my own position is one of withdrawal from the local parishes, because they all have the heretical New Order of Worship and are part of the network of subversion, whatever be the intention, or self-deception, of the local pastor.

Speaking of parishes, just one item of interest before I go on to my concluding paragraphs -- this one from the Diocese of El Paso, Texas. It is a notice which reads, "The Sacrament of Confirmation will be conferred by Bishop Metzger on Pentecost Sunday". Attendance at preparation classes is required, a few exercises of which follow:
"First hour - 'The Call to Oneness Theme': Community commitment. Attend worship services - St. Clement's Episcopal Church... Attend worship services - B'nai Zion Synagogue. Theme: 'Judaism, Our Common Heritage', (to be followed by) Group discussion with Rabbi Herman of B'nai Zion on Jewish beliefs and practices."

I quote here from the bottom of the page: "Again, we wish to emphasize that attendance at these classes for parishioners of St. Pat's (the writer speaks here of St. Patrick's Cathedral) who are to be confirmed is obligatory. We have tried to establish a Confirmation Preparation class which will be meaningful and educational."

Possibly a little misunderstanding about the Council documents? Not at all. Somebody ought to inform the Pope? Don't waste your time and money. It was he who on 1 December 1974 signed "Guidelines and Suggestions for Implementing the Conciliar Declaration 'Nostrae Aetate' (The New Age)", issued by the Second Vatican Council 28 October 1965.

This from Paul VI of 1 December 1974 is a declaration in favor of the Jews, directing "friendly talks" and "a better knowledge of how the Jews define themselves in the light of their own religious experience," etc. It is what the servile and apostate bishops are now putting into effect. It is not and never was intended to end with talks, but to lead to the One World Synagogue for all men.

If or when one of these devious operations stirs up a noticeable protest from Catholics, as did the article 7 definition of the "New Mass", the moderate conservatives will plead for some word from "Our Holy Father" that will permit them to salve their consciences. And so it has been that these people, more than any other group or class of Catholics, have kept the show going "under the Banner of the Keys", as they tell themselves and others, and as their precious consciences become ever more warped and strained. It cannot be otherwise; I have watched this show for the whole time since it opened in Rome at the Second Vatican Council, and it is impossible that intelligent Catholics could swallow so much evil in good faith. I therefore respectfully suggest that Archbishop Lefebvre shake off these phony moderates and speak plainly against the old crook in the papal chair.

+ + +

Having finished typing the previous paragraph I stopped for a rest, and from a pile of reading material at hand picked up Abbe De Nante's CRC of February 1976, which contains a reprint of his issue of 11 November 1965, from which I quote here the following -- picked out at random from a 20-page paper: "It was all foreseeable. The Conciliar right is defeated, because it had to be. Integrism started out with a flagrant error concerning authority: it put loyalty to the person before fidelity to God and the fight for the faith. Rather than firmly hold the truth as a divine absolute, it preferred to submit in all things to the arbitrariness of one man alone. And I say arbitrariness advisedly because the traditionalist minority never dreamed of asking the Supreme Authority to intervene as such... They have only been putting up an apparent fight. The truth was defended but only conditionally and as an opinion, which could be modified by the Holy Father for the sake of unity, general well-being or any other pretext he might judge fit."

This, I say, was written in 1965. There's no doubt about it, Abbe DeNante's Integrists identify exactly with those I have called moderates in this letter, and whom I have elsewhere, somewhat inelegantly, called "hand-wringers". Most American Catholics are and have been Integrists. It was a family of Integrists who, with their established conservative paper, were chiefly looked up to by many disturbed Catholics for enlightenment concerning Vatican II. This family with its publications has been largely responsible for directing many well-intentioned Catholics into blind obedience to pope Montini, believing that they thus remained "under the Banner of the Keys". Not that they needed much help in this direction -- The Americans and Irish, too, especially -- the material heresy of Integrism having been well planted over many years in all our Catholic institutions. "Just follow the Pope and you will be safe," or "you can't go wrong following the Pope," our priests would say. That saved them a lot of trouble, and still does. So now with their bishops they are following the pope into the Synagogue.

Does someone take exception to what I have just written? Let us look into Catholic doctrine. I have presented elsewhere ad nauseam (such is the nature of the subject matter), the record of pope Montini's departures from traditional teachings and practice by various deceptions. A few objections then: It is said that Christ's promise to Peter of the divine protection from error means that a pope will never teach error. But the First Vatican Council, a true doctrinal Council, defines this to mean "teach error solemnly, officially, to the whole Church," that is, ex Cathedra, as we say. A minority opinion at Vatican One, that this guarantee of Christ's concerning Peter and his successors means that a pope always teaches infallibly when he speaks officially, was rejected. So, those who still hold to this opinion are heretics -- material heretics in some degree if they hold to it stubbornly, as many do. St. Paul is very clear and definite on this matter, saying not to listen even to an angel from heaven if he departs from doctrinal truth. Catholic school children were taught this in my time, that we must obey only in what is lawful.

Now there is one other doctrine that I think needs mentioning here -- that Christ founded a visible Church with a visible head. So what about a long interval -- many years -- with an invalidly elected pope? The Bull of Paul IV herein referred to, reads that the

promotion of a heretic to ecclesiastical office "can by no means be validated", which is certainly Catholic doctrine. What happens to the visible Church thus deprived of a true pope? A dictionary at hand defines, "valid 1. having legal force; properly executed and binding under law; 2. sound; well grounded on principles of evidence; able to withstand criticism or objections... 3. effective, effectual..." Very well, then, the heretic or apostate or other deviationaist from the Faith is not a valid pope -- his acts cannot be valid, legal, compelling our obedience; he cannot lawfully command our allegiance -- although Christ as invisible Head of the Church might sustain a right action of his for the sake of the Church. It must not be said of the person of the false pope that we must have respect for his office, for he has no legal or moral claim to the office. But he does occupy the Chair. He is the man we elected -- our man in the papal chair, but who does not intend to act as the Vicar of Christ. (See other papers of mine on this.) Or rather he is THEIR man in the papal chair -- that is, the man that the enemy "Progressives" support, as also the Moderates or Integrists.

There is then a visible head, corrupted and ineffectual for good, highly effectual for evil. And if those who put him there cannot now remove him, at least they are bound to warn the faithful against the deadly state of affairs which exists. It is -- it surely becomes -- the first and most urgent responsibility of every bishop to speak this warning day in and day out until the false pope is totally discredited.

As indicated above, I have written bits and pieces on this theme in other papers of mine. Of course I pretend to no doctrinal authority beyond what might be accurately cited and interpreted in my papers. To those who might be inclined to sharply disagree with what I have written here, I suggest that they try to add up the factors themselves -- the facts, doctrines, the tragic consequences of millions of souls being led through deceit to perdition -- and show why we must all stand still and respectful while a deceiver in the papal chair destroys the Church that Christ established.

I have quoted Abbe De Nantes insight concerning Integrist compromise, but Fr. De Nantes does not act out to the end the logic of what he spoke in 1965. He calls pope Montini "Most Holy Father" and professes loyalty to him as true pope. This is inconsistent and implies that any man who manages to get himself seated in the papal chair, even one with the evil intention to destroy the Church, is entitled to our respect for "his office". But the papal office does not belong to just any thief who steals into the place to destroy the Church. And such men -- providentially only one such, The Antichrist -- are not entitled to our respect.

In my Letter Eleven I predicted that after Montini, a true Pope will be elected by a very small minority of true Catholic electors. This follows from the doctrinal logic of only one Antichrist. I said that the majority will elect an Antipope. This man, it seems to me, will be a "conservative", an attractive personality who will restore "some Latin" to the liturgy, etc., as Paul 6 has promised occasionally, and which I have seen mentioned lately in the so-called Catholic press. It seems to me also probable that nearly all the Moderates, or Integrists, will accept the Antipope as true pope; possibly also Abbe De Nantes. Thus will "unity" be achieved among baptized Catholics, and all will be made ready for the final move into the World Synagogue for all men.

But St. John in his Apocalypse indicates that in time Christ will "come quickly", which seems to mean at about the time our enemies expect will be their hour of triumph. By this I do not mean the final, Second coming of Christ in His Person, but as an intervention, through the action of a restored true Pope, and the recall of St. Michael the Archangel as official guardian of the Church. Not of course that Michael will withhold his help to those individuals who call on him now.

Although these predictions of mine are based on certain doctrinal considerations, and on what seems inherent in the post-Vatican II developments up to the time of this writing, I do not intend to put them in the same class of certainty as are my remarks on Moderates, Integrists, and blind obedience. The future belongs to God, of course, and so does the present. It is this that I am calling attention to, rather than to particular occurrences as I foresee them. Christ will triumph and Satan will be utterly destroyed -- that is the message of St. John's Apocalypse which I set out to pass along in my Letter No. 7. Twelve -- the number of this Letter -- is in Christian numerical symbolism the number of completion.

I intend to put my twelve Letters, plus several basic articles, between soft covers and call this anthology THE GREAT APOSTACY. The cost for one copy will be about $4. The same cost for a 60-minute cassette tape recording of THE LATTER DAYS. Because of bronchial congestion and fever two previous tapes I made did not turn out well, but I am fairly satisfied with this one. The subject matter is of special interest, I think, in this time of widespread social, political and religious disturbances.

Additional Notes: There exists in the United States a conservative or "traditionalist" publication-organization for every shade of opinion -- for those who are mere sentimentalists about the old practices, through all the gradations of Vatican II rejection, but falling short of open criticism of Paul VI. Within the framework rules permit the villification of the Church's old enemies, depending on the class of reader aimed at. In fact, the pounding on our outside enemies is effective for establishing a reputation as a "trad" fighter, and it brings in the cash.

Possibly the most perniciously misleading of these operations is the so-pious Marytown "Immaculata". At the other end of the spectrum is "Chistendom". Both come attractively dressed.

With regard to all the foregoing I submit the following basic rules: 1. Do not underestimate the depth of the evil behind the Vatican II Operation -- it is beyond the imagination of nearly all men of good will; only informed Catholics can approach an understanding of it. 2. Do not underestimate the combinations of weakness of faith, of deception and self-deception, of ignorance along with vaguely good intentions among Catholics who are not aware of this evil. 3. Err on the side of leniency in judging the outward actions of individuals, but be slow to put your trust in "follow me" leaders and publishers, however well intentioned they may sound.

From ENGLAND

The following was published in the Daily Telegraph of 16th March 1976:--

Sign

In the days of the first Elizabeth the Catholic Mass (which was the Mass of the Council of Trent) was forbidden. "Massing priests" had to work secretly and if they were caught the penalties were dire indeed. Some of those who were martyred were canonised not long ago.

Now the hunt is up again, but from a different quarter. In a letter to his clergy, the Bishop of Fresno (California) has said: "It has come to my attention that the Tridentine Mass has been more common in the Diocese of Fresno than I had reason to suspect.

"I wish you to make it a matter of conscience to discover if such a Mass is being celebrated in any hall, house or wherever within the confines of your parish."

So might Burleigh or Walsingham have written in the sixteenth century. Are we once again to have priests saying the Mass they were ordained to say in quiet corners and even hiding in priests' holes?

It is not only in California that this strange development has taken place. Over all the world, or at any rate most of it, the Tridentine Mass is being stamped out by the very bishops who are the successors of those who drew up the Mass at the Council of Trent.

It is one of the most astonishing phenomena of this astonishing age. Nor should it be Catholics only who take note of this sign.

Peter Simple

(Part 2 Next)

W. F. STROJIE LETTER No. 13

1 August 1976

THE GREAT VATICAN II DECEPTION -- Part 2

I titled my Letter No. 12 "The Great Vatican II Deception" and promised part 2, which I now undertake to write. But part 2 might better be called "The Great Vatican II SELF Deception".

There are among us opposed to the Vatican II demolition those who see it all in terms of conscious plotting or connivance on the one side and of pure Catholic resistance on the other. I myself have concentrated perhaps overly much on those enemies who have sown the cockle in the Church's field, but I have not failed to see the present decline and corruption as the Great Apostacy, accompanied by the general spiritual blindness predicted by St. Paul for the latter days.

It is my opinion that the number of plotters and their conscious agents need not be, and are not actually, numerous. I would say that a small number of active devil's agents are able to infiltrate and influence indirectly the many who, because of moral and intellectual weaknesses, betray Christ and His Church while thinking they are doing good. Who of us is without a tendency to stray in one direction or another from the right path in times of stress. The danger is especially great for those who offer themselves as guides through the satanic undergrowth of our time.

In my Letter No. 12 I touched briefly on this weakness, of the difficulty of modern man to see clearly. Karl Adams in his "The Spirit of Catholicism" has this to say: "After the age of 'enlightenment' had dethroned reason and dispossessed that power of thought which grasps the whole in one comprehensive view, to replace it by the power which pursues detail and difference, the interior economy of man, his spiritual unity, broke up into a mere juxtaposition of powers and functions."

So wrote Adams in the year 1929, long before the confusion engendered by the modern affluent bureaucratic society with its fake sciences --sociology, economics, psychiatry-- and its lying news media and corrupt entertainment; and before the schools became almost entirely places of ideological indoctrination rather than of true learning. It is a time of trumped-up complexity, of artificiality and superficiality, of general insanity. The simple peasant or farmer or craftsman of Christian centuries past labored under no such handicaps. He knew what he knew, what things were good, solid, useful, what in general is right and wrong, fitting for him as a man, and for his family. I say that this sanity was general until 1929 or so, possible until World War II, almost impossible after Vatican II.

The Vatican II corruption is outwardly evident in the mod Clergy and Religious, in the young people who strive to outdo each other in outward filthiness, contempt of parents and of all lawful authority, and in all-around degeneracy. Following unwittingly the Talmudic program of the Protocols the young are busy making themselves into the "goyyim", objects of aversion and contempt. They are animalizing themselves, as programmed. No need to impose Communism and its drab blue uniform on them; they reach out for it themselves. And all this has been promoted by nutty nuns and clergy who delude themselves that their updated religion is Catholic. Not that there is lacking a goodly percentage of criminal infiltrators.

Is it possible for many of the younger men and women, especially Clergy and Religious, to entirely escape the modern madness? Pope St. Pius X had warned in 1907 that the subversives were even then grabbing seats of learning in seminaries and universities. And those of us who have watched developments during the past thirty years or more have been aware that the university professor is the Communists' not-so-secret weapon. I had myself as a young man read "liberal" Catholic publications for years before becoming aware of how they led off from sound doctrine --a gradual unfolding, a shading off into heresy.

What I have been leading up to in particular here, are some writings of the well known Abbe de Nantes, as translated from Fr. Noel Barbara's Fort dans la Foi, No. 43. This section on Fr. de Nantes covers about twenty pages of type-space in English; and after having read it carefully three times I pondered how much of it to quote for my readers. Certainly it is all worth reading and I especially recommend it to priests and others who have relied on Fr. de Nantes as a safe guide with regard to the validity and licity of the Novus Ordo. But the whole of it is too much for me to have printed, and I think it better anyway to quote briefly a significant few paragraphs, and then comment on Fr. de Nantes and his works.

Fr. Barbara quotes from Abbe de Nantes's CRC 101 and accuses him of dividing resistance to Vatican II and its destructive works. "Just as the Communists laughingly scorn all critical statements from the liberals," writes Fr. Barbara, "so long as those liberals bring their support of the Communist apparatus (I quote freely here; W.S.), so does the ecclesial subversion laugh off, also, criticism of the new liturgy, if, in practice one encourages this liturgy". . .as does Abbe de Nantes on the religious plane. "His attacks on the Bishops and Pope and their mass does not impede subversion, so long as he supports its actual works". . .that is, the New Order of Worship.

There follow paragraphs quoting Abbe de Nantes's written approval of the writings of notorious Modernists on the new liturgy; and Abbe de Nantes quotes Pope Pius XII, falsely interpreting him, as Fr. Barbara shows convincingly --although I myself needed no such demonstration of the falsity. "And precisely it is the world that changes and seeks for itself a liturgy where it can recognize itself," Fr. de Nantes is quoted, in harmony with a radical Modernist. Leaning over so far in this direction, Abbe de Nantes writes himself, or expresses his agreement with a radical Modernist that "the Roman Canon includes some ambiguities, the offertories added by the Middle Ages have aggravated them", citing with approval Martin Luther on this.

There's a great deal more of that kind of thing, which goes along with Modernistic liturgists, such as: "The Eucharistic reality requires the presence of the hierarchical priesthood of the community. . .This is also what we (de Nantes) think and we are in agreement on the essential which is the Action of the Lord." None of this is what the Church has taught. And there is more of it. Read it and see.

To The Voice in 1971 I sent some short pieces which were printed as "The Strange Advice of the Abbe de Nantes." Since then, although occasionally criticizing Fr. de Nantes, I have often quoted or cited his writing with approval. I have been in general agreement with Fr. de Nantes's apparent concern for the whole Church, and against those who were making excuses for or trying to get around Paul 6 as pope. I judged that it was this concern for the whole that led him to often speak harshly against those who totally reject the Novus Ordo. But it also appeared to me that Fr. de Nantes would like to play the part of arbitrator, reaching out to his fellow intellectuals on the "other side". The paper by Fr. Barbara confirms my judgment on that --for as Fr. Barbara shows, he calls them "true and learned men, of an authentic faith, honest in the service of the Church." Well, as I remarked near the beginning of this Letter, I don't believe one can drift far into heresy without sin. We don't go far wrong by mistake. I attribute no "authentic faith" to Modernist double-speakers, those who have set themselves up as judges of the Popes and Doctors of the Church in the past. And as I've mentioned in one of my papers, that word "authentic" is a Modernist code word, meant to cast doubt on or deny a Catholic doctrine or practice.

> In my Letter No. 3, December 1974, I wrote: "I consider the Novus Ordo indefensible, yet was disappointed in the Abbe de Nantes' recent attempt to defend it. I thought he would have done it better. Since I long ago wrote a paper against the validity of the Novus Ordo I will here make only a few comments on the Abbe's contention that the Novus Ordo is licit, and that the Catholic faithful ought to attend it. Valid or not the Novus Ordo is, by Fr. de Nantes's own admission, false in its doctrine and destructive in intention. If so, then it is false worship. If false worship, then against the First Commandment; so how can it be licit? If it destroys the Catholic faith of those who attend it, may Catholics risk this loss of their Faith --even supposing (which I do not) that this Ordo might be valid Mass. As Fr. de Nantes surely knows, the obligation to keep the Faith is primary. And according to a scholastic maxim, if a thing is bad in part, it is all bad. Fr. de Nantes has reasoned himself into a thicket of pernicious absurdities."

As I wrote in 1974, I was sorry Abbe de Nantes had not acquitted himself better on the Mass issue, not in the hope that he might have convinced me, but because I regretted to see such a fine mind, of a leading defender of the Faith, show up badly. I then, even until I read Fr. Barbara on CRC 101, believed that it was Fr. de Nantes' great concern for unity which led to this partial blindness, as I thought of it, on the Mass question.

The trouble as I see it is that Abbe de Nantes is a reformer himself. His own CRC papers make this plain enough. Not for him the meek acceptance of the clean hard doctrines. He would get together with those fine intellectuals on the other side.

As to his argument that Pope and Bishops could not foist on us a false Mass, here the simple faith I recommend -- indeed what is required by Almighty God himself -- would help him see. For Holy Scripture predicts a Great Apostacy and a taking away of the Continual Sacrifice. But this too does not fit the de Nantist picture --a bright picture of eventual reform, disregarding the signs of the time. Wrote Pope Leo XIII: "Nothing is more useful than to see things as they really are."

There is very much more that is disturbing, to say the least, in this report by Fr. Barbara on Abbe de Nantes's thinking on the Mass, as shown by CRC 101. Near the beginning of his paper Fr. Barbara writes that Fr. de Nantes "has not hidden the criticism he has directed to the Mass of his ordination, consequently he is in favor of 'the reform of the Mass'. It is even the title of his article and its conclusion".

It seems that the precise criticism of the Roman Canon by Fr. de Nantes was as follows: "it could be sustained without exceeding the required prudence in such matters that the Canon of the Mass of St. Pius V is itself ambiguous, equivocal. . .and deceitful if taken literally!" To which Fr. Barbara most fittingly replies with these words from the Council of Trent:

> "As it is fitting to treat with holiness the holy things and that this Sacrifice is the holiest of all, so that it may be offered and received worthily and respectfully, the Catholic Church has instituted for a number of centuries, the Holy Canon, so devoid of all error that there is in it nothing but breathes holiness and extreme piety and that raises toward God the minds and souls of those who offer it. It is, in fact, made of the very words of our Lord, of the traditions of the Apostles and of pious instructions by the holy pontiffs." So spoke the Council of Trent, that is, The Church.

Just one more item on this general subject. In my Letter No. 12 I wrote approvingly of what Fr. de Nantes said in 1965 about "integristes", Catholics blindly loyal to the person of Paul VI. I equated these people with those in the U.S. I call moderates. I seem to be confused by the integrist label. But if indeed the French integristes practice the Moderates' blind loyalty to the usurper Paul 6, then I'm with Fr. de Nantes in his denunciation of the integristes. As I see it, this matter of the crooked man in the papal chair cannot be evaded or explained away. We will go from one disaster to another so long as he sits there.

Visions and Locutions

Here I will comment some more on deception and self-deception, on the Fatima message, and on visions and locutions generally. There is no such thing as going far astray by mistake, as I have said--through zeal for Our Lady of Fatima, for example, or that one will infallibly be saved because of a former true devotion to the Mother of God. To abandon Christ in selfishness is to lose one's soul. It is therefore nonsense to say that a one-time devotion to the Mother of God will save those who abandon her Son. And it is an enormous sin to exploit the Mother of God --through her earthly appearances and messages --as a personal promotion. Nor may we make of Fatima or any other appearance and message of Our Lady a new religion, as some are doing.

St. John of the Cross warns against the devil's use of even authentic visions and locutions --that the devil may use them; that God permits him to do so. That the devil is making widespread effective use of both true and false apparitions in our time is quite evident to Catholics who have escaped the worst effects of the modern insanity. (It is utterly amazing to me that anyone at all can listen, per horrible example, to the Bayside crackpot.) As to the Fatima message, the two big self-appointed male propagators of it in this country have both gone into the ditch; one in Idaho having taken unholy orders, the other now a raving pentecostal writer of an ecumenical book.

An appearance of the Mother of God does not carry with it a guarantee of the fulfillment of her message --if her conditions are not complied with. And they are very foolish who think they see among present-day Catholics evidence that the requirements of the Fatima message are being sufficiently complied with. Only one part of this message appears to be unconditional, that of Our Lady's promise to triumph in the end, which is in accord with Holy Scripture. With regard to all such apparitions it is well to remember that revelation ended with St. John the Apostle.

The truth of the matter is that, as I've said before, many times, these so-called "seers" of our day are fakes, one of the works of deception by the old Enemy of the Church, to keep us loyal to the Church's chief demolitionist, pope Montini. The Church's laws, which cannot be set aside, forbid the propagation of these messages, including those of Garabandal, which have not been approved by the Church --"THE Church", I mean, not Montini's counter-church. And this approval may not be presumed because it is Montini's counter-church which is in possession of the Vatican. No approval, no acceptance, no propagating. Visionaries and their messages are not required for our salvation.

Sadly, such a statement of Catholic truth and prudence will only arouse fury in those whose ears are itching for new apparitions and messages. They will find a hundred excuses, twenty loopholes for evading the law. They will think of their own superior piety and faith. But according to St. John of the Cross --and, for that matter, quite evidently--these people are weak in the Faith. Like the Jews of old they have got to have signs and wonders to keep up their belief. And so they do not see the very real signs of the time as foretold plainly by the prophets ot Holy Scripture --and that is one of the devil's purposes in promoting false visionaries.

The devil loosed in our time will, of course, make maximum use of false visionaries to divert attention from his great work of subversion from the papal chair --from the "highest places in the Church", as the Mother of God foretold at LaSalette. But his influence is evident, such as in the unnatural postures of the children at Garabandal, and in the stupidities, gabbiness and bits of false doctrine found in current alleged heavenly appearances, as at Bayside and elsewhere. Compare these current "messages" with the simple dignity of those from Lourdes and Fatima.

To be recorded as miracles the cures at Lourdes must pass the most rigid scientific tests. The miracle of the sun at Fatima was witnessed by 70,000 people at the scene and by many who were miles away. It was accurately reported by anti-clerical editors of secular papers in Lisbon, one of whom was present; besides which the predictions of Fatima, of the ending of World War I, the spread of errors from Russia, and the beginning of World WarII have been fulfilled. Compare these appearances and the messages of Our Lady with the sordid and ridiculous exhibitionism of the current self-styled "seers".

I shall set down here a few page-number notes from my book of the collected writings of St. John of the Cross. Possibly they will be of help to a few people. An appearance of Christ himself will not calm the main mass of mindless devotees, who will look for confirmation and another message tomorrow.

The following brief notes, then, are those I put down for future reference on the flyleaf of my copy of "The Collected Works of St. John of the Cross", ICS Publications, Institute of Carmelite Studies, Wash., D. C. Except for the modernistic "You" for Thou and Thee in referring to God, this is undoubtedly an excellent translation of the works of John of the Cross, Saint and Doctor of the Church. For easier reading the numbers are in parenthesis.

(28) ever desire God's honor. . .(32) trust in God entirely. . .(46) to love God, divest self of all that is not God. . .(52) do not seek knowledge in extraordinary ways. . .(107) faith is darkness to the devil. . .(132,134,135) deception in visions and images. . .(136) devil pleased by desire for revelations. . .(158) danger in trying to discern false visions. . .(160) against visions. . .(174) desire for supernatural revelations a sin. . .(191) spiritual suggestion by devil. . .(192) reject visions. . .(201) devil's deception through truth.. . .(206) ideas from God, intellect, devil. . .(240, 243) riches blunt mind in relation to God. . .(253) guard senses. . .(257) abominable vice of effeminacy. . .(261) natural virtues and pagan Rome. . .(269) devil and prophets. . .(270, 271, 272) faith without merit. . .(274,275) statues and rosaries, motives. . .(278) trick of statues. . . (375) on the selfless love of God. . .(384)devil destroys the spiritual with the spiritual. . .(426) God answers in "good time".

Perhaps the above will give some idea of the danger this greatest of the mystical doctors sees in the devil's frequent use of suggestion in this field.

Do I seem to be saying that we must absolutely reject as false all apparitions and messages apparently from heaven? No. What I am saying, following St. John of the Cross, and in accordance with the mind of the Church, is that we must not seek out these things, that our attitude ought to be one of skepticism, of habitual rejection of visions as probably from the devil should they appear to oneself; and probably from the devil, or of probable fraud or self-delusion coming from others. If God wants to tell us something directly or through some other person or heavenlyappearance, He will manage to do so in time, in a way that cannot be mistaken.

St. John of the Cross speaks of a dark night of the soul, as a time of advancement by pure faith alone. By pure faith he does not mean the mindlessness of the seekers of new heavenly apparitions, or in mindless false obedience, in total reliance on those who hold ecclesiastical offices, but teaches that intellect is the first faculty of the soul. One could over-simplfy here; I give only these few words of general caution. Let us say simply that faith and reason support each other.

There are those who do not like my "The Latter Days" outlook. I thnk it disturbs hopes of a kind of millenium, surely not too far around the corner, as many hope. And here I caution against one more approach of the Great Deceiver: RAISING FALSE HOPES. Again I quote Pope Leo XIII: "There is nothing more useful than to see things as they really are."

The reality of our time is that most of the Catholic people have thrown off their Catholic religion and have joined in the general insanity. Nearly all the Catholic clergy are active agents of the Revolution, whatever lies they tell themselves to the contrary. As to the traditionalist active resistance, that has been neutralized or diverted from its proper object, the subversives at the top and in the shadows.

Archbishop Lefebvre (again)

About one fifth of the letters I have received these past few months contained some mention of Archbishop Lefebvre. "What do you think of Archbishop Lefebvre?" is the frequent question. I think my answer to this can best be contained in my general estimate of the state of the Church and the so-called traditionalist movement at this time, the summer of 1976.

In my "Strange New Church" paper, part 3, of 5 June 1973, I wrote that "I don't have any happy solutions to our dilemma. Only one thing is necessary --to keep the Faith." I thought then that we would be reduced, nearly all faithful Catholics, to holding on in our own families, in our own houses. As it appears to me now, events since that was written have confirmed the correctness of that estimate.

I summed up as follows: 1. Reject totally the Vatican II gospel of ecumenism and this world salvation; 2. reject the "new mass" which at the very least is heretically ambiguous and lacks a positive right intention; 3. reject all religious compromises with the "new clergy"; 4. join chapel or other groups with caution; 5. following the advice of St. John of the Cross, have nothing to do with "mystics" or charismatic religious leaders; 6. close your mind and house to static from that modern Babel of Confusion, the news media and modern educationists; 7. gradually set up a program of prayer and reading, to make the home a haven of sanity and religion; 8. make an effort to help others in distress; 9. do not allow things political or religious to distract you from ordinary duties or rob you of all leisure; 10. remain faithful to the Papacy.

With regard to chapel groups I wrote in part: "I see nothing morally or lawfully against attendance at one of these chapels. But I think it well to bear in mind that since a true pope is the principle of Catholic unity, all arrangements tend toward disunity in times of a false pope, not the least over the Pope himself. Pope and Property are likely to be at issue. And even with the best and most firm resolve to remain orthodox, at one with the true Church always, separateness inevitably leads toward an eventual breakoff, to say nothing of disharmony and divisions resulting in the group."

While not rejecting certain kinds of private temporary arrangements in the present emergency, I took a dim view of organized chapels and of all other means to get around the papal usurper and his servile Vatican II Bishops --an insurmountable obstacle. My view of the matter then, as it remains, was that we would go from one disaster to another until the man Montini, the false pope, might be removed by death, or be well exposed for what he is by at least a few faithful Bishops.

Briefly, I have seen two paths of resistance: 1. Concern for the whole Church, taking the form of withdrawal and plain speaking against the apostates; 2. silence about pope Montini and little chapel arrangements for the faithful few. I saw no considerable hope in the latter, which I spoke of as only a holding action at most.

I really could not reconcile this second alternative with Catholic principles. In the Divine Plan all things proceed from him who was given the Keys. It is he --if a true pope-- who is the principle of Catholic unity, as already mentioned. If he who sits in the Chair of Peter is evidently a destroyer and false pope we are morally bound to resist him. This is the teaching of several Doctors of the Church, including Pope Paul IV. So it is that we must do. Attempts to set up our own parishes will result in factions and scandals, as I know has been the case in many places.

So what does all this have to do with Archbishop Lefebvre? He has been on the side of the "moderates", those who all the years past have been quiet about Paul 6, and who either have set up their own little chapel or made a deal or accommodation with the New Clergy. The Archbishop confirmed in many of these chapels this late spring. And the priests he ordains work on their own in several dioceses. It cannot be rightly answered that these are extraordinary times, as an excuse for these irregularities. No Bishop may take on an independent worldwide "jurisdiction", for this is not in accordance with the Divine Plan of a Church teaching and governing through its visible head, the pope. And of course this thing of independent ordinations and multiple chapels directed by local committees is not in accord with true ecclesiastical Authority. Furthermore, these chapels are open to many abuses, including a kind of traditionalist ecumenism which welcomes all shades of "Traditionalists" (see Prof. Jansky's directory) as true Catholics. And they all contend for those few priests, many of weak or doubtful character, some not even priests, available.

Archbishop Lefebvre is going to remedy all that? No, there's nothing super about Econe or the young men that come out from there. In any case the Archbishop in attempting to carry out this kind of separate operation is acting as a pope at large.

Briefly, I do not see this kind of evasion of the main issue as the way to go. I see it as a Bishop's first duty to defend the Faith against the papal usurper --against him before all other heretics, apostates and demolitionists. It is contrary to Catholic doctrine for even a Bishop to set up a separate organization. If a pope is an enemy of the Faith, that is the place to begin.

We cannot get around the fact of the papal office, instituted by Christ, and holding the Keys to heaven and hell. If we have put a man in that office who acts contrary to the will of Christ, who shuts off the flow of graces by all-around subversion, especially of the Mass and Sacraments, then it becomes our duty, above all the duty of the Bishops, to openly oppose that man. It is not enough to show in veiled remarks disapproval of the papal usurper. He must be denounced loud and clear so that the millions of baptized Catholics will understand, not merely the few of us more or less in the know. If he criticizes the usurper but then afterwards professes his loyalty to the usurper's person, his criticism will only serve to pacify those who are only too ready to be pacified, as well as the many who are earnestly seeking guidance and help. With mild criticisms the demolitionists will be satisfied. This fits into their Plan.

Incidentally, no more than in the local Reformed Catholic church are my papers welcome in most of the private chapels. Pope and Property, I said, might divide these groups. So the policy is evidently to caution silence about the papal usurper and those who speak of him as such. Bitter squabbling over positions of influence and property is not held in the same kind of abhorrence.

This is the way I see it. I am sure it is the doctrinally correct way of looking at it. Perhaps Archbishop Lefebvre will speak plainly. Those who are crying that unless the Archbishop ordains more priests we will have none, have apparently forgotten that God knows what's going on. I recommend that they read my Letters on "The Latter Days". What if it be true what St. Paul said about "When they shall say 'peace and security'. . .?

According to St. John of the Cross, the devil "destroys the spiritual with the spiritual". "He sees every high thing." (Jb. 41:25) The way to throw the Church into utter chaos would be to start a wave of non-jurisdictional ordinations. "So, you insist on ordaining them in Switzerland? Then we will have some ordinations in Spain, in the United States --wherever it serves our purpose. Ordain away, it is in line with our ultimate purpose of destruction." So says the ancient Enemy.

I consider the so-called traditionalist movement generally a fraud, whereby the few remaining active faithful wear themselves out building chapels and paying con men and their multiple dupes. Its main devil's purpose is to neutralize the true Catholic resistance by diverting attention from the false pope. As I have written before, this is the main work of the worldwide Revolution. It is the work of the ancient Confuser and Destroyer. They are foolish or deliberately subversive who say that we should respect the Destroyer in the Papal Chair and call him Most Holy Father.

It is not my purpose in this paper or in any other of mine to really bother about the intentions of those who do the work of the Revolution. Whether malicious infiltrators, well-meaning dupes, cash operators, lukewarm moderates (lukewarm about God's honor and glory, ready enough to accept His spiritual favors), it is all one to me, so far as my writing goes. Nor am I offering a rescue service. I have no "way back". God's plan of Redemption and Salvation always goes forward.

Pistoia, Synod of. (From an 1884 Catholic Dictionary). In September 1786 this Synod met. "Tamburini was the promoter and 234 priests were present. The Jansenist doctrines on grace were approved. But besides this the principles of a spiritual democracy were asserted. God, it was said, had given power to the Church, and it was the Church which communicated it to the pastors, including even the Pope. Bishops were to be practically independent of the Pope . . .Lastly, a multitude of decrees were passed condemning practices common in the Church --e.g. devotion to the Sacred Heart, missions, use of Latin in the Mass, the influence of Scholastic theology, multiplication of religious orders, feasts, etc., etc."

So there's a little Vatican II rehearsal. Did the people go along with its decrees, maybe setting up their own chapels, etc.? The Catholic Dictionary writer says this: "The destruction of altars, images, etc., under (Bishop) Ricci's direction, set the Tuscan populace in an uproar: they stormed his palace in 1787, and he had to resign his see." In other words they booted His Excellency out.

No, it is not the first time they have tried to pull it off. The Jewish-Spanish encyclopedia tells (page 539) about Jew-stronghold Lombardy in the 9th and 10th centuries, where they honored the Sabbath (Saturday) instead of Sunday. This is where J. B. Montini hails from; it is where as Archbishop he unveiled the Vatican II New Order of Worship.

W. F. STROJIE LETTER No. 14

15 August 1976

ECÔNE

Having noticed the growing controversy about Archbishop Lefebvre and Econe, I devoted space to this subject in my Letter No. 12. Since then has come news of the June 29 ordinations. In Letter No. 13 I wrote against these ordinations on general principles.

Until the June 29 ordinations I had not looked closely at Econe, thinking that whatever mistakes or irregularities might exist in Archbishop Lefebvre's position could be justified by the difficult circumstances of our time. Briefly, I was inclined to trust him and write of other matters.

But even the doubts I expressed brought some disagreements, and I received copies of the Archbishop's Letter No. 9 as evidence of the soundness of his position. But this Letter No. 9 does not satisfy me. On the contrary it makes it much more difficult to put my trust in the Archbishop and Econe. So for those disposed to consider unemotionally further comments of mine on this subject, I present the following:

From the Society of St. Pius X Letter No. 9 to Friends and Benefactors, page 10: Referring to Paul VI, the Archbishop says this -- "We are the keenest defenders of his authority as Peter's successor." How then does the Archbishop explain his defiance of Paul's order to close down his seminary? How can he justify the ordinations of 29 June, forbidden by Paul VI? How can he tell 1500 persons in attendance that "the Pope has no right to stop these ordinations"? Remember that it is Archbishop Lefebvre who professes his loyalty and obedience to the person of Paul 6 as pope.

But even if Archbishop Lefebvre were to believe as many of us do that Paul 6 is a false pope subverting the Church; even so, how can he assume jurisdiction, which he does not have as a non-residential Bishop, for these ordinations?

But, it will be said -- is being said -- that the Archbishop is a holy man and the only bishop defending the Mass. But this in no way gives him the required jurisdiction, the necessary authority. The Catholic Church has never been ruled through a spiritual elite, but by authority passed down from and by those who received it from others -- from the Popes, starting with St. Peter who received it from Christ himself.

In the Catholic Church authority is not presumed. No authority, no jurisdiction, no action which requires jurisdiction. Canon 209 applies to cases in which jurisdiction is doubtful, in cases of common error, for those who are in serious need of a sacrament. It surely does not provide justification for ordinations independent of the papal office.

There seems to exist confused notions that Archbishop Lefebvre is taking a lawful stand on Canon Law against Paul 6. He has no standing whatever on Canon Law. If his Society had any approval from Paul 6 (which appears from certain Vatican correspondence not to be the case), Paul 6 can withdraw that approval at any time. Again I remind the reader that it is Archbishop Lefebvre who protests his loyalty to Paul 6 as true pope.

Paul's order to close Econe, to cease all ordinations there, has nothing in it intrinsically wrong; it is clearly within the authority of a pope to so order this closing. But if Paul be a false pope -- false to his office, a heretic or apostate, invalidly elected -- I still do not see where Archbishop Lefebvre gets his authority to operate a seminary, ordain young men to the priesthood, and turn them loose to minister in a string of chapels without canonical authorization.

As already mentioned, there are good Catholics who think the Archbishop's holiness and right intentions are a sufficient mandate for his operations. This is understandable in the very simple faithful. It is quite another matter to find this notion expressed by

Archbishop Lefebvre himself, page 11 of his Letter No. 9, as follows: "Therefore we must save the true Church and Peter's successor from this diabolical assault . . ."

Well, a bishop needs no special divine mandate to do what he lawfully can to save the true Church. In fact it is his grave obligation to do what he can in every way lawful. As to saving Peter's successor, if he means Paul 6, Paul made it quite plain in his recent consistory that he doesn't want saving by Archbishop Lefebvre or anyone else. He made it clear that he wants Econe closed, the ordinations there stopped, and the Tridentine Mass stopped also. That was plain, straight from the horse's mouth, for all the world to hear. It is the Moderates' habit of closing their minds to this kind of plain evidence of Paul's enmity that has led them and others into this absurd position.

The truth of the matter seems to be that Archbishop Lefebvre and the other Moderates have caught themselves in a net of their own weaving. Years of double-think about Paul has ended in an absurdity, and in defiance of the Pope the Moderates right along defended. Had these Moderates remained loyal to the true popes they would not be so confused -- they would not have so deceived themselves, to put the best possible light on the matter.

For those who are disposed to heed my advice, I say follow no one in Religion who has not the right to command you. In the Catholic Church it is only the pope who has the right of command over all and each of the faithful. The rights of command of others, including all bishops, are limited.

So, there is not today a true pope? God is not unaware of this, yet we may be certain that He commissions no one directly (since St. Peter) to set up an organization for dispensing the Sacraments, conferring orders, etc. The Keys were given to Peter and were passed on to his successors. There is no authority to be had from any other source.

Something has been made of the report that Paul's emissaries tried repeatedly to get the Archbishop to call off the June ordinations. This in no way serves to justify the Archbishop's refusal to desist from ordaining young men -- the Archbishop's refusal to obey. Paul 6 has his own reasons for not wanting these ordinations now. And strange as it may seem, this is one time he is in the right as pope.

I say that because outwardly everything looks so good about Econe that it might be, regardless of the Archbishop's generally good intention and of those who support him, the ultimate trap. St. John of the Cross teaches that "the devil destroys the spiritual with the spiritual". He does not ordinarily offer to the high-minded base temptations, but appeals to weaknesses of character in such people.

The fact of a false pope in no way sets aside the Divine Plan for governing and sanctifying the Church's members. No bishop may say to himself, "the pope is not doing his job so I will do it."

I have before me a copy of Archbishop Lefebvre's address of 29 June, on the occasion of his recent ordinations. He tells his audience that the authorities from Rome put the new Missal into his hands, saying, "Here is the Mass that you must celebrate and that you shall celebrate henceforth in all your houses." And the Archbishop asks, "Are we wrong in obstinately wanting to keep the rite of all time? We have, of course, prayed, we have consulted, we have reflected, we have meditated to discover if it is not indeed we who are in error, or if we do not have a sufficient reason not to submit ourselves to the new rite. And in fact, the very insistence of those who were sent from Rome to ask us to change the rite makes us wonder."

But at this point it is not for Archbishop Lefebvre a question of the rite of the Mass, but of simple obedience. The Archbishop has been directed by Paul 6, whom the Archbishop upholds as true pope, to not ordain, but he does so anyway. The grave obligation to reject a heretical rite does not confer a right to ordain priests without the required jurisdiction and in disobedience to him who has been consistently upheld by the Archbishop as true pope. That is elementary.

At the end of his June 29 sermon Archbishop Lefebvre says this: "And that is why we are persuaded that, in maintaining these traditions, we are manifesting our love, our docility, our obedience to the Successor of Peter." Such is the double-think of our time.

Other than that last sentence and the part about the pope having no right to stop the ordinations, there is nothing in this sermon of Archbishop Lefebvre's that I need take exception to. He defends the Mass and he quotes Pope Pius IX as saying that the Pope has received the Holy Ghost, not to make new truths, but to maintain us in the faith of all time. All very true but it does not justify the Archbishop's insistence on ordaining eleven young men in defiance of the one Archbishop Lefebvre upholds as true pope. And if he should decide that Paul is a false pope, this does not, as already mentioned, give authority to ordain, to send these new priests of his out to various parts of the world, to thus save the Church. To do this is surely to set oneself up as true pope against Paul VI.

Speaking of the Traditions, the primary tradition is obedience to Peter's successors in all that is not wrong in itself. When the papal office lacks a visible head or a true vicar of Christ there yet remains the Church's laws which all are bound to obey. And we must bear in mind that, according to excellent authorities on the papal authority, Christ will sustain the jurisdiction of a heretical pope in commands not against the law.

Would Archbishop Lefebvre be obliged to obey if Paul VI ordered him to stop offering the Tridentine Mass? No, but not because the Archbishop is carrying on a glorious cause, the saving of the Church and the Mass, as he sees it. The Archbishop would be right in refusing to obey this order because it is not lawful. He would be in this matter upheld by the law of Quo Primum.

For what it is worth, a few sentences on my own position opposed to the counter-church of Paul 6. I have never attended the Novus Ordo, the so-called Mass of Paul VI. When our parish priest began to recite the loud narrative "consecration" we went elsewhere to Mass, for as long as it lasted there. As I see it we are on perfectly safe ground when we withdraw from the parishes with their heretical worship service and instructional manuals. It is when we take the initiative, join in with those who are trying to set up a substitute for a canonically authorized parish that we find ourselves in a doubtful position. One lawful initiative remains open to us, that of speaking the truth about the papal usurper and his servile bishops. For the bishops it is surely a grave sin to be silent about this man. Defense of the Faith, yes, evasion, no.

Who truly believes in the authority given to Peter will defend that authority openly against the false pope, but will scrupulously obey the Church's laws. We should also bear in mind that Christ who is the invisible Head of the Church may very well sustain the jurisdiction, as well as all lawful orders, of even a false pope. So here is my own rule, which I derive from Catholic teachings: speak out against the demolitionists, reject their works, and leave the rest to God. Avoid all who profess to have the mission of saving the Church.

From the first the "traditionalists" have cried for a Leader, and many "leaders" have come forth from all quarters. The traditionalists too have their cult of man. Here and in connection with all the foregoing is this quotation from St. Augustine's First Catechetical Instruction, which I think is pertinent to this search for the Great Leader: "Nor yet should you place your hope even in the good themselves who either go before you or accompany you on the way to God -- since you ought not to place it in yourself, however much progress you have made, but in Him who by justifying both them and you makes of you such as you are. For of God you are sure, because he changes not; but of man no one can be prudently sure. But if we are to love those who are not yet just, that they may become so, how much more ardently ought they to be loved who are so already. But it is one thing to love man, another to put your trust in man; and so great is the difference that God commands the former but forbids the latter."

I like to think and feel favorably about Archbishop Lefebvre, but as a Catholic I am bound by greater considerations. I have Catholic principles to guide me, at least one of which the Archbishop appears to gloss over.

From the beginning of Montini's pontificate the Catholic conservatives and most of those who think of themselves as traditionalists have put their trust in man, the man Montini rather than in that Tradition they rather clamorously professed. Not for them the principles, laws and doctrines of the true popes, but trust in Paul VI. But now after confidence in Montini has gradually oozed out, they pursue the same tactics of evasion, putting their trust in another man, the Archbishop Lefebvre.

Not having succeeded in winning over Archbishop Lefebvre as Paul 6 would have preferred to do, the wily politician Montini makes the most of the Archbishop's own initiative to trap him. This surely is the meaning of Paul's public and prolonged castigation of Archbishop Lefebvre at the recent consistory. There he is, says Paul 6, the great traditionalist leader who defies the pope . . . who says that the pope has no right to order him to desist from ordaining eleven young men. There is nothing of chagrin, of defeat, in Montini's charges against Archbishop Lefebvre on this occasion. If there were he would not have made so much of it publicly. Paul cares little or nothing about the ordinations, and by making the most of the Archbishop's open defiance he has gained points among those of the Clergy who have been in a state of doubt about Paul and his counter church.

As I see it, there is only one right course of action in the present confusion, that of plain speaking about the words and works of chief demolitionist Montini. Had Archbishop Lefebvre refrained from his Econe venture, an attempt to circumvent the papal chair by providing priests and sacraments himself; had he spoken out instead, consistently and clearly, against the papal usurper, he would have won a far greater number of good priests than he has now in the immature young men he sends into the midst of wolves -- wolves of the left and right, without the proper support from mature priests. I think much of this comes from listening to stuffed-shirt operators of the kind we once called conservatives.

As of this writing I have received a dozen or so "cancel my subscription" notes; and several "How dare you speak against the Archbishop and his ordinations!", which emotionalism is a bad sign in itself. But for those who have kept their Catholic sense of balance, one last word: Econe is in no way a matter of conscience for those who are not already implicated in it. As mentioned above, the individual Catholic outside this Society has no obligation toward Archbishop Lefebvre and Econe. Personally, I intend to stand clear of Econe and all its works.

It is not a valid argument against what I am saying to point out that The Wanderer editors have spoken out against Archbishop Lefebvre. Of course the silly Wanderer (as its name implies) would get it all wrong -- except that they do use the Archbishop's own stated reason, defense of the Rite of Trent, as basis for their criticisms. But while rightly setting aside Wanderer fallacies, what true Catholics must bear in mind is that however selectively Paul 6 speaks the Law, it is the standing law of the Church, not the law of Montini, that he spoke against the independent ordinations at Econe.

What the Archbishop was long ago morally bound to do, speak the truth publicly against the usurper for all to hear, he did not do. He spoke only as much as expedient to keep the confidence and support of his close followers, who are mainly concerned to get the Sacraments.

The road of false obedience was certain to end in some such fiasco. It is disturbing, though, to see many one-time uncompromising Catholics hastening to defend this indefensible move to assume the Church's fundamental authority.

W. F. STROJIE LETTER No. 15 10 September 1976

ECÔNE -- Part Two

In my Letter No. 14 I outlined the basic facts and principles pertaining to the 29 June ordinations at Econe. Now it seems useful to inquire into the meaning of this controversial affair.

A reader suggests that it is a question of "the price one is willing to pay for valid sacraments". This may be the crux of the matter, a dividing line between groups of traditionalists, a good place to begin this examination.

In No. 14 I mention those I call Moderates; in France, Integrists. The Moderates generally support such little papers as **The Remnant, Maryfaithful, Divine Love**, and others of that kind. They were at first loyal defenders of Paul 6, even while rejecting Paul's reforms. As these reforms became more offensive and scandalous the Moderates closed their eyes to Paul's responsibility, thus putting the pope out of the Catholic scheme of things.

The Moderates' stand is quite well summed up in this paragraph from one who wrote to me recently: "Anyone could be carried away by dwelling on the misdeeds of Pope Paul. So, would you not agree that after recognizing Pope Paul for what he is, or rather for what he is not, a good shepherd, that it would be better to ignore him and to continue to live by the dictates of the true, traditional religion? Spending time and energy with accusations...stuffing envelopes...could very well be a waste of time. The same amount of time spent in prayer, spiritual meditation or performing charitable deeds would be far more rewarding."

In other words, ignore the Pope and off to our prayers. A strange doctrine for Catholics, this setting aside the Pope. Presumably, too, those of us who concern ourselves about Paul 6 do not pray or do any charitable deeds, which the writer finds "more rewarding".

But now it seems that it was not strict obedience or loyalty to Paul 6 which motivated the Moderates, not even at first, or else they would not have refused to take part in Paul's New Order of Worship, their chief complaint against the Vatican II reform. Against Paul's ecumenical reform they built their own chapels or made deals with a pastor here and there for the Tridentine Mass. As the writer quoted above suggested, it is a question of what price one is willing to pay for valid Sacraments. This is the first meaning of Econe.

In Archbishop Lefebvre the Moderates have found one who will give them valid sacraments. The price they are willing to pay? The setting aside of the Papacy, the eternal jurisdiction of the Church itself. They will pay Satan's price of disobedience. I do not mean by that the rightful refusal to obey commands that ought not to be obeyed, those that are wrong in themselves, such as to attend heretical or sacrilegious worship, or to support heretical teaching. I am writing here of "the Mass at any price" mentality, a deadly heresy.

It is a well-known Catholic teaching that not the slightest sin is permitted so as to obtain the greatest possible good. And as pointed out in my Letter No. 14, there was nothing intrinsically wrong with Paul's order to close Econe and not ordain young men there. The order could have been unjust, ending a nobly-intentioned project, as claimed by Econe defenders. Nevertheless it was clearly, unquestionably an order which a good Catholic -- certainly one who right along upheld Paul as true pope--should have obeyed.

But the order was not obeyed. Instead, from Econe lately our attention has been directed to the works of Vatican II heretics, as compared to the truth, sanity, beauty, etc., of the true Church, which somehow comes out as Econe itself.

So much for the Moderates. What about those who have been until lately uncompromising Catholics, loyal to the Papacy against Paul 6, but who have now joined the Econe cheering section? Except that they follow an Archbishop who at no time has been known to speak against Paul's heretical works publicly, but only to his own close followers, these "traditionalists" are more consistent than the Moderates in their opposition to Paul 6 in the Econe affair -- or it would seem. They are consistent in opposing Paul 6, but they do not realize how they are being turned in another direction, away from the Papacy. Whatever one may think of Econe, good or ill, Archbishop Lefebvre cannot exert the slightest claim to a Catholic obligation toward his movement.

A lady who otherwise displays excellent reasoning with regard to the general destruction by Vatican II and Paul 6 writes the following: "Isn't it the feeling of us 'standing firm' that we are being guided from above to do what we do --it is mine, and I feel that is also Archbishop Lefebvre's". Not at all; a thousand times No! This is the very kind of foggy, nebulous proposition on which Vatican II with its "Inspiration" rests so precariously. As Catholics we stand strictly on Catholic doctrine or we do not stand at all. And the foundation of this doctrine is the juridical order which is sustained even today by Christ the invisible Head of the Church. This is what was promised: "Behold I am with you all days." This promise will hold good even while Antichrist sits on the papal throne. It has been the mistake of all the great heresiarchs to think otherwise, and to attempt to rescue the Church when, as they told their followers, evil popes had betrayed Christ. Such is the work also of schismatics. These, however, have kept valid orders and the other sacraments.

There are two powers of the Episcopacy: sacramental and jurisdictional. I would not expect to benefit from the first while rejecting the second. To join the church of Econe with its independent ordinations is surely to move on to the road of schism. It is an old temptation but in a new setting and strange circumstances.

I shall take up now what I see as the second main part of this deplorable Affair Econe --the worldwide scandal of it, the furthering by it of the general confusion among the simple faithful --and some not so simple--who are even yet undergoing the spiritual anguish of the obedience--disobedience dilemma with regard to Vatican II reforms, especially of the Mass.

It takes no great imagination to estimate the scandal among the weak and wavering caused by an internationally-known Archbishop who, time and again, professed his loyalty to Paul 6 but who suddenly disobeys a publicly given order from Paul. Let us forget here for a time the possible right or wrong of this order of Paul to close Econe, the rightness of which the generality of baptized Catholics do not question. Here is the renowned traditionalist Archbishop who publicly disobeys the Pope in a matter not wrong in itself. And how the worldwide news media have used this refusal of the Archbishop's to comply with Paul's demands! Never has it happened before that the Vatican II heretics have been able to appear in such a position of true authority, while a great traditionalist leader appears manifestly in the wrong.

I have clippings from England, Ireland, France, from many U.S. publications, secular and religious, all are making the most of Econe. The despicable **Wanderer**, posing as The Big Defender of Catholic orthodoxy, while refusing totally to oppose the Vatican II innovations, leads the pack in its hypocritical tearing apart of the Catholic Resistance (as they make it appear) in the person of Archbishop Lefebvre. The most bitter pill of all for us who know the truth of the matter, is that the Archbishop has never been, at least until 29 June, anything but evasive with regard to Paul 6. He has been given to such remarks as "We agree with the Holy Father that the smoke of Satan has entered the Church;" he has quoted Paul 6 as saying that "the poor Catholic people are being misled by neo-Modernism," etc. But the great apostate, secular and Jew press build Archbishop Lefebvre up as the **disobedient** Great Opponent of Paul 6, much to the scandal and disillusionment of those Catholics who have been looking for the truth about Paul 6 and his reforms from at least one good bishop.

You might reply that now the Archbishop has begun to speak out, so why am I complaining? I say that by his great public act of disobedience truth is not served but discredited in the minds of those who most needed to hear it.

ECÔNE -- Part Two

Let us suppose that the 29 June operation could be justified in some manner as lawful. Yet we have an Archbishop who while thinking to oppose the forces of evil in the Vatican had not that prudence or foresight needed to prepare for his public confrontation by making his position clear in advance, at least to the generality of Catholics. Do not be fooled by sentiment. We who have resisted by speaking out against the evils of Montini have taken a beating in the person of Archbishop Lefebvre.

It does not matter that Paul 6 has his own twisted motive for ordering the closure of Econe, or that some traditionalist supporters think the Archbishop has jurisdictional powers and Paul 6 not. (How in the world could the Archbishop ever have gotten jurisdiction from the man his supporters now say does not have it himself?) What the news media and their hired writers misinterpret, is the kind of movement Archbishop Lefebvre means to head. They call it schism, which they present to their readers as a break with Paul 6 who, to say the least, is himself schismatic, having broken away of set purpose from Tradition. There is schism in the Econe thing, but Archbishop Lefebvre does not see himself as breaking with Paul 6--he not so long ago protested against this idea in a public statement to Abbe de Nantes. The Archbishop sees himself as moving along with Paul as a kind of parallel or standby magisterium. That is what I take from his Letter No. 9 to Benefactors of Econe, in which he proposes to "rescue the successor of Peter." In accordance with previous statements of the Archbishop this can only mean Paul 6.

The thing is crazy. No sane Catholic can dally with this strange notion of "rescuing Peter" by setting up Econe as the new center of Christendom. The difficulty, though, is that the weirdness is obscured by the smoke of incense pouring forth from Econe. It hooks many U.S. "sacraments -at-any-price" people who passed up Coeur d' Alene, Powers Lake, and other such traps. The perfect trap will, of course, contain a miter, orthodoxy, valid sacraments, candles and incense, etc. According to St. John of the Cross, "the devil destroys the spiritual with the spiritual".

However that may be, Archbishop Lefebvre has conducted a classic no-win war. He has proceeded in exactly the opposite way in which the battle might at least have been joined, leaving himself open to attacks by the whole chorus of secular and "new church" publishers. As an Archbishop he could have spoken plainly to the whole world of Montini's words and works destructive of the Faith, while being careful not to be trapped into indiscretions. But he does the opposite: he says nothing; then for all to hear and see he openly disobeys what to the whole world appears to be and was a legitimate papal order. Not because it was Montini's order --Paul 6-- but an order in accordance with the Church's eternal jurisdiction, the power of the Keys.

How could a bishop more effectively damage the cause of true Catholic resistance to the destructive Vatican II reform? Yet it was sure to happen, that when the self-deluding and evasive Moderates at last found a leader, he would lead infallibly to disaster.

From the east coast comes a suggestion that I ought to "go easy" on the Archbishop Lefebvre. (I am going easy.) This from a good and generally well-informed person is based on a report from a priest of the Society of Saint Pius X, given out at Mass. According to this report, Bishop Mamie, whose diocese contains the Econe seminary, after publicly delivering the suspension and closing notice at Econe, came to the Archbishop later and told him, "Don't you close that seminary". This sounds like one of those plain or fancy lies we have come to expect since Vatican II. But if true, it can add nicely to the traditionalists' confusion, which is the name of the game.

My correspondent writes that there are many bishops supporting Archbishop Lefebvre. If so, why are they all silent about it? From which side are they supporting him? Why is truth so muted among the great Moderate defenders of the Faith? --to be dished out with the greatest caution. But there are indications of a possible switch --not for the good, not for our side, but for the purpose of taking orthodox Catholics into something new. It has been the Moderates double-think or twisted postures with regard to Paul 6 and the truth which will deliver them up to the enemy. This new thing will be the devil's own orthodoxy.

Incidentally, **The Long Island Catholic** reports, 19 August 1976, that Archbishop Lefebvre has announced, in an interview with the German magazine **Der Spiegel**, that he is setting up "a Church independent of Rome". Editors are usually careful about such quotations. In any case, whether or not the independence is asserted, I see no other way

of fixing the Econe movement at present. The Archbishop's parallel magisterium has to be eventually a new church.

Tied in with this idea is an article in the Society of St. Pius X publication **For You and For Many**, July 1976, entitled NECESSITY KNOWS NO LAW. Reading this article very carefully I cannot find a reference to exactly what it pertains, but am left with the impression of a general law applicable to the whole range of the Church's jurisdiction, or departures from it, as a general spiritual necessity. The idea has unlimited possibilities.

As I have said, the writer omits the point of reference, but quotes St. Thomas, the SUMMA THEOLOGICA, Supplement question 8, article 6. So, if you happen to be one of the few individuals who own a set of St. Thomas, you may look it up and find out that Question 8 has to do with "the Minister of Confession"; the sixth article, "Whether a penitent at the point of death, can be absolved by any priest?" This is what the title and subject matter pertains to, not to any general law of spiritual necessity.

If I had any doubt about my not reading this NECESSITY KNOWS NO LAW correctly, perhaps having missed something, a correspondent in a three-page, single-spaced typewritten letter quoted it to me later as a general law of spiritual survival. This is not surprising. I have been aware that Canon 209, applying to cases of doubtful jurisdiction or of common error with regard to the Sacrament of Penance, was being extended in the same erroneous way by the Society's supporters and by other traditionalists.

Perhaps there is some good explanation forthcoming in a later issue of the paper I quoted. I would wait for it but find inexcusable that the matter should have been at first so distorted by omission. In any case the false interpretation fits with what's coming from Econe.

I don't like the stealthy, evasive kind of thing Econe has been from the first --shady arrangements with the Vatican, the misuse of Canon Law, various dodges for getting Econe priests ordained, presumably licitly, but not certainly so at any time; now clearly not. There has been nothing forthright, truly Christian in this kind of allegedly Catholic resistance to the crowd of crooks in the highests places. I do not anticipate any good to come of it.

I was not much concerned about Econe until after the 29 June ordinations. But then I reflected that up until May or June of this year Archbishop Lefebvre had protested his loyalty and obedience to Paul 6. Was he lying? Or did he only then, after thirteen years of observing the destructive works of Paul, suddenly wake up? I think that this is most unlikely.

If the Archbishop had been truly loyal and obedient to Paul 6 --and we have his own word that he had been-- then in conscience he was morally obliged to obey him in the matter of Econe. That is elementary moral theology which all well-instructed Catholics know as such. All the Canon Law in the books cannot change that.

One thing I can pass on as a fact: The Econe affair has split the Catholic resistance sharply. This is reflected in the mail I receive. Some of the most clearsighted to date cannot see beyond this man to his inconsistencies. The grave discrepancies I have mentioned do not convince them. Yet the more I study this affair the worse I find it.

What is the significance for the future of the Econe movement? It will take into schism many of those who have been resisting the Vatican II outrages. It will introduce confusion into the possible election of a true pope by a minority of orthodox electors.

Presently Econe has bolstered the failing image of Paul 6 by giving him an opportunity to speak before the whole world in the manner of a true pope.

W. F. STROJIE LETTER No. 16 23 SEPTEMBER 1976

ECÔNE - Part Three

The following notes are in reply to inquiries and objections received concerning my Letters 14 and 15, on Econe:

"Dear Bernard: In answer to your question about what I think with regard to the chapel at XXX; I'm glad to be useful, if I can be, but will say only what I would do myself in your place.

"You have read my papers on Econe. Presently I can only repeat that I'm convinced, without the least doubt, that Archbishop Lefebvre is wrong in his present stand. A pope has undoubted authority to order a seminary closed. It is not the right of anyone, not even of a bishop, to question whether the order is wise or not as a condition of obedience. The pope is the pope. **It is Archbishop Lefebvre who has constantly upheld Paul 6 as true pope.**

"But even if Mgr. Lefebvre were to deny that Paul 6 is true pope, he would not be free to act on this private judgment of his. Until a pope is deposed by competent authority, or rather declared a heretic by the College of Cardinals, and then steps down, it must be assumed that he is acting with the authority of the Church in all lawful matters. There is nothing unlawful in itself about Paul's order to close Econe.

"Secondly, even if the above were not true, Archbishop Lefebvre could not give himself the authority to set up a separate organization, with its own ordinations, to function internationally, which is to set up Mgr. Lefebvre's own church. Those who support such a church become schismatics; not a whit less so because of the destructive heresies and abuses by Paul 6 and his counter-church gang. I'm sure that Christ who is the invisible Head of the Church is not going to move out because of that crowd.

"It is not so much a break with Paul 6 personally which makes Mgr. Lefebvre a schismatic. In the first place Lefebvre has constantly professed his loyalty and obedience to Paul -- although apparently with certain mental reservations. In setting up Econe as an independent operation, without the required jurisdiction from the Holy See, Mgr. Lefebvre breaks with the Papacy itself.

"It does not matter that you or I might think the Archbishop ought to have jurisdiction and be let alone to pursue his aims in accordance with traditional practices. The fact is that he does not have this jurisdiction. This is not simply a matter of man-made law. The Church's Authority, as distinguished from personal deviations from that Authority by a pope, is a fact. It is the basis of all the man-made laws -- canon law -- of the Church. To break with that Authority, or to set up exceptions to it in lawful matters, is to become schismatic.

I will not attend a schismatic chapel, or the Mass of any priest who is attached to Econe." So ends the foregoing letter. At hand is a clipping in reference to a chapel other than the one my friend inquired about: HUB PRIEST SUPPORTS FRENCH BISHOP", reads the headline. The "Hub Priest", Fr. Keane, repeats the story about Paul 6 not granting Mgr. Lefebvre an audience. Whatever the truth may be -- stories about an African Bishop and Cardinal Villot -- it makes no material difference. It is not Mgr. Lefebvre's prerogative to lay down conditions to the pope before he decides whether or not to obey a lawful order. Were the Archbishop in earnest about getting an official investigation of Econe, the proper procedure would be for him to obey first and then appeal for such a process.

What would be the Archbishop's stand if he demanded an investigation? Would he take his stand on the Rite of the Mass? At Lille he is quoted as saying "All these problems could be so easily resolved if every bishop gave over a church to the faithful Catholics." Just give us a few churches? What about the pope? What about the Papacy? What part will Paul 6 play when the few churches are turned over to Archbishop Lefebvre?

A rather frantic lady, staunch defender of Econe, throws the whole book of canon law at me. She says I'm out of my depth. Her manner of approach is not original. The idea

that only the experts understand is one that the Vatican II hokum artists have peddled right along.

I have received long letters of tangled and fuzzy 'reasoning' that simply cannot be answered, so little of law or logic is there in them. It is a waste of time to reply to such people anyway. Stewing in vague sentimentality, in company with the lady expert on canon law, these people can be counted as charter members of the church of Econe. I'm sorry about my irritable tone here, but I do think it reasonable to ask Catholics to use a bit of Catholic reason, which includes common sense, with regard to this matter, or not bother me about it.

One person writes as follows: "You quote Mgr. Lefebvre as saying: 'We are the keenest defender of his (Paul 6's) authority as Peter's successor'. PERIOD. You omitted the sequence of Mgr. Lefebvre's words: -- 'in his essential functions which is to transmit faithfully the deposit of the faith'. You repeatedly quote him minus this IMPORTANT qualified statement. Per se, that is dishonest. I'll write it off as inadvertent."

My answer: "It is dishonest to profess loyalty to Paul 6 while disobeying Paul 6. Is a Bishop being honest who keeps silence about Paul's acts destructive of the Faith, while he pretends to believe that Paul 6 is opposed to "neo-modernism", etc.? Why does the Archbishop tack on "in his essential functions"? Does he think that Paul 6 has "faithfully transmitted the deposit of the Faith"? If so, what is Econe all about?"

I notice that at Lille (Aug. 29) Mgr. Lefebvre is quoted as saying "the mind of the pope is unknown yet". Presumably he spoke with reference to the mind of Paul 6 on Vatican II, Montinian reforms. Nonsense. Anyway, Paul's mind is certainly not unknown with regard to Econe.

The trick of Econe is in shifting the question of the Archbishop's defiance of Paul into the sphere of the Vatican II heresies, to canon law, to Paul's real or supposed evasions of Lefebvre at the Vatican, and so on. What we get from all that is: 'Vatican II is bad, Archbishop Lefebvre is good, so we must follow Archbishop Lefebvre.' I am very well aware of the badness of Vatican II and Montini. But it does not follow that Archbishops Lefebvre's acts of defiance can be justified by this badness of Vatican II and Montini.

Again at Lille, Mgr. Lefebvre was quoted as saying: "I don't understand anymore. Something in the Church has changed." Really? An Archbishop defying the pope and he doesn't understand? How many years Bishop of Dakar? How many years Superior General of the Holy Ghost Fathers? And he doesn't understand? Very well; maybe he means well. But taking the Archbishop at his own word, why should I get enthused about what appears to be no more than a high church venture at best, schism quite certainly, by one who doesn't understand.

A lady has accused me of suddenly becoming a legalist. That is wrong: in the right sense I have always been a legalist, never having denied the Law. I simply don't approve of using parts of canon law to do away with the whole law, as is now being attempted. I deny, for instance, that canon law can bind an individual to a religious community that is destructive of his faith, or a priest to a heretical Mass, even if valid, and so on. But I do not admit any LAW OF NECESSITY which in effect does away with the whole law of the Church.

From Combined News Sources (**Wanderer** 2 Sept. 76): "Suspended Archbishop Marcel Lefebvre has announced his intention to establish a 'Church independent of Rome'. Interviewed by **Der Spiegel,** published in Hamburg, Lefebvre said his 'church' will be divided into four national districts -- the United States, Germany, France and England -- each headed by a superior." St. Paul: "Let everyone be subject to higher authorities." Will this church of Archbishop Lefebvre have authority over me? Will I be under obligation to support it and attend the Masses it offers? I don't see its credentials.

The potential for a new church was there. From the first there were those who would

make of personal piety the sum total of Religion. This is the Protestant attitude, not Catholic. It is to these people the church of Marcel Lefebvre makes its appeal. I sympathize with those faithful Catholics who have been making extraordinary sacrifices to somehow arrange for valid Masses and Sacraments, while remaining concerned for the whole Church. Yet I have been aware of the dangers, especially of schism, in such attempts to supply for what ultimately can only be had through a true pope and bishops with him. The leaders of traditionalist chapels will mostly take their people into the Econe schism. The signs are already there.

A friend writes as follows: "Perhaps you have seen reports that the sixth visitor to Econe asked the Archbishop to celebrate a Mass of Paul VI at the ordinations of the 13 priests, with assurance that all would be well if he would do that. Does this not throw light on the whole question? Is this not the use of Church Law for illegal purpose? Have not the commentators missed the point, that the issue is not one of obedience to the Pope on ordinations, but a matter of the Pope using his authority on ordinations to force the Archbishop to celebrate a Mass of Paul 6?"

My reply: "Of course Paul 6 will use the law to his purpose. Mostly he will skirt around the law. He knows himself to be lawless -- he has rejected the law except as it might be useful to his own Montinian plan of destruction. But Paul's misuse of the law does not justify the action of Mgr. Lefebvre in going outside the law. Actually there is no law Montini can use to impose his Novus Ordo on the Archbishop. But as pope he has unquestionable authority to order Econe closed. The ordinations were on the Archbishop's initiative, not Paul's.

"In the Econe affair Paul 6 was certain to come out the winner; for, whether or not the Archbishop were to preside at Paul's Novus Ordo, Paul 6 would be seen acting and speaking with authority, in the manner of a true pope, a lift he badly needs at this time. The Econe affair splits sharply the Catholic resistance to Montini, it causes confusion and diverts our attention from the main issue, which is Paul's work of "new construction" of the Church, as recently reported in **L'Osservatore Romano.**"

From another gentleman comes this advice in the mail: "There is one basic fact which you seem to be backing away from. That is, Montini has, by his heresies, unpoped himself. To say that a heretic can be pope or can exercise any authority in the Church is itself heresy. It is not even logical to assume that Christ would permit heresy to be taught in His Church. The only conclusion to be drawn is that Montini and anyone who follows him have ceased to be Catholics. That means true Catholics are now without a pope and that, at least for now, Rome is not the seat of the Catholic Church. Your suggestion that, Rome being in apostasy, nobody must do anything, would result in the end of the Catholic Church after this generation."

I have quoted this writer at some length, because this paragraph of his pretty well sums up the feelings of those who are ready to throw out all laws and the distinctions the Church's theologians have taught concerning the papal authority. In reply, I might point out first that the END may very well come after this generation -- that all the signs to that effect are upon us. As to my believing that "nobody must do anything", I have myself these past five years kept busy trying to warn as many Catholics as possible against our friend Montini and his gang; and I've made appeal to "Those few orthodox bishops who surely exist somewhere," otherwise we would have a total apostasy, not the Great Apostacy predicted. It is only these orthodox bishops, among whom I would hope there might be cardinals, however weak, who are by their office able to begin effective action to elect a true pope. (See my short paper, 'How To Elect A Catholic Pope.') Let those laymen and others who will set up their own pope and new church do so; that is not for me. We are perfectly safe in trusting that God will restore order in accordance with the divine plan He set up, or that we are indeed near the End, in accordance with that Plan."

My correspondent continues -- with reference to my supposed opinion that "nobody must do anything": "I cannot imagine any Catholic believing that this is what Christ had in mind for His Church. To believe that the whole Montini organization will some

day, by a flick of the switch in the Vatican, suddenly become orthodox again is wishful thinking and contrary to history. The inevitable end of Montini's Church is some form of Unitarianism or Secularism and we ought to write it off as such and get down to the business of preserving the true Catholic Church. That is what Abp. Lefebvre is all about. As a bishop, he has not only the authority but the duty to preserve the Faith."

That sentence pretty much completes the general idea now held by many Traditionalists. Let us examine it. What Christ had in mind for His Church He made quite plain -- that He would be with it until the end of time. As to a "flick of a switch return to orthodoxy", I don't know why people who have read my papers think I need to be instructed against that notion. I have been quite vocal against the pagan-secular-synagogue end toward which Montini is moving; I have pointed it out often enough. I have no quarrel with the idea that Archbishop Lefebvre has a duty to do WHAT HE CAN LAWFULLY to save the Church. What I don't accept is the message that is being preached by Econe supporters: "Lefebvre or the Church perishes."

Where is Mgr. Lefebvre heading? About the year 1917 Theosophist ORCC Bishop Leadbeater of Australia, anticipating Vatican II (apparently even then in the wind), wrote that "there will be those who will love His older Church" (Peter Anson, **Bishops At Large**). While Paul 6 continues his work of new construction", Mgr. Lefebvre will, with just what intentions I do not judge, set up this "older church". Why should the Revolution not work both sides of the street in this, according to its usual practice? The setting up of a separate rite is in line with the "solution of Una Voce and other Moderates who have consistently looked away from Paul's heresies. This conjecture fits with Mgr. Lefebvre's plea at Lille for a church from each bishop. It fits also with Lefebvre's reiterated professions of loyalty to the person of Paul 6, and with his main stand which is on the Mass Rite. And there's the cash to be gotten from prosperous traditionalists who will not go into New Order parish churches. One of the things I have noticed about the Revolution, is that it makes its victims pay expenses for their own destruction.

I count myself among those who love "His older Church," but will not accept any substitute for that which was Divinely Established.

If Lefebvre is in earnest as a good Catholic Bishop, let him close Econe and give up his promotion of a church separate from Rome and the Papacy, and then speak openly and plainly the specific words and acts of Paul 6 destructive of the Faith. Generalities and statements of loyalty to Paul 6 indicate either double-dealing or a fatal weakness in the Archbishop as No. 1 Defender of the Faith.

From Australia comes disagreement with my statement in Letter 14, that Christ the invisible head of the Church will sometimes sustain the jurisdiction of a heretic pope. The writer says this applies only to secret heretics. I am not aware of an essential difference between secret and non-secret heretics. Anyway, St. Robert Bellarmine and other great theologians teach this doctrine as applying to a "notorious heretic not yet deposed". I have quoted the Bull of Pope Paul IV in other papers of mine, in which it is laid down that the acts of a known heretic cannot be validated. There are two things about that: (1) It is not for any group of priests, and / or of laymen, to decide when a pope apparently false to his office may not be obeyed in lawful matters; nor can we depose him; and (2), It is certainly true that no personal act of a heretic pope against Catholic doctrine can be validated; so there's no difficulty there. With regard to Paul 6, I would point out that Archbishop Lefebvre has constantly upheld Paul 6 as true pope. I would therefore suggest that the writer's difficulty is less with me than it is with his man from Econe.

Next I intend to write a sort of guide -- a "Whereon To Stand" with regard to Vatican II, laying out as briefly as possible the minimum facts and doctrine for those Catholics who are resisting the destructive works of Paul 6. Possibly this paper will contain something helpful for those now disposed to go blindly into the new church of Econe.

ECONE -- Part Three

From the late News: "Pope Paul met with rebel French Archbishop Marcel Lefebvre yesterday. . ." Said Lefebvre: "The Pope spoke to me as a father speaks to his son. Let us hope this will prove a first meeting and the dialogue can continue.

"I said perhaps there is a possibility of finding a solution, especially for all those Catholics disturbed by what happened after the Council. I hope we will meet again."

Lefebvre wants a "solution" for those Una Voce-type disturbed Catholics. He has entered the Dialogue. What about Paul's heresies and dealings with Communists, etc? All that goes into the background, of course. Smokescreens, diversions, cover-up, split-the-opposition -- all of which I have seen as the work of fake traditionalists since I began writing papers for publication five years ago, but nothing so successful as this.

The mind boggles at the shadowy deals, the exchanges between Paul and Lefebvre in the Press, the appeals of Econe supporters to documents and authorizations unnamed, to fictitious support from canon law, to tradition, in short, to most anything at all -- BUT NEVER NAMING PAUL'S HERESIES, SCHISMS AND SCANDALS. As I mentioned in my last paper -- IT WORKS. Nearly all who have thus far resisted are being taken in.

ADDITIONAL NOTE: Except for the last part, the foregoing Letter was written before 16 September, on which date was added "From the late News". It would appear from this and from word of a London meeting of Una Voce and others of that compromising state of mind, that Mgr. Lefebvre is not determined to set up his own church but might bring his Econe followers into Paul's counter-church, as a Traditionalist section. This scheme of Freemasonry of a church for all religions is in line with Vatican II objectives. Since the Una Voce people, with full knowledge of Paul and his aims, have consistently supported Paul 6, such a move appears likely. If Lefebvre does conclude some such deal with Paul it might appear that he and his followers will not be in schism after all, being united with the pope. That would be a rash and erroneous conclusion, for in joining Montini's counter-church as a Traditionalist section, these people would be breaking with the Papacy, which is the essence of schism. They would be joining a pope who is himself schismatic and a destroyer of the Papacy.

One way or another, what is taking place is a first class job of confusing and neutralizing what little remains of the Catholic opposition to J. B. Montini and the Vatican II scheme of a one-world church for men of all beliefs. More on this later.

W. F. STROJIE LETTER No. 17 **7 December 1976**

THE LEFEBVRE HERESY

I'd rather be done with the Affair Econe but it will not go away.

When I read about the June ordinations I realized almost instantly that something big and bad was up. Although protesting loyalty to the "Holy Father" right along, Archbishop Lefebvre defies the "Holy Father's" orders to close Econe and stop ordinations there. Then there was the much publicized Mass at Lille, an open defiance of Paul 6, with yet no word from Lefebvre about Paul's crimes to justify his defiance. A short time later, Lefebvre turns up at Castelgandolfo where he is received by Paul 6 "like a son". A curious denouement of this act of defiance on the one side, and of suspension on the other. It was at this point that I began to suspect that it was staged. And I recalled that quite some time ago Lefebvre had told the Abbe de Nantes, "My hour is not yet come."

I knew instantly, because disobedience --revolt-- is the never-failing sign of the devil. Lefebvre says NO to the orders of Paul VI to close the Econe seminary, but gives as reason only a general reference to Vatican II heresies. He has done nothing more to this date.

Not that straightforward revolt against Paul 6 as pope was the necessary conclusion that must follow. The attempt being made to identify Lefebvre with the Church, come alive at Econe, is a fraud. I had already begun to suspect Lefebvre's exclusive concern about the Tridentine Mass rite and sacraments. This leads up another dark alley, of which there are increasing signs today. The "sacraments-at-any-price" mentality of many Traditionalists, and regardless of the Church's divinely given authority to dispense and regulate the sacraments, is one of the oldest of heresies, that of Simon Magus. And whether they are aware of it or not these Traditionalists are on a converging course with all the occult and gnostic cults; they already keep company with several borderline "Catholic" Traditionalist organizations.

At Lille Lefebvre was quoted as saying "All these problems could be so easily resolved if every bishop gave over a church to faithful Catholics". What could that mean but joining Montini's ecumenical church as a Traditionalist sect. This possibility is suggested in **The Remnant**, 15 Sept. 1976, in which publication Lefebvre is quoted as having made the following abject plea on June 22nd: ". . .that we might be permitted to enter into dialogue with envoys which Your Holiness would choose from among those cardinals who we have known for a long time; with the help of the grace of God the difficulties will then without a doubt be overcome." Again no word about the heresies and Communist dealings of Paul 6, which apparently do not enter into Lefebvre's thinking at all. And no concern for the unity of Catholic worship. Note that it is **Una Voce** (which now pushes for multiple voices) and that kind of loyalty-to-Paul 6 people who have supported Econe right along.

So then I began to suspect an understanding between Paul 6 and Lefebvre; that while perhaps occupying different stalls they are of the same stable. And now I think Lefebvre is aiming at something bigger than the hardcore Traditionalists who will follow anyone who promises them "their Mass". I think his hoped-for bag is the large number of Catholics, especially in Europe, who despise the stupid and barbaric reformed liturgy of Paul 6 and the whole program of Vatican II.

In the United States are many thousands who do not like the Vatican II "changes" but go along, propelled by their pastors who slavishly follow Paul 6. "The pope is the pope" is the only doctrine now firmly held by these priests as they build more lavish rectories. In an interview with **The National Observer**, 11 Sept. 1976, Father Gommar Depauw is quoted as follows: "I know I speak for --well, in this matter of Catholics having a choice between attending the Latin Mass or Mass as it exists today, I speak for

90 percent of U.S. Catholics." Fr. Depauw estimates their numbers at about 15 million. Allowing for Fr. Depauw's exaggerations, undoubtedly there does exist a large percentage of Catholics everywhere who experience Vatican II as a bad dream.

Notice that Fr. Depauw speaks of a "Latin Mass", not necessarily the Mass of Trent, as desirable, and he would have it as a matter of individual choice. This masonic "church of your choice", or altar or table of your choice, follows the Vatican II program of "ecumenism" which Fr. Depauw used to denounce. In any case there are undoubtedly millions of Catholics who can see no farther than their parish church, the Mass or whatever they have put in its place, and these people are ripe for take-over by someone who will promise to bring back the "old Mass". This is true also of thousands who have dropped out. I have received some abuse by mail from Lefebvre supporters for suggesting that this might be his line of action, but I rely on Lefebvre's own words -- "Just give us a few churches. . ." and "the difficulties can undoubtedly be overcome", that is, following the "dialogue" between Lefebvre and Paul 6.

I have just received "A Discourse On The Lefebvre Affair" by Father Noel Barbara, translated for the U.S. distributor by a Mrs. Bernadette Cohen. Fr. Barbara heads one of his sections "Archbishop Lefebvre is not the leader of a new sect. His guilt is only in the imagination of his calumniators." It may very well be that, as Fr. Barbara says, Lefebvre does not intend to head a new sect, not in the usual sense of that word. The signs are that he is looking toward that greater number of confused Catholics I have mentioned, and is only using the Traditionalists and their chapels as a start, and as a source of cash for the beginning of his grand plan which now is reported to include a big U.S. seminary. But if some of us fail to see in Mgr. Lefebvre the forthright leader of true Catholics against Paul 6 that Fr. Barbara and his Integrists see, that is because of Lefebvre's own failure to speak of Paul's works destructive of the Faith. Lefebvre not only evades all that but continues on "good son" relationship with Montini. Will any one of Lefebvre's supporters tell us for sure, from Lefebvre's dealings with Paul and the Vatican, just what he intends to do?

On page 2 Fr. Barbara has this heading: "Archbishop Lefebvre is not creating a schism. In denouncing the doctrinal errors of the pastoral Council, he is not tearing the seamless robe of Christ." Yes, Lefebvre can denounce the doctrinal errors of the Council, that is safe enough. But who signed the Articles of Vatican II and is carrying out the current program of destruction? That he must not say. And by his silence now and since the Council Lefebvre shares in the guilt of Paul 6 and the other tearers of the seamless robe.

Page 5 heading: "The justified battle of Archbishop Lefebvre." In view of Lefebvre's former shadowy deals with the Vatican and continuing cordial relations with Paul 6 -- a battle? I see no Lefebvre wounds on Paul 6.

Page 13, next to last paragraph: "The Econe affair is in reality, and in the case of Archbishop Lefebvre, an affair of resistance to the modernist subversion that is killing the Roman Church." It is not long ago that Lefebvre quoted Paul 6 as saying to him, "The poor Catholic people are being led astray by neo-Modernism." And "We agree with the Holy Father that the smoke of Satan has entered the Church." Does Lefebvre, or does he not, now think that Paul 6 is in any way responsible for the Modernist subversion? If he does, why doesn't he say so? It is Catholic doctrine that the pope is chiefly responsible. It is Catholic doctrine that Bishops share the Pope's responsibility, and that responsible persons sin when they remain silent about grave evils. If Lefebvre does not think Paul 6 is at fault, why is he defying him? I have received the reply that Lefebvre does not speak because he is reluctant to add to the present confusion. What nonsense! Confusion and divisions have tripled since the June ordinations at Econe.

Same page, 13, last paragraph: "It has been a long time since a plot was drawn up by the Freemasons to destroy the Church. This plan was revealed through Masonic documents published by the command of Pope Pius IX, and exposed in issue No. 45 of FORTS DANS LA FOI. FORTS DANS is a bit late in exposing the Masons. As the Jew emerges from the shadows to direct, as he has long planned, the One World government and Church-become-Synagogue, the secret societies will be phased out. It is certain that the would-be Masters of One-World government will suppress secret societies --and Traditionalist chapels, too, by the way. I see signs that this process has already begun. Of course it will be by the usual gradualism, a word we use for the sneaky and

deceitful operations of our time against our Religion and race. This is done partly by our enemies getting control and pretending to lead us against their own operations for our destruction.

Am I judging rashly? No. First, Archbishop Lefebvre has done nothing really to oppose Paul 6. As already mentioned, he speaks only in general terms against Vatican II heresies, leaving out of the picture him who signed the Articles of Vatican II. He hopes the "dialogue" with Paul 6, begun at Castelgandolfo, "will continue". Since the June ordinations at Econe Paul 6 has strengthened his position and gained five months time while the Econe-caused confusion has spread, splitting those Catholics who have been actively opposed to Vatican II. Some hint of what might be in the wind is, I think, contained in an RNS report, **Wanderer**, 4 Nov. 76, headed "Yves Congar Suggests 'Matatorium' On Dispute Between Vatican, Lefebvre." It was Congar who years ago, when the wilder Progressives were complaining against Paul 6, calmed his party members down, pointing out that while Paul 6 was making sounds for "the Right", he acted for the Left.

The clincher on Lefebvre appears in the October issue of **Veritas** whose editors clearly expose that heresy of Lefebvre which explains why he was received at Castelgandolfo, as "a son", by Paul 6.

Veritas quotes from the sermon delivered by Lefebvre when he ordained 13 men on 29 June 1976 --first, this significant sentence: "There is only one Word, the Word of the Holy Ghost." Then, "...For Our Lord Jesus Christ is Priest for eternity...because the divinity of the Word of God was infused into the humanity which He assumed." In the following paragraph: ". . .this grace of the divinity itself descending into a humanity which is Our Lord Jesus Christ. . .The humanity of Our Lord Jesus was penetrated by the divinity of the Word of God, and thus He was made Priest. He was **made** Mediator between God and men."

There's more but this is enough. **Veritas** editors' comment: "In speaking those words, Lefebvre spoke heresy. His words are a neat gathering of the gnostic heresies so vigorously opposed by St. Athanasius. . .'The Champion of Christ's divinity'. Lefebvre is in error because his words contain (1) a denial of the two separate and distinct natures in Christ (the Divine and the human), (2) a denial of the Divinity of Christ, (3) a denial that Christ, the Son, is the Word of God". End of quotations from **Veritas**.

What Lefebvre said in his sermon cannot be explained away as overemphasis, such as writers or preachers sometimes use to stress one side of a neglected truth. The Lefebvre heresy appears, restated, in three paragraphs, two of which are taken up with it entirely. There can be no excuse of a slip of the mind concerning this fundamental Catholic doctrine: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God...and the Word was made flesh, and dwelt among us. . ." Before Vatican II, older priests had read this thousands of times, as part of the "Last Gospel."

A few years ago when I heard of this supposed-to-be champion of Catholic orthodoxy, I thought it strange that he had been Superior General of the Holy Ghost Fathers, undoubtedly the wildest of the gnostic tribes of Vatican II. It is now evident that the man has not shifted his doctrinal --There is only one Word, the Word of the Holy Ghost-- position, however much he now waves the flag of orthodoxy. The Holy Ghost Fathers surely didn't just suddenly become with Vatican II the wild pentecostal crowd they now are. However that may be, it is the basic Jew-Gnostic heresy that God would not stoop to become man, but that man could become divine.

In a long and scholarly article J. P. Arendzen S.T.D. M.A., in the 1912 Catholic Encyclopedia, tells us that all the Gnostic sects possessed the rite of Baptism in some way. He gives the form used by the Marcosians: "In the name of the unknown Father of all, in the Truth, the Mother of all, in him, who came down on Jesus." Surely here is that "divinity of the Word infused into the humanity of Our Lord Jesus Christ", Lefebvre speaks of. "Confirmation," Arendzen says, "is a Gnostic rite which overshadows the importance of baptism." If there is "only one Word, the Word of the Holy Ghost," of course it would. Also from Arendzen, "By confirmation the Gnostics intended not so much to give the Holy Ghost as to seal the candidate against the attacks of the archons, or drive them away by the sweet odor which is above all things."

Gnosticism is defined as the doctrine of salvation by knowledge --magical knowledge. According to Fr. Arendzen, "Gnosticism threw itself with strange rapidity into Christian forms of thought, borrowed its nomenclature, acknowledged Jesus as Saviour of the world, simulated its sacraments, pretended to an esoteric revelation of Christ and His Apostles, flooded the world with apocryphal Gospels, and Acts, and Apocalypses to substantiate its claims."

Incidentally much of the Latter Days fantasies accepted by many Traditionalist Catholics have been taken from these Gnostic Apocrypha. The Gnostics gave the widest possible meaning to Christianity. In other words it was "ecumenic" and masonic and as such must take in all religions, rites, etc., including the Tridentine, which, of course, will be gradually distorted and corrupted --given an inner, or Gnostic esoteric meaning to start with, as in Leadbeater's "Science of the Sacraments".

Note the special interest of the Gnostics in the sacraments. It was Simon the magician who first tried to buy the powers of the Holy Ghost from St. Peter, and Simon's kind have done so ever since --sought and obtained the powers of the Priesthood. Theosophist (Gnostic) Bishop Leadbeater of the Liberal Catholic Church (Old Roman Catholic offshoot), mentioned in other papers of mine, foresaw in 1917 a time (Vatican II) when there would be those "who will love His older Church". By this he surely meant to include those Catholics who are inclined to see the sacraments in a semi-magical sense. These are the sacraments-at-any-price Traditionalists I have cautioned about in my Letter 15 on Econe. Not knowingly but nevertheless leaning in that direction are perhaps the majority of active Traditionalists, who put the Mass and Sacraments, not the Papacy or the Church as a whole, first in their concerns. Lefebvre expresses this order of concern --a heretical, reverse order-- in pleading at Lille with the Bishops "for a few churches" while he says nothing of Montini's synthesis of Gnostic heresies.

At Florence, Italy, 15 Feb. 1975, Lefebvre gave a lecture in which he went so far as to declare the Tridentine Mass the foundation of the Church and Christian civilization, thus putting the Mass and, logically with it, the sacraments as foundation of the Church, not the Papacy. This is the order of Simon Magus who had scant regard for the Office and Doctrine of Peter when he sought to purchase the sacramental powers. Lefebvre expressed the same kind of unconcern for the Papacy in his sermon on the occasion of the 29 June ordinations, preaching as he did of "wanting to keep the rite of all time" while ignoring the issue of papal orders received to close Econe and cease ordaining there. Lefebvre has constantly professed his allegiance to Paul 6 as true pope. In any case the corruption at the head should have been his first concern. The same reverse order is repeated, or the same setting aside of the Papacy is repeated, by Lefebvre's followers as they have defended their Leader since 29 June. This heretical setting aside of the Papacy is implicit also in the defense of Lefebvre as the only hope for the Church's survival, whereas it is Catholic doctrine that the Church is founded on the Papacy until the end of time. I repeat here what is without a doubt correct: Archbishop Lefebvre has absolutely no valid claim to any Catholic's **obedience**; which is to say that he has no valid claim, period.

Why did Lefebvre reveal himself in that sermon? He had done quite well in obscuring his Thing until that time, 29 June. But it is not possible to hide our absorbing ideas entirely, for "Out of the abundance of the heart the mouth speaks."

Since I have written much that Lefebvre followers can use, I have thought myself obliged in conscience to show where I part company with the hardcore "Sacramentalists", the organizers of Traditionalist chapels, etc. I would demonstrate, too, that my

denunciations of the Paul 6 heresies and my insistence that everything depends on getting a true pope, is the doctrinally correct way of thinking. I do this mainly for those who have read my papers and who have reposed some confidence in my views of Vatican II and its meaning. Distortions of doctrine or of the relationships of the major truths of the Faith, are heresies. Thus the Mass-at-any-price stand is a heresy. Given time it will lead to diabolism, for, as I have just indicated, all the theosophist-gnostic occultist sects are fascinated by the sacramental powers and rites, regardless of the source.

I am not really much concerned with the kind of heretic Lefebvre is. I set out a few months ago only to show that he is a most unlikely leader of the Catholic opposition to Paul 6, as his words and failure to speak against Montini amply show. The **Veritas** piece demonstrating Lefebvre's heresy is conclusive.

I know by now that anything unfavorable to Lefebvre (even a photo) is met promptly, from places in the southwestern U.S. especially, with the flat charge, "It's a lie." And as I was typing the **Veritas** piece word came in the mail that the Lefebvre sermon was falsified in translation. So I looked up two other copies on hand, one from a person whose native language is French and who has a thorough knowledge of English. Both copies agree substantially with the **Veritas** quotations. There is not the slightest internal evidence of tampering.

What is next on the Lefebvre program? It seems quite foolhardy to guess, judging by his words and actions of the past. I think much depends on what appear to be a few trial balloons launched since September. I give here what seems to me the most likely possibilities: (1) Lefebvre can continue in his present apparent opposition to the Vatican II demolition, leaving out Chief Demolitionist Montini, who thus gains yet more valuable time while much of the Catholic opposition continues to look to Lefebvre for salvation; (2) he might go ahead with his announced "four district" church of Germany, France, England and the United States, branching out into Canada, Australia, and elsewhere. Should this be decided on, his inner circle followers and propagandists will probably launch an open attack on Paul 6; (3) Lefebvre might, as I suggested in another paper, bring his followers into the Montini ecumenic-masonic church as a Traditionalist Rite. There might be a surprise move, but these seem to me the most likely possibilities. Whatever road is taken, I'm convinced that the destination intended is the One-World Gnostic "church" of Vatican II. Amazing convergence? Not really.

My own opinion concerning Paul 6 and his Novus Ordo remains the same --that Paul 6 is demonstrably a pope (?) false to the Papal Office, and his Novus Ordo is of the devil, and that Paul 6 is responsible for imposing it on the Catholic people, which is what any true opponent of Paul 6 will say bluntly. I do not presume to provide an answer to the dilemma of the individual good priest, who on the one hand continues to have the right to offer the Mass he was ordained for, but who is forbidden by the standing laws of the Church to establish places for public worship. This, though, may have some bearing on the matter: Those Traditionalists who are demanding Masses that they can attend, as many do excessively, are themselves leaning overboard in the direction of Luther's error of necessary participation, as preached by Vatican II liturgists. I have put down some ideas on this in my booklet, "Pope, Council and Chaos," but that is as far as I dare to go. In accordance with my present state of thinking on this subject, I must refuse to have Mass in our house or to attend it anywhere until this matter is resolved by someone qualified to do so. Come what may, I intend to die an obedient Catholic.

I have never wavered in my opinion that Paul 6 is a pope false to his office; that his reforms have no validity, but that this does not justify our disregard of the standing laws of the Church, even if it happens to be Paul 6 who occasionally speaks them. As for "self-aggrandizement", as charged by one who is not altogether above suspicion in that regard, I have written the truth right along regardless of substantial rejections by the Traditionalists, and without any gain in readers from among the "Moderates". MORE ON THIS LATER.

IN THE MAIL: From clippings received -- "Mass enhanced by liturgical dancing". **Twin Circle**, 14 Nov. 1976. A most ridiculous spectacle! Left to right, fat nun, fat priest, layman and woman; professional dancer, Gloria Weyman, in front. "A Miss De Sola, a

convert to Catholicism from Judaism, added that interest in liturgical dance-prayers and celebration is growing rapidly in religious circles, most especially in the Catholic Church".

The Jew is everywhere. The dance was part of the Temple celebration at its corrupt final stage. We are surely near the END also.

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"Call to Action": Typical Bishop's comment: "This process might eventually be the makings of a national pastoral council. Such an assembly might become a regular feature of Church life." Synagogue life is what he means, and what is intended. "Assembly" is Jew. This one showed Hell on the loose. It showed without the possibility of doubt the apostacy and insanity of the Bishops; or that they were, most of them, gnostic revolutionists planted years past in the seminaries. Pope Pius X in 1907 had already warned against this. But I think he would have died of the sight had he been given a vision of the actuality.

I have received a copy of "The Numismatist", coin collectors publication, of March 1975. On page 555 is pictured the Holy Year coin, inscribed RENEWAL AND RECONCILIATION, across near the bottom. The left half shows Paul 6 opening the Door, a hammer in his right hand, his bent cross to the left. The right side of the coin depicts Russian, Patriarchial, and other crosses, the Star and Crescent, the Hammer and Sickle, and, sharply defined but only two-thirds revealed, the six-pointed star as intertwined triangles. The partial concealment is symbolically correct, since while the Jew presence is now in the open, the control remains hidden.

I could fill several pages with interesting but mostly disturbing items sent by sympathetic and alert readers, but must stop with these few here. My thanks to all who have sent me helpful items this past year.

W. F. Strojie Letter No. 18.

12 January 1977

Upon This Rock

I will get to my main subject presently, approaching it indirectly. It seems useful to write something first about that which most directly concerns Catholics who have been resisting the Vatican II revolution, the Mass. And since in this Letter my remarks are addressed mainly to those who think of themselves as, in some sense, Catholic traditionalists, to avoid confusion I will say here what I mean by that term. By Traditionalists, capital T, I mean those Catholics who, in their concern about the destructive Vatican II reforms, look outside the Papacy for a Leader and Solution.

It would be very foolish, indeed, to suppose that the plan for total destruction now evident is not to be applied against those who resist the evil reforms, and who set up for themselves substitute arrangements for Mass and Sacraments. It will be through this demand, for Mass and Sacraments outside the law, that the Devil, always appearing as an angel of light, will approach these people. He will send those who seem to give a guarantee of preservation of the Mass, valid Orders, etc.; and in this, of course, he lies. Or, he might arrange to lure them into the counter church of Paul VI as a Traditionalist sect. I have written of this before, but it bears repeating. It is the final Great Deception for those who resist Vatican II.

In one of my early papers, I expressed the opinion that it would be permissible to attend Mass at open-to-the-public Traditionalist chapels, but that these should be approached, if at all, with caution. I was more definite in saying that chapel groups ought to stay clear of outside organizers. I realized the danger of starting a schismatic chapel or movement regardless of original good intentions. Of course, early

during the Vatican II Mass changes, the thoughts of my wife and I, like these of many others, were of how we could satisfy our privilege and obligation to attend a certainly valid Mass somewhere. In this first concern there was that which, if not restrained, would lead many in the name of Tradition into eventual rejection of the Church's authority. We are now in the last and greatest phase of that Traditionalist rejection. It is my concern that, by my writings, I might have contributed something toward this rejection of the Law; and it is this which impels me in conscience to write against the rebellious movement from Ecône, Switzerland. The issue is all the more confused because it is a law-destroying false pope who seems to oppose Ecône's disregard of the Law.

The cautious approval I expressed about Mass arrangements outside parish churches and other approved places of public worship was based on the following considerations: 1) the right of a priest to continue to offer the Mass of Trent, as given in the *Quo Primum* decree of Pope Pius V; 2) the precedent of house Masses in England, Ireland, and Mexico, and doubtless in other countries, in times of persecution by the civil authorities; 3) the proposition that the obligation of the Faith is prior to that of obedience; 4) the normal need we all have for the Sacraments.

So far, so good; at least it looked good on paper, and we had the agreement of more than a few priests opposed to the corrupting changes in the Church. Even so, I was never comfortable about this way of thinking, soundly based though it had once seemed to be. But it was not until I turned my attention to a recent international movement to organize Traditionalist chapels that I saw clearly what now appears to be the truth -- that there is no essential difference between the larger public chapel and the small house chapel with some outside attendance, all being apart from any legitimate authority, all opening up Mass and Sacraments to many abuses, as I well know from numerous letters received. If the Traditionalists are going to stand on the Law of *Quo Primum*, which they cite time and again, how can they justify setting aside other laws, such as the one which forbids the establishment for public worship any kind of chapel,

large or small, without episcopal approval? According to the 1912 *Catholic Encyclopedia*, under the article "Pope," "the Pope alone gives to anyone the privilege of a private chapel where Mass may be said."

According to a reliable source at hand, during the early centuries Mass was offered in the larger private houses, but the Church put an end to this practice because of abuses - and what abuses and irregularities are to be expected now as compared to then! Even so, abuses are not such an absolute thing and might with care be eliminated - at least theoretically. Practically, not, what with the present general low level of spirituality, the general confusion which prevails, the presence of Traditionalists who hold some heresy, and the unwillingness, at worst, the inability, at best, of Traditionalist priests to act as responsible pastors; and, sad to say, because some of these priests are Traditionalists for reasons not the best. There is lacking not only authority, but also sanctity, of the kind the situation calls for. I write this in no sense of blame for anyone, or as following the Donatists in their false doctrine of necessary priestly perfection, which none of them ever came near to attaining, I'm sure. I am concerned only with reality; actual conditions. Saint Augustine imagined that, in the Latter Days, giants would arise to defend the Faith, which only shows how wrong even the great minds can be when exercising natural prediction.

I have said that the fact of abuses is not such an absolute thing; but lack of legitimate authority is, and I thereby come to the main Traditionalist temptation, which is not only schism, but heresy, the belief that Mass and Sacraments can be had lawfully and priests be lawfully ordained outside the juridical order of the Papacy. As I wrote in another paper, this is the heresy of Simon Magus. It is not a sufficient answer to say that Paul 6 does not seem to be a true pope. True pope or false, vacant Chair or not, the authority remains lacking for these attempts to set up substitute parishes, chapels, and seminaries. The fact of a destroyer on the Papal Chair, and apparently apostate Bishops in seemingly all dioceses, does not give anyone the right to disregard the Church's laws or bend them to his own purpose. This free interpretation of the Law, the putting of it aside as not now

applicable, can serve to make any man - Bishop, priest or layman - a law to himself, and it opens a door for deliberate confusers and subversives. I know that a few papers of mine contain sentences that might be taken as encouraging this kind of disregard of the Law. I readily admit to some loose expressions and occasional unwise overemphasis in one way or another, and this disturbs me. But if my papers are examined as a whole, and distinctions are noted with regard to the particular applications as I made them, I think unbiased readers will concede that I have not encouraged any freewheeling disregard of the Law on the presumption that a false pope and apostate Bishops can justify this.

We have, on the one side, an uncatholic attitude of "the pope is the pope," blind obedience to Paul 6 as the way, the life, and the truth. Against this attitude of the close followers of Paul 6 and the see-no-evil Moderates, are those of us who see the destructive reality of Montini's works and who speak of them plainly. The Traditionalists have not closed their eyes but, noting Paul's words and works destructive of the Church, they say he has unpoped himself and lacks authority, and that they may therefore set up their own Traditionalist thing. According to this way of thinking, we are to suppose that any Bishop is free to set up what amounts to his own Church. Not much imagination is needed to see what this can lead to. With regard to a current claimant of this pseudo-pope status, Marcel Lefebvre, his followers assure us that we need not be concerned about his good intentions: "Have faith in Lefebvre" is their message. But all the faith in the world will not make him Pope or do away with the Law. As a non-residential Bishop, he hasn't an iota of authority over the least child in any diocese of the world. They are fools who give their allegiance to a Bishop without jurisdiction, for the whole plan of Salvation is founded on Authority. "Whatsoever thou shaft bind on Earth ... whose sins you shall forgive," etc. No true Catholic ever questions this. I myself have written that Paul 6 had unpoped himself; I said more - that he had never assumed true papal authority, that he is Antichrist, but this is not to say or imply that there is no authority, that we are now free to do each his own thing. This is a truth that can be obscured when a

Bishop's miter and a whole barrage of words, including vague twists of Canon Law, enter the picture.

To return to the question of the Mass in our time, the Church's official and public act of worship, until recently strictly governed as to manner of performance and place: How can any layman or priest and group of laymen dare to set up a public chapel, large or small? Let us examine here the four points, previously mentioned, of possible justification. First, the right of priests as guaranteed by the *Quo Primum* decree of Pope Pius V. Was this intended as an absolute right, regardless, say, of a Bishop's direct order to one of his priests to cease offering the Trent Mass? Or did it only protect the priest in good conscience against orders to perform a heretical rite, such as the *Novus Ordo Missae* of Paul 6? I am not suggesting an answer here, but only raise a question. I would suppose priests have certain definite rights to offer Mass, which is what they were chiefly ordained to do. Yet, there does exist such a thing as an obligation to obey lawful authorities in what is not unlawful. An instance of this was the order of Paul 6 to close the seminary at Ecône, and to cease ordaining there. I will get to the question of Pope Paul's authority or lack of it presently.

Number two of my four justifications, the precedent of "underground" Masses in times of persecution in England, Mexico, etc. Recall that this persecution was by civil authorities and that priests then were certainly acting under the authority of a true pope. The Mass they performed was not forbidden, as the Trent rite is forbidden today. Again, I am only presenting a possible difficulty, possibly pertinent distinctions; two different situations. My main purpose in this is to make the average reader aware of the law and of our obligation to take due account of it.

Number three, the truth that our obligation to keep the faith is prior to that of obedience. This I do not see as applicable to the present Mass situation. The Faith can be kept for a long time without the Mass; therefore, disobedience on this principle cannot be justified.

Number four, the normal need for the Sacraments; their place in the divine scheme of salvation. Here we are on more solid ground, again, theoretically. The Council of Trent condemns those who say that

the Sacraments are not necessary for salvation, but this is not to be understood in an absolute sense, but as against the teachings of the Reformers' doctrine of justification by faith alone. But, however that doctrine may apply, and, practically speaking, how can a few priests provide Mass and Sacraments for thousands of scattered faithful and may they do this in disregard of the Church's laws? Those who are baptized and have received Communion have received the necessary Sacraments. Baptism and Matrimony are possible without a priest. Anyone may baptize in an emergency, which would surely apply in times or places where a doubtfully valid rite is being used in the parishes. Canon Law provides for marriage in cases of a certain time without a priest.

Now, all the Traditionalists have heard about Canon 209 and the Church supplying jurisdiction. They cite this frequently - even those who have never read it - against the Bishops, who are presumed to have lost all jurisdiction because of their apostasy. Let us see what 209 does say. From Woywod, Vol. 1, "JURISDICTION SUPPLIED BY THE CHURCH. 161. The Church supplies jurisdiction both for the external and the internal forum: (1) in common error; (2) in a positive and probable doubt whether of fact or law (Canon 209). Common error consists in the erroneous belief of all or nearly all the people of a place, parish, community, that a man has jurisdiction. The fact that the person knows that he has no jurisdiction, does not interfere with the validity of his acts if by common error he is believed to have jurisdiction."

There follows, in that first section, from which I have just quoted, a few sentences of comment on the old Canon Law. The latter half of Canon 209, section 162, deals with doubtful situations, and I shall quote it in full; but first, as to the abovementioned essential part. The plain sense of "common error" or "erroneous belief" concerning jurisdiction, surely applies to the Bishops today, including Paul 6, whose jurisdiction nearly all baptized Catholics accept without question. Here is St. Robert Bellarmine's doctrine made Canon Law, that a heretic retains jurisdiction until his heresy becomes notorious and he is deposed by lawful authority. This law contradicts those who say that

the Bishops have lost jurisdiction, and that, therefore, the Church will supply this authority to certain Traditionalist priests, most certainly to a Traditionalist Bishop if one comes along, acting on their own initiative. Quite definitely, Canon 209 indicates the opposite, that the Bishops retain their authority.

Certainly Canon 209 provides for jurisdiction in its more common application, to a Religious community where the jurisdiction of a superior is doubtful, and to a priest, "any validly ordained priest," for absolving from sins, censures, etc. in danger of death, and probably it may be applied by priests to less extreme or less urgent cases in our time when the proper form of the Sacrament of Penance is being generally corrupted. But the plain sense of Canon 209 does not support the claims of those who are citing this law as justification for a general disregard of the Law.

Section 162 on Jurisdiction Supplied by the Church reads as follows: "The Church supplies jurisdiction in a positive and probable doubt. Authors do not agree on the interpretation of the terms, 'negative' and 'positive' doubt. Generally speaking, a negative doubt means that one has no reason to serve as a basis for deciding a question, and it is about equal to ignorance on that question. A positive doubt means that one has a good reason for deciding a question one way, but that there is also a reason in favor of a contrary decision of the question. For example, the reasons for and against the existence of jurisdiction in a certain case create a positive doubt; and, if the reasons on both sides are of such weight so as to create a *bona fide* doubt, the Church supplies the jurisdiction, even though the person did not possess it."

So ends Canon Law 209. I can see nothing in it to warrant a Traditionalist Movement with Mass and Sacraments, or the setting up of any kind of Sacraments-outside-the-law chapel or new Church, on the presumption that the works of Paul 6 have destroyed the true Church, now become a sect, as many Traditionalists are saying. Paul 6 and his host of heretics are not the Church. To imply that they are is to fall into Paul's own monstrous trap, in company with all those in the parishes that he has deceived.

A priest writing in *The Voice*, 18 September 1976, has this to say: "A few years ago, Cardinal Ottaviani said that any priest who continues to offer the Latin Tridentine Mass has faculties anywhere in the world. Canon 682 affirms this." Date, place and occasion of this supposed decree of Cardinal 0ttaviani were not given; neither were the Cardinal's exact words. Quite certainly Cardinal Ottaviani, wise and prudent head of the Holy Office under four popes, did not and could not give any such blanket authority to priests. And even were we disposed to believe this story, the writer conveniently omitted to mention the last part of Canon 682, which he cites in support of his argument. I give the whole law here: "The laity has the right to receive from the Clergy the spiritual goods and especially the necessary means of salvation, according to the rules of ecclesiastical discipline (Canon 682)." As I say, the latter part was omitted by the *Voice* writer. Those who are going to speak about rights and obligations should quote the whole law, not just that part which they can use.

I will not trouble the reader with other parts of Canon Law, which I have seen mentioned as supposedly opening a gate for Traditionalist free-wheelers. Doubtless, those who are intent on that kind of thing will manage to discover, without help from me, other loopholes for their illicit operations.

Long before this, I'm sure, the reader will have gotten the idea that I think we must all abide by the Law, not joining in with the followers of Paul 6 in rejecting it or changing it to suit one's own purpose. After much observing of developments since Vatican II, I am convinced that the Law is for our protection, especially, against various charlatans who falsely come in the name of Orthodoxy and Tradition, always with a hand extended for large sums of money. Incidentally, I have read recently that Cardinal Felice now has ready the Vatican II updated *Code of Canon Law*, ordered by "He who sits in the holy place, changing all laws."

In more than one of my papers, I begged for a few Bishops to speak out against the destructive works of Vatican II and Paul 6. Two kinds of response are possible to such a plea:

1. From a Bishop who will speak out plainly against Paul 6 and his works, warning the faithful **and** demanding that Paul cease destroying the Church.

2. From a Bishop who sets up his own organization, in effect his own Church, for dispensing **the** Sacraments.

This first Bishop should be supported by good Catholics, but cautiously at first. The second must be avoided like a plague. He is schismatic and heretical, and this whether Paul 6 be a false pope, invalidly elected, or whatever. Such a Bishop is, without question, doctrinally wrong, and he knows it.

So, what of the papal authority today, of the divine promise, the Rock on which the Church was founded? In other papers, I have tried honestly to deal with this question. Unlike some Traditionalists who have simply declared Paul 6 a manifest heretic and, therefore, without authority, I have not set aside the doctrine of Christ's promise to remain with the Church He founded, a visible Church with a visible head, nor have I closed my eyes to what is of the greatest significance and concern for Catholics today, the destructive program of the present occupant of the papal Chair. I shall here sum up my opinion of the matter as set down in other papers of mine.

I have followed the doctrine of St. Robert Bellarmine, that Christ, the invisible Head of the Church, will supply or sustain the jurisdiction of a heretic pope, until such a pope's heresy becomes notorious and he is induced to remove himself from office. Cardinal Montini was elected to the papal office according to long established procedure, and no Cardinal of the Conclave which elected Montini has protested his election as being invalid. In any case, validly elected or not, according to canonical procedures, Montini occupies the papal Chair, and although having no intention to act as true Vicar of Christ, he is the visible head all the same - visible head, although a corrupted head. Embarking on a program manifestly destructive of the Church, Montini is unlike any other pope. How does this fit into Catholic doctrine? We have the definition of infallibility given at the First Vatican Council, a true doctrinal Council, and Montini has not taught error *ex Cathedra*;

we have the Scriptural prediction of a Great Apostasy, and Pope St. Pius X's opinion that the Son of Perdition had already been born in 1903 - the Antichrist, one totally, "perfectly" opposed to Christ, which only a pope can be, and the taking away of the Continual Sacrifice, which only a pope can do. These things, I say, satisfy all the doctrinal requirements. I have seen no other attempt to do this completely.

In my booklet, *Pope, Council and Chaos*, I wrote that Christ, the invisible Head of the Church, honors the arrangements for electing a pope that He has approved through the centuries. He has given this privilege and responsibility to the chief officers of the Church, the Cardinals. Christ does not interfere with their choice, and if, in time, the College becomes composed of corrupt Cardinals, rejecting the divine aid, they will surely elect one of their own kind to the papal Chair. Theoretically, any male baptized Catholic can be elected pope, but with good reason the office had become open only to Cardinals. According to Canon Law, a known heretic, schismatic or simoniac would be ineligible. (Note the words, "known" or "notorious," which legally amounts to proved as such.) But, suppose such a one were elected, would his election be invalid? Quite likely, but the man would nevertheless occupy the Chair of Peter and, as I have pointed out, according to certain theologians, he could exercise jurisdiction for the good of the Church, as already mentioned. In other words, the evil election having been made, his jurisdiction would be sustained to the extent necessary for the maintenance of the juridical order within the Church, which is for the good of the faithful. As I mention in another paper, this is not to deny the teaching of a well-known Bull of Pope Paul IV, but only to give its application, as taught by Cardinal Bellarmine.

Here it might be well to consider the word "invalid," so frequently spoken by the Traditionalists and others, including myself, opposed to the evil works of Vatican II and Paul 6. We speak of a Mass as invalid, meaning no Mass at all. The same with regard to, say, ordinations. By an invalid ordination, we mean that the sacramental action did not take place and the man is not made a priest. An invalid consecration of a priest leaves him a simple priest, not a bishop. But a cardinal elected

and crowned pope receives no such new character, no additional powers of the priesthood, but remains a bishop. An invalidly consecrated "bishop" will not have the powers of a bishop to ordain; but an invalidly elected pope can carry on, set in motion, ratify, deputize, etc. the routine of the papal office. What are we to think, for example, of the eight years or so that the antipope, Anacletus II, occupied the papal chair? Did the Church stop dead, with all action from the papal chair then made null and void? Whether or not set down then as Canon Law, the provisions of that law, for maintaining jurisdiction in cases of common error or of doubt, certainty applied.

In his article "Pope" in the 1912 *Catholic Encyclopedia*, Fr. George Hayward Joyce, S. J., M. A., points out that, according to Old Testament prophecy and His own words, our Lord had attributed the foundation of the Church to Himself, and that it is, in a secondary degree, that He assigned to Peter a prerogative which is His own. So, despite Montini, the papal office remains: Christ remains as invisible Head, as He promised, until the end of time. "Outside the Church there is no salvation . . . on this Rock I will build My Church . . . the gates of Hell shall not prevail . . . Behold, I am with you all days." It is impossible that the sins of any man, even the total heresy of a pope and a thousand bishops with him, can change one iota of this doctrine. "Heaven and Earth shall pass away, but my words will not pass away." There is no place in all this for a Traditionalist Sacramental Movement for the saving of the Church; no place for a separate function of the priestly office. Young men who go into such a thing do so at the peril of their souls, likewise those who accept their ministrations.

It has been the neatest of diabolic tricks to get both the blindly obedient followers of Paul 6 and the Traditionalists to equate Paul 6 with the papacy. The first group does this by approving, or at least taking part in, the destructive program of Vatican II and Paul 6, erroneously taking it to be the Law. The second group looks for a Solution and Leader outside the papacy, and sets aside such laws of the Church as are found to be opposed to Traditionalist initiatives. One enterprising young Traditionalist priest comes up with "Necessity knows no law,", grossly misrepresenting this from St. Thomas

Acquinas, who applies it to a dying man's need for absolution. This twist of St. Thomas's "Necessity knows no law" is in complete harmony with Montini's action in completely "revising" Canon Law. The Traditionalists see themselves as the Church, with the law as an obstacle or advantage, depending upon the Traditionalist requirements of the day. In a talk at Portland, Oregon, an Ecône priest repeated this idea, of Ecône as the Church, several times; it was the main thrust of his talk, full of questionable statements. I give here these exact words of his, uttered in criticism of the cardinal in whose archdiocese the seminary at Armada, Michigan, is located: "To attack us is to attack the Church." By "us" he meant Archbishop Lefebvre and Ecône, as the manifest divinely chosen new instrument of salvation, obvious answer to Traditionalist prayers. I marveled at the glib presumption of the young priest-speaker, but considered that he was only echoing headquarters.

One gentleman has suggested that I wait and see concerning the Lefebvre affair. There is no need to see more. Lefebvre has ordained outside the Church's jurisdiction, he has gone into numerous dioceses to confirm, a privilege only of cardinals, and he has his priests operating as a separate church in the United States and elsewhere, without jurisdiction. He thereby has excommunicated himself, regardless of whether Paul 6 be validly elected or not, for it is the Church's own jurisdiction Lefebvre rejects, not merely (as Lefebvre obviously sees it) the orders of Paul 6. Regardless of who occupies the papal Chair, and even if it be vacant, he who sets up a sacramental system on his own puts himself outside the Church. That is where the Ecône supporters are putting themselves.

The Great Temptation of the Traditionalists is nothing new. It is the ancient, so frequently accepted work of revolt, of disregard for Authority, doing one's own thing, that Satan offered to Eve. If those who resist the evil reforms of Vatican II and Paul 6 will not go to the Left, Satan, appearing at a late hour as an angel of light, will induce them to go with him to the Right. The respectable Moderates, once so se!f-righteously "obedient" in their refusal to say a word against Paul 6, for the most part will join the late hour revolt. This will be a

consequence of their failure to oppose the Montinian revolt - of their silence concerning the guilt of that evil revolutionist, Paul 6, of their resisting and covering up for so many years the known truth about Paul 6.

I write for these who simply want to remain Catholic. Why, then, do I not stay in the parish and oppose those who are forcing on us the iniquitous changes? The principle of Vatican II "dialogue" is evil, meant to destroy the faith of those who take part in it, to raise doubts concerning every doctrine and practice, so I will have nothing to do with it.

I might be asked how, considering my insistence on observing Canon Law, that I can justify my refusal to attend the Novus Ordo of Paul 6. The very words Novus Ordo, a New Order of Worship, ought to be sufficient reply. A Novus Ordo does not follow from unchanging doctrine and the basic laws of the Church; certainly this of Paul does not.

THE MIND OF THE CHURCH

In recent Letters I raised questions about the application of the Church's laws in this time of general disregard of the law by Paul 6 and his Vatican II Bishops. I shall here add a few paragraphs on that subject, attempting to complete what I left unfinished concerning basic principles.

Two priests have directed my attention to the principle, "epikeia" or equity, which looks to the mind of the lawgiver in doubtful cases. In accordance with this principle there are times when we must ask: Does the law as presently applied obstruct or defeat the purpose of the lawgiver? Have present circumstances rendered a particular law harmful, impeding or making impossible the work it was originally intended to regulate?

In Question 120, First Article, St. Thomas, affirming the virtue of "Epikeia", has this: "I answer that, as stated above (1-11, Q. 96, A.6), when we were treating of laws, since human actions, with which laws are concerned, are composed of contingent singulars and are innumerable in their diversity, it was not possible to lay down rules of law that would apply to every single case. Legislation in framing laws attend to what commonly happens; although if a law be applied to certain cases it will frustrate the equality of justice and be injurious to the common good, which the law has in view -- In these cases it is bad to follow the law, and it is good to set aside the letter of the law and follow the dictates of justice and the common good. This is the object of "epikeia" which we call equity. Therefore it is evident that 'epikeia' is a virtue."

St. Thomas thus states here what is the mind of the Church on man made laws. Three come quickly to mind: (1) The law which obliges attendance at Mass on Sundays and Holydays; (2) Canon Law requiring that religious writings be submitted to one's bishop for approval; (3) laws pertaining to residence in a Religious community by those who have taken vows, etc. With regard to number 1, even in ordinary times many circumstances permit non-observance of this law on occasion. It certainly can never oblige us to attend a questionable Mass, those that are on good authority, or quite evidently, heretical or sacrilegious, or such as might in time weaken a person's Catholic faith. As to number 2, concerning religious writings, it cannot be according to the mind of the Church that error should be allowed freedom of expression, as happens today, while orthodox traditional teachings are to be suppressed. With regard to number 3, no Religious is required to remain in a community which has lost the Catholic faith, or which in other ways no longer fulfills its original purpose of santifying its members. With regard to these three laws and some others, the basic principle that the obligation of keeping the Faith is prior to that of obedience, and that truth should be taught and error exposed, certainly applies.

Notice that these are laws made by the Church's officers for the Church's individual members. We have the right in certain circumstances to refuse to comply with one or more of such laws, holding to a higher obedience to God and the mind of the Church. I think it helpful to mention here that nowhere does this obligation to NOT obey a particular law of this kind oblige anyone to initiate some other action to compensate. For example, the obligation to refrain from taking part in a corrupted parish liturgy does not require that we join in with others in setting up a substitute church or chapel. Actually it is forbidden to do this, for in this matter we come into conflict with that divine mandate by which the Church was made sole dispenser of the Sacraments. "Thou art Peter -- to thee I give the keys to the kingdom -- whatever thou shalt bind on earth, will be bound in heaven," etc. And so it has always been. Catholics have always recognized the sole Jurisdiction -- the necessity for it -- in all those fundamental matters pertaining to worship and the sacraments. This has nothing to do with the moral state of those who have received jurisdiction through the regular line of succession. An unworthy or even heretic bishop may establish a parish church, which not even the holiest priest is permitted to do.

Many of those who resist the heretical reforms of Vatican II and Paul 6 think there has to be an alternative course in a time of corruption, of a great apostacy. This is not so. The mind of the Church is clear on this: "Behold I am with you all days, even until the end of the world." With regard to the present state of the Church under Paul 6, Christ himself gives the example by his own compliance with what was lawful in the corrupt state of the Jewish hierarchy in his time. St. Paul showed his regard for the office of the high priest Ananias, a violent and rapacious man, who was then proposing an illegal outrage, very offensive from one Jew to another, against St. Paul. If I have shown a lack of reverence for Paul 6 it is because Paul 6, unlike Ananias, has consistently shown his contempt for and rejection of his own office. He has done this by consistently refusing to govern, by ostentatiously giving away the Tiara and Ring, symbols of the papal authority, by opposing himself to the popes of the past, and by abjectly putting himself at the service of the atheistic U.N.O. Assembly, calling that body the "last hope of mankind", thus denying Christ before the whole world.

Does the Law, then, during the time of pope Montini, defeat the purpose of the lawgiver? I think not, if the necessary distinctions are made. Those laws made by the Church's officers for her individual members present no difficulty for those whose faith is lively. The divine mandate by which Christ gave exclusive jurisdiction to Peter and the Apostles, to be passed on to their successors, for regulating and dispensing the Sacraments, is another matter. This we may not disregard, for it carries with it the divine promise of lasting until the end of time.

It is this promise which is a stumbling block to nearly all the conservatives and traditionalists who try to explain the Vatican II church. In a recent Traditionalist newsletter one writer quotes Christ's promise to Peter that his faith will not fail. Just how this might apply to Paul 6 he does not clearly indicate. Another writer in the same paper finds Paul 6 an "enigma". The Abbe Georges de Nantes who has filled a book with comments on Paul's heresies, schism and scandals, apparently sees in Paul 6 a pope like all the others, only suffering from some kind of twisted notion which he might at any time remedy. But of course it is quite obvious that never has the papal chair been occupied by a pope determined on a course of total change of the Catholic faith and practice, one who is on excellent terms with the Church's ancient enemies, as shown so spectacularly by his visit and speech before the U.N.O., and in many other ways. To apply Christ's promise that St. Peter's faith will not fail in Paul 6, renders that promise quite meaningless in a Catholic sense. That Montini's faith has not failed is evident enough, but it is certainly not the Catholic faith.

The trouble with most of the Traditionalist leaders is that they, like the moderates or conservatives, refuse to see the signs of the time. The Abbe Georges de Nantes is a prime example in this, writing always of a counter-reform, a Vatican III. While preaching against general apostacy these traditionalist leaders disregard the Scriptural prediction of a Great Apostacy and general spiritual blindness. Were they to take due notice of the Scriptural prophecies they might come to a better understanding, for our time, of the Lawgiver.

We cannot fit Vatican II and pope Montini into the regular course of Catholic theology, not without closing our eyes to the facts of a total destructive reform, or by accepting the insane notion that the mind of Paul 6 has become the mind of the Church, which is what most baptized Catholics have come willy nilly to believe. The traditionalists get around this by setting aside the doctrine of a visible Church with a visible head, to last until the end of time. Resorting to "mind of the Church" arguments they see themselves as having become a more or less visible, emerging Church, having lately acquired a Head and a dozen or so 30-year-old hierarchs. And so it is that the mind of the Church is seen by many as manifest in the traditionalist "movement", with a Head lacking in authority over the least child. The mind of the Church easily becomes the mind of Father X or Fr. J or of Mr. B., and so on without end.

There is never good reason to doubt that the mind of the Church is to be found at all times in her doctrines and laws, with a special Revelation which, while dating from the time of St. Paul and St. John, will, as St. Augustine believed, only be completely understood near the end of time; and then, according to St. Paul, only by a few, because of a great apostacy and general spiritual blindness.

Most of the traditionalists, no less than the conservatives and other followers of pope

Montini, have been affected by the evolutionist fiction which sees this world as rolling on and on indefinitely. This was not according to the mind of the Church in the time of the Apostles. St. Paul corrected those who saw the Second Coming of Christ as imminent in his time, but was far from the modern attitude of putting the End out of mind. I do not think it is supernatural hope but, as already mentioned, evolutionist influence, and success club optimism, which has taken hold of even most traditionalists as they look for Vatican III or the Great Leader and a millenium of peace and prosperity. It is not mere chance that many of the traditionalists in the U.S. have a working agreement with a section of organized naturalism.

As regular readers of my papers know, I have written some things on the Latter Days. Unfortunately any theologic approach to a study of the Church in the latter days has been confused in advance by the writings of those I have called "apocalyptic fantasy writers". The whole subject and all who venture to write on it has taken on an aura of insanity, an advance trick of the devil for protecting his Antichrist from identification and rejection. Anyway the latest of my writings on this subject is a brief Foreward to my Letters 4, 7, 9 and 11, with parts from No. 10, on the Latter Days, a copy of which I shall enclose with this Letter.

Someone might reply that this is all very well, but it might not be true and, anyway, in the meantime, here we sit. So what is there against a few faithful priests and people setting up some kind of chapel? Wouldn't this be acting in accordance with the mind of the true Church, against Paul 6? This sounds very reasonable, especially if we can hold to an ideal vision of the noble traditionalists over here, apostates there. But where is this "true Church"? We are back into the invisible Church idea, which is not Catholic. Yet I sympathize with the questioner. There might be several reasons why I do not know the complete answer, the first and biggest of which is that I do not know completely the mind of the Lawgiver, Christ our Lord. "For who has known the mind of the Lord, or who has been His counsellor." It was He who established the divine plan, to last until the end of time, for regulating and dispensing the Sacraments. "To thee I give the Keys". . .etc. We are concerned here with a divine mandate, not a man made law.

But surely, someone objects (we can go round and round on this), it would be according to the mind of Christ, and therefore of the true Church, that as many as possible be in position to receive the Sacraments at all times. Not necessarily, for if some few faithful do not join in the general apostacy, all contribute in one way or another, if only by having failed to become the saints they should have become in the good times. It is quite likely, too, I would suppose, that modern man's prideful self-sufficiency demands in divine justice that all, including the scattered poor specimens of Catholic faithful, be subjected to a trial of total trust in God, a dark night, with very few external helps, and to this end the Continual Sacrifice taken away. And of course the whole field of unregulated sacraments is wide open to evil influences in an age returning to devil worship.

When St. Paul spoke of those who would be lost in the latter days, he spoke of those who "had not sufficient love of the truth, that they might be saved." Certainly we have in these words of St. Paul an expression of the mind of the Church. It might well be that the Traditionalists' inordinate concern to get the Sacraments for themselves, not sufficiently caring for the truth and the general state of the Church, is not pleasing to God. Anyway as the great spiritual writers have indicated, we are not to be solicitous, even about our spiritual wants. The greater virtue surely lies in resignation and complete abandonment to the will of God. The mind of the Church is shown in this by her display at all times of the Crucifix, the Church's standard.

What we have the right and duty to do is to expose and oppose the foul works of Paul 6 and his Vatican II bishops. Generally avoiding this or playing it down, the so-called Traditionalist movement has been mainly one of setting up communities and chapels and let the devil take the hindmost. The Abbe Georges de Nantes's organization could serve as a model of what ought to be done in every country, except that Fr. de Nantes has his own Vatican III dream to promote and Montini's Novus Ordo generally to defend. But I'm getting into something here that, unless it be thoroughly explained, had better only be generally indicated as the correct course of action.

With regard to the individual priest and his privilege of offering the true Mass, I do not seriously question it. And I'm sure that faithful priests may with discretion give

spiritual aid and comfort to Catholic families, including the hearing of confessions in this time when the sacramental form is being corrupted in the parishes. I dare not go beyond what is said or implied in those two sentences.

When I cautioned against open-to-the-public traditionalist chapels three or so years ago, I had in mind the potential use of these as nuclei for a large schismatic movement. This concern of mine is shown to have been justified, by the fact that priests of eight or more such chapels in the United States all support the operation of Archbishop Marcel Lefebvre. The fights and factions and law suits that have marred the operation of traditionalist chapels do not inspire confidence in this way of resisting the evil reforms of J.B. Montini.

With regard to this whole matter I do not think I can be justly accused of trying to make the mind of W.F. Strojie the mind of the Church, rather than the other way around, or that I am issuing instructions for priests. The argument I have presented here on the mind of the Church might be summed up by simply saying that the Church's doctrines and laws are a sufficient and sure guide through the present darkness.

Story Section

THE GREAT PRAYER

From He--Who--Sits--Upon--The--Distant--Mountain the Waillanuit Tribes had received The Great Prayer.

To the Ten Tribal Chiefs with Walgainawa at their head, had been given authority to regulate and offer up the Great Prayer. To the Chiefs alone belonged the honor and complete responsibility for ordering the times, places, and manner of offering. This authority and all the rites were to be passed on to their successors.

Long before the New Age, Waillanuit temples, chief of which was that of Ocholobos, had been located and adorned, and the altars set in areas restricted to the Chiefs. By all the tribes the Sanctuary at Ocholobos was venerated as the Holy Place. So it had been since time immemorial.

Then one October morning the high altar at Ocholobos was seen to have been defaced with crude black symbols, the whole partly covered over with trashy tree limbs, and there had been dug in the middle of the Sanctuary an animal roasting pit. Later in the week, runners brought reports of the same kind of desecration in all the other temples of the Tribe. Worse news yet, four of the ten Chiefs had gone over to the enemy who had done this; three were murdered, and three had fled in fear for their lives. In the Holy Place at Ocholobos an evil **Intruder** presided over an assembly of all the worst elements of the tribes.

Waillanuits faithful to the Great Promise and the Great Prayer consulted among themselves what action to take against the **Intruder**, what to do about his abominations and his evil followers. There was much debate among those concerned, and then a tentative agreement to move against the **Intruder**, to take from him the Holy Place, and to restore the altars of their Fathers. It was agreed that not only should the altars be taken back and the Great Prayer resumed; it was of even greater consequence, so it was said, that they should not tolerate this continuing insult to He--Who--Sits--Upon--The--Distant--Mountain. How dare any Waillanuit ever lift his eyes to the Mountain who did not strive to eject the **Intruder** from the Holy Place!

At this time when the faithful were preparing to act there enters on the scene a little man, softly spoken, the Holy Man of the village of Ecu--Ecu. "Let us not be hasty", the Holy Man cautions certain of the faithful on the edge of the action. "After all" (he speaks soothingly about the **Intruder**) "it is the Great Prayer which matters. Let us go aside and set up our own temples, and leave the **Intruder** and his followers where they are -- except perhaps we might make a deal for two or three of our old temples." The Holy Man from Ecu--Ecu hinted that he had "connections" which might help to bring about this return of a few temples. The word spread, was taken up eagerly, until nearly all resistance to the **Intruder** had vanished.

But there remained a few Waillanuits faithful to the Great Promise. These insisted

desperately that the Great Prayer had been given by He--Who--Sits--Upon--The Distant--Mountain, to be passed on only by the Ten Chiefs and their Successors; and so, they insisted, others of the tribes had no right to do this. They had been promised that for so long as the Waillanuits remained faithful all would be well with them until the end of their days.

But such warnings were angrily rejected by the followers of the Holy Man; and those who spoke them were denounced as traitors having no concern for the Great Prayer, which the majority were eager to join in again. This they did to their eternal disgrace as the Tribes declined into miserable quarreling factions. In the end the Great Prayer itself was lost to those who thought to preserve it without regard for the Great Promise and He--Who--Sits--Upon--The--Distant--Mountain.

Thunder and lightening have become incessant at Ecu-Ecu, and sulphur smoke arises from a growing great pit there.

Cardinal Lienart, Paul 6, Mgr. Lefebvre:

From Society of St. Pius X Letter No. 9 to Friends and Benefactors, page 10, the following by Marcel Lefebvre, who poses this question concerning his society. "How do you justify your attitude towards the Pope?" Answer: "We are the keenest defenders of his authority as Peter's successor, but our attitude is governed by the words of Piux IX quoted above. We applaud the Pope when he echoes Tradition and is faithful to his mission of handing down the deposit of the Faith. We accept novelties intimately in conformity with Tradition and the Faith. We do not feel bound by any obedience to novelties going against Tradition and threatening our Faith. In that case, we take up a position behind the papal documents listed above."

So speaks Mgr. Lefevre about Paul 6, a pope who by his "Populorum Progressio" has provided a pernicious program for a complete Communist take-over, one who has tolerated every kind of heresy and heretic, who has radically altered every sacramental form. Does he suppose Pope Pius IX would applaud an occasional word in defense of Tradition from such a pope? Here is a deceitful use of Pope Pius IX who in a Syllabus of Errors condemned as a Catholic and true Pope all that Montini stands for. Here is that "praise and suppression" I have pointed out time and again as the Moderates' contribution toward providing smokescreen for the operation of Paul 6.

From Society of St. Pius X, Letter No. 10: "Now, when we learn in Rome that he who has been the mastermind of the liturgical reform is a Freemason, we may legitimately suspect that he is not alone," writes Mgr. Lefebvre to his Friends and Benefactors. Might it not be possible that he who appointed Bugnini could be of the same secret society with Bugnini? Isn't that the usual thing among their kind? And doesn't Lefebvre know that this "mastermind" of the new liturgy was only putting into effect the liturgy which Paul 6 outlined in a pastoral letter as Archbishop of Milan? And isn't it the pope who is completely responsible for the Liturgy? It is very strange that a European Archbishop, one who was on the preparatory commission for the Council, would not know these things.

This quotation from **The Remnant,** 15 Sept. 1976, as reported by Mary Lejeune in her **Sword of Truth**: ". . .that we might be permitted to enter into dialogue with envoys which Your Holiness would choose from among those Cardinals who we have known for a long time; with the help of the grace of God the difficulties will then without doubt be overcome. "These are words of Marcel Lefebvre.

Incidentally, I know nothing about the **Veritas** photo about which so much commotion has been made. I did not notice any date given to the photo. But whether or not the photo was rigged or in any way altered by anyone, the above quotation expresses Mgr. Lefebvre's own frequently stated attitude toward his "Holy Father", which the photo merely affirms.

From a sermon of Mgr. Lefebvre, 27 May 1976, in Montreal, Canada:

"The Holy Father was educated in a Modernist environment. . .and, therefore, one cannot be surprised that, in the Council, the Pope did not react as Saint Pius X would

have reacted, as Pope Pius IX would have reacted, or a Leo XIII. As a consequence, an atmosphere prevailed at the Council of a kind that there was no resistance against this Modernist influence which exercised itself by a group of cardinals, in particular which was commanded, which was directed in some sort by Cardinal Lienart. . . Now, two months ago, in Rome, the traditionalist periodical "Chiesa Viva" published -- I have seen it in Rome with my own eyes -- on the back side of the cover, the photograph of Cardinal Lienart with all his Masonic paraphernalia, the day of his inscription in Masonry. . ., then the date at which he arose to the 20th, then to the 30th degree of Masonry, attached to this lodge, at this place, at that place. Meanwhile, about two or three months after this publication was made, I heard nothing about any reaction, or any contradiction. Now, unfortunately I must say to you that this Cardinal Lienart is my bishop, it is he who ordained me a priest, it is he who consecrated me a bishop. I cannot help it. . . Fortunately, the orders are valid. . . but, in spite of it, it was very painful for me to be informed of it."

This in the French also, from a completely reliable source. So, Lefebvre would thus explain away the evil actions of Paul 6 by saying that it was all a difference in Montini's environment from that of Popes such as Pius IX and St. Pius X. Here is more of that "taking the heat off Paul 6" that I have often noted as the work of the Moderates or Integrists. I have many such soft-on-Paul 6 statements of Mgr. Lefebvre, none of the opposite kind.

Are the Archbishop's Orders valid? I do not concern myself about that. His operation remains illegitimate regardless. And those who won't take heed of this for doctrinal reasons -- well, let them go. I am not trying to persuade Lefevites who are madly intent on following their Leader, regardless of what he says or does, or omits to say or do.

Two more significant items: Cardinal Leinart was the leader of the "October Revolution" -- of those bishops who had pre-planned the take-over by the destructive forces within the Council. Achille Cardinal Leinart of Lille was then president of the episcopal conference of France. According to Abbe Georges de Nantes in his 1967 analysis of "Populorum Progressio", it was Leinart and Bea who in the Conclave proposed Montini for pope.

W. F. Strojie Letter No. 20 **27 April 1977**

VERITAS AND THE MEXICANS

I have headed this Letter "Veritas and the Mexicans". Actually it should be "Veritas and Mgr. Lefebvre", for it is this man who stands behind the latest "traditionalist" confusion and animosity, from whatever quarter it comes. It is Archbishop Lefebvre who is the main subject of the 35-page **Veritas** edition called "The Mexican Packet".

From Mexico, Australia, Canada, England and the USA come indignant protests from Lefebvre supporters, not refuting what is written against their man but castigating all those who dare to write against him. One "traditionalist" priest writes that I am free to not be "with and for Bishop Lefebvre" but that I must be silent about him. A simpler form of the message comes in this sample from today's mail: "Thank you for the book. Too bad you poured your gall over it. Support the Holy Man". Certainly this French archbishop without a diocese has stirred up a great froth in the minds and emotions of diverse Catholic elements looking for a Solution to their Vatican II problems.

I was among those who received the Mexican Packet last December. Reading it, I was rather startled to find, among other choice bits of news, that I am a Benedict Arnold, traitor to an unnamed cause, and that I and three other small publishers form a "team" against Marcel Lefebvre. As my publications make plain enough, I am opposed to what Lefebvre is doing, but that I am part of a team scarcely needs denying.

What **Veritas** said is true -- that they and I have never met, that neither of us knows what the other intends to write about. The same goes for me with Mary Lejeune, as also with the fourth writer of the imaginary team. Why can't Mr. Anacleto Flores, member of a Mexican Catholic Union and author of this team nonsense, understand that three or more Catholic writers might agree on certain Catholic principles, and that we might write at about the same time against a current movement apparently departing from those principles? Nothing is more likely.

"Oh, but this is Archbishop Lefebvre! Have you checked with him to see if what you are writing is not blasphemous or something?" That's the way they write to me. As **Veritas** points out, when Lefebvre's own words are quoted contrary to what the Lefevites want to believe about their "fighting Archbishop", they say it's a lie, thus flatly calling liars all who write against him. When it becomes inescapable that the man did say what he was accurately quoted as saying, then Lefebvre supporters reply that he didn't mean it that way. Their next step is to contact some little Econe seminarian or other; there is talk of inaccurate translations, but no proof of this forthcoming. The whole operation is reminiscent of the tactics of Lefebvre's "Holy Father", Paul 6, another shadow operator who lets his front men do the hatchet work while he appears smilingly before the crowd. Pardon me for writing bluntly here, but I am not favorably impressed by supposed-to-be defenders of the Faith who need to be constantly explained and interpreted. It is the great merit of the recent **Veritas** issue on Econe that it gets through the fog and froth, the hassle and flap, and exposes the shiftiness of its leader. The whole subject needed this treatment which I hadn't the energy or sufficient knowledge to give it myself. The reader of this recent Mexican Packet issue of **Veritas** might disagree with 25 per cent or more of it, and yet find inescapable proof in facts, in doctrine and the law, and in Lefebvre words and works to get around the law, that something is rotten in Econe. I haven't needed such proof, but I'm glad to see it made available for those who do. I have been examining these various "traditionalist" Savers-of-the-Church long enough to recognize the poses, dodges, and half-truths they use to hoodwink at a profit, thousands of earnest Catholics.

When I read about an Archbishop defying a lawful order of a man he holds to be true pope, who in any case is speaking in accordance with the standing laws of the Church, I know that something has to be wrong, for no bishop could be mistaken in such a simple matter of moral theology. When this Archbishop, suspended in accordance with Canon Law, arranges what in reality are public

Masses of defiance, as at Lille, Hamburg, and places in England, his actions become even more scandalous to those confused Catholics who still regard Paul 6 as true pope. And it encourages disobedience and disregard of the law in those who have until recently lawfully resisted the destructive reforms of Paul 6. All of which makes it appear that this man is deliberately setting himself up as a dirty image of the true Catholic resistance to Vatican II destructive reforms. And we are now being given a false choice of Paul 6 or Mgr. Lefebvre. There is no such necessity to choose. As I have pointed out elsewhere, Lefebvre, a French archbishop now without a diocese, has no valid claim to our allegiance or support. He is entirely wrong in what he is doing, and he knows it.

When this Archbishop without jurisdiction ordains young men illicitly for his international string of chapels, convents and seminaries, meanwhile continuing to speak his respect for "the Holy Father", we must suppose that something is seriously wrong. It is absurd to tell me, as my priest correspondent does, that if I could read French I would see it differently. No doubt Lefebvre's French pretensions are more expert than his English, but the facts remain what they are regardless of language.

Veritas and Mgr. Lefebvre

The editors of **Veritas** have replied very well to the charges made in the Mexican packet. Farther along in this Letter I shall comment on three items in Mr. Flores's covering letter. In this section I reproduce mostly factual parts on Lefebvre from **Veritas**. These will appear in boldface type.

Veritas editors comment on an action of Mgr. Lefebvre in 1970, in which he made an arrangement to have one of his men ordained in a Kentucky seminary. I select only a few paragraphs on this, in which the editors first take up the questionable matter of "Valid Function".

As the reader surely knows, the Econe seminary is not located in Kentucky, so why the arrangement to ordain in Kentucky -- a Vatican II style ordination, by the way? Here is the answer:

> **The bishop of the diocese where the young religious live (ordinarily, where the house of theology studies is located) is to be honored and recognized by the religious superior as the bishop having by law of the Church the right to ordain the students of a religious organization. This law is substantially taken from a decree of the Sacred Congregation of the Council of Trent, March 15, 1596, promulgated by order of Pope Clement VIII.**
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> **The aforesaid decree states that, according to the law of the Council of Trent, the religious superior must have his men ordained by the proper bishop, who is the bishop of the diocese wherein is located the religious house in which the candidates are stationed de familia.**
>
> **For a fact, Lefebvre knew he himself could not ordain. For this we turn to Church information (Papal Yearbooks).**
>
> **For one thing, upon becoming the Superior General of the Holy Ghost Fathers, April 11, 1962, he lost the powers of a residential bishop when he left to be the Superior General. Secondly, in October 1968, when his mandate as Superior of his Order ended, Lefebvre thereby lost the juridical power as bishop in the Catholic Church.**

Citing a letter from a young man who had requested Lefebvre to ordain him, **Veritas** continues:

> **As Lefebvre himself accurately explained it in writing: "I have no permission... I have no diocese... I have no congregation."**

Before we proceed further, the following basic doctrine from Berthier--Raemers Compendium of Theology; Vol. 1, pages 81-82: "The rights of the primacy.... True, all the Apostles received from Christ the mission to preach the Gospel with infallibility and to establish churches in all places, but it was an extraordinary power which they could not transmit to their successors... they were obliged to subject all to the authority of St. Peter."

Page 76, same compendium: "The hierarchy of orders is constituted by the reception of Holy Orders, which confers the power to administer the Sacraments validly. The consecration imparted by the Sacrament of Orders is never lost; for this reason even heretical priests can validly administer those sacraments which do not imply jurisdiction."

And for those who hold Paul 6 to be true pope, and who claim Lefebvre has a good case in Canon Law: "The Nature of the primacy. From what we have said, the papal primacy is manifestly independent of all human power. The pope, therefore, is above the canons..." That from the same Berthier--Raemers, vol. 1, page 80.

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For years we heard of a Lefebvre arrangement with the Vatican for his Econe seminary, which presumably conferred on it canonical regularity. I would suppose such assurance was deemed necessary to hold onto the majority of "moderates" who, despite all indications to the contrary, could somehow bring themselves to hope that either Paul 6 or someone else in the Vatican, perhaps Cardinal Wright, would be in sympathy with such a project, while these moderates waited for a break in the Vatican II nightmare. In the past year or so we have heard claims of an "exempt" status for Econe, meaning that it was under papal, not diocesan, control.

Has Lefebvre been given this exempt status or not? The following on that from **Veritas**:

Has Lefebvre been given approval or at least "praise", the "decretum laudis" or hasn't he? Has he exempt status or not? He claims he has; the V-2 Vatican denies that he has.

Lefebvre says Cardinal Wright's letter written in 1971 can be construed as giving him and his fraternity praise and encouragement, which he considers equivalent to approval, bringing him under direct papal control, and thus gaining "exempt status" for his fraternity. One must suppose that if Wright waved to him from a window, Lefebvre would say this is proof of "exempt status"...that his gesture is at least his "decretum laudis"..."praise".

Cardinal Wright says that what he wrote in 1971 cannot be so understood.

In a new booklet, prepared by Lefebvre and his men and published recently, Wright's 1971 letter appears, stating: "As for this Congregation of the Clergy, the 'priestly fraternity' could contribute greatly toward achieving the conciliar (V-2) goal of a wider distributiion of the clergy throughout the world."

A strange statement by Cardinal Wright, that one. What did he mean by it? Whatever it meant, it was to be tied in with "the conciliarist goal". I believe it was so meant by both parties, but that each of them failed in getting advantage of the other. **Veritas** continues:

Also included in the booklet is Wright's remark made after having inspected statutes (constitution and rules) of Lefebvre's group back in 1971. Wrote Wright: "The wisdom of the norms (Vatican II) which govern this institution makes one hope for the success of the association." (The National Catholic Register, Feb. 20, 1977, page 2).

This letter from Wright was sent to Lefebvre following the original agreement between the Swiss bishops and Lefebvre. By this agreement the V-2 bishops gave Lefebvre permission to open a seminary. Wright in his letter was merely approving what these Swiss bishops and Lefebvre had agreed to, and that Lefebvre's fraternity was therefore under direct diocesan control and not at all under exempt status.

While in Switzerland in 1971 Dr. Kellner paid a visit to the Bishop of Sion who disclosed to him that he, and the Bishop of Lousanne, Geneva and Fribourg, gave to Mgr. Lefebvre permission to open a seminary in their diocese, but that this did not include any permission to ordain. Kellner also states that in a telegram, Cardinal Wright denied that he gave Lefebvre permission for his seminary.

I would caution the reader against putting this most significant information aside because it comes from **Veritas**, Dr. Kellner, myself or from others not approved by the reader. The truth for faithful Catholics is not so easily come by today, so that we should welcome it in whatever package it comes; at least that is my own practice. With regard to the foregoing, notice especially the shady operation Lefebvre has conducted from the first. To this day, and after a great deal of carefully looking into the matter, I cannot be sure just what Econe is all about, or who is behind it and Lefebvre. More from **Veritas**:

> **First, though, let us direct our attention to how Lefebvre has changed his tune from: I cannot ordain... to: my ordinations are irregular. He is now confessing to more than he puts into words. Whereas in 1970-1971 he had written that he could not ordain -- could not function validly -- by 1976 he is stating publicly that he has ordained irregularly" -- which means that, because he lacks valid function, he did it lawlessly and therefore, what he did is flagrantly unlawful.**
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> **... We find this admission in his own speech, publicly made, to the seminarians and the audience at Econe, during the course of his sermon on June 29, 1976... Said Lefebvre: These men "will be struck with an irregularity which in theory should prevent them from saying Holy Mass. It is possible".**

So there it is, a public admission of his violation of canon law derived from the divine mandate Christ gave for regulating and dispensing the sacraments. He has now reduced the standing laws of the Church to theory. Then comes this quite obvious bit of misrepresentation of the Law of Quo Primum -- Lefebvre speaking publicly at one of his ordinations:

> **"Well, I appeal to St. Pius V -- who in his bull Quo Primum said that, in perpetuity, no priest can incure a censure, whatever it may be, for saying this Mass".**

As a bishop, Lefebvre knows the plain meaning of Quo Primum -- that it applies to regularly ordained priests who might be forced to perform a radically changed rite. It does not apply to young men who are not priests. It certainly does not apply to irregularly, illicitly ordained priests. Here Lefebvre follows the modernist-communist method of falsely appealing to his uninformed followers, those who want to believe, while disregarding those who will see through his deceit.

> **Three times in his "Reflections" he attempts to pretend the Code of Canon Law does not reach himself. Three times he denies that Christ and his Apostolic Church can punish him by restricting his use of Her priestly powers. He better believe the suspension invoked by the Law of the Catholic Church does indeed harm him...To be a Catholic is to bind oneself at the time of Baptism to the Laws of the Catholic Church.**
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> **Lefebvre must convince his followers that he is ordaining properly. Should that fail, he must at least convince them that "irregular and unlawful" ordinations are acceptable inasmuch as these are unusual times; that in such times the Church allows people to do anything that seems plausible, whether laws are broken or not.**
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> **When the V-2 Marrano bigwigs step in to point out Lefebvre has broken the Canons of the true Church by ordaining irregularly and unlawfully, Lefebvre responds that the V-2ers say this because they don't want Catholics to have the true Mass. But this is not why they say it. First of all they say it because it is true: he has broken Church Laws. And, secondly, they say it because, as chieftan renegades of V-2, they are running the conciliar counter-church and his actions give them a perfect excuse for telling the world he is a breaker of Church Laws, and this in turn, prejudices the remnant's holy cause against V-2.**

So speaks **Veritas** on Lefebvre as lawbreaker. Here let me clear up a possible misunderstanding of what I wrote recently, about the residential bishops retaining their jurisdiction. This is certainly the meaning of Canon 209, apparently based on the teaching of St. Robert Bellarmine, that a heretic can exercise jurisdiction in lawful matters until he is lawfully removed from office. This does not require that heretical bishops must be obeyed in what is not lawful; it does not mean that we must be loyal to these bishops as they go along with Vatican II destructive changes. As a matter of fact, with their new Rite of Penance they have just about given up their last juridical claim on faithful Catholics. Anyway, no matter how much pope and bishops depart from the law,

no bishop without a diocese can give himself that jurisdiction which can only come from a lawful pope. So it comes down to what I have been saying right along, that in the Catholic scheme of things, which comes from Christ, to last until the end of time, all corrective action to widespread disorder must begin with the papal office. This is all the more certain when a destroyer sits in the papal chair. Back to **Veritas**:

> **According to the terms of the original agreement, and as approved by Wright, Lefebvre's seminary was set up as a six-year V-2 "experimental" project. This six-year period ended in 1975. Wright, who was on a committee of cardinals, decided not to renew the project, and so, permission to continue the seminary terminated.**
>
> **Since 1975, Lefebvre has been operating on his own, all the while bedeviling Paul 6 to take him under his wing: give me what I want, bring my fraternity under your direct control; give me the "exempt status" for my fraternity.**

And so the shady Lefebvre-Vatican arrangements have been brought into the open. It was a work of putting bits and pieces together. As a close observer of the scene, I say it is a job well done, that all the parts fit. It has the ring of truth; is based on facts and doctrine. I urge readers of these extracts from **Veritas** to send a few dollars and get the complete 35-page treatment. Write to, Veritas, P.O. Box 1605, Louisville, Kentucky 40201.

I have often quoted Lefebvre's sweet words with regard to his "Holy Father". Here is a bit more, from page 4 of the Mexican Packet edition:

> In a letter to Paul 6, dated July 17, 1976, Lefebvre refers to the bogus pope (G. B. Montini) as "most Holy Father" and "Your Holiness" and "express to you our sentiments of profound veneration." Commenting on his meeting with the usurper pope, Lefebvre acknowledges, "I took off my zucchetto, but the pope helped me up lovingly, interrupting the genuflection half way." This is Lefebvre's own version given to newsmen.
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> Speech in Spain...Barcelona, December 29, 1975. This speech boils down to an exercise in elocution on "Liberalism", plus an endorsement of Paul 6 and an indirect plea to accept him as coming to us from God and so he exercises his authority from God. The speech is a verbal cleansing of Paul 6 and Lefebvre himself from any guilt in the evil fruits and consequences of illegal V-2.
>
> Lefebvre protests against "ecumenism"; he cries out against "equal collegiality", and would have you believe that Paul 6 performs and functions as a robot wound up and propelled by "his inferiors".

As **Veritas** remarks, and as I have observed it myself, at these big public affairs he sets up, Lefebvre could explain the truth to reporters; but after he gets through with his act, hardly anyone has any clear idea of what is the traditional cause, not even the traditionalists themselves. In one of my Econe papers I suggest three courses of action Lefebvre might possibly be taking, none of them good. In my Letter 15, 10 September, part two on Econe, I wrote this: "I don't like the stealthy, evasive kind of thing Econe has been from the first -- shady arrangements with the Vatican, the misuse of Canon Law, various dodges for getting Econe men ordained, presumably licitly, but not certainly so at any time; now clearly not. There has been nothing forthright, truly Christian in this kind of allegedly Catholic resistance to the crowd of crooks in the highest places. I do not anticipate any good to come of it."

Strojie and the Mexicans

As mentioned in the first part of this Letter, I received a copy of the Mexican packet last December. Months before that I replied with a few paragraphs to an expensively bound little booklet written against me, this also from Mexico. The author of the booklet argued quite simply: Who is Strojie? Mgr. Lefebvre knows more Canon Law than Strojie. Therefore... All the Lefevites seem to be taken up with Canon Law, either trying to twist it to their purpose or, failing that, in doing away with it. I sent this gentleman a copy of my next Letter but heard no more from him.

I did not intend to reply to anything in the "packet", but after having read the **Veritas** response to it, I reread Mr. Flores's "Permission To Print" letter and noticed that it contains a few points of special interest for all who might wonder who or what is behind Mgr. Lefebvre and Econe. Before writing of that, first a personal matter. I quote here from Flores's open letter: "The above paragraph can be applied to William Strojie, who is supporting **Veritas**, and claims that "instantly" he noticed heterodoxy in Archbishop Lefebvre's sermon, in Econe last June. However, Strojie did not notice that in the **Veritas** photo Archbishop Lefebvre has ornaments to celebrate Mass, the pluvial cloak we mentioned. Strojie did not notice that the father of the **Veritas** article against the sermon at Econe, was **Osservatore Romano**."

I wonder if Mr. Flores thinks I have nothing to do but read **Osservatore Romano** (which I seldom see) and examine photos of Lefebvre to see what he is wearing. The reader will see from the foregoing why I thought it a waste of time to reply to Mr. Flores. I quote here from my Letter 17, the only reference to a photo I had made up until the time Flores made these wild charges: "I know by now that anything unfavorable to Lefebvre (even a photo) is met promptly, from places in the southwestern U.S. especially, with the flat charge, "It's a lie". I put in the parenthetical "even a photo" because I had already received the "It's a lie" message on the photo, but mainly because I was just getting a bit tired of hearing "It's a lie" about Econe doings that I knew to be fact. I merely glanced at the **Veritas** photo, which the editors say they got from a French publication. I noted that Lefebvre was kneeling before Paul 6 -- so what's new? -- and set aside the paper.

Now about Mr. Flores's statement that I had claimed to have "instantly" spotted heterdoxy in the 29 June sermon. That is not what I said, but that "I knew instantly, because **disobedience** -- revolt -- is the never failing sign of the devil," an opinion I hold to. I did agree with the **Veritas** finding of heresy in the sermon. So much for the reliability of Mr. Flores and his charges, which I attribute to that agitation of mind which seems to grip nearly all Lefevites in some degree. As to myself, I'm a simple lay Catholic, writing on my own initiative, by myself, and Mr. Flores did not give in his letter a scrap of evidence to the contrary.

Veritas has sufficiently replied to the Imperfect Council mischievous nonsense in the Flores letter. Here I only want to mention that I had heard more than a year ago, indirectly from someone at Econe, that my "How To Elect A Catholic Pope" would get into the hands of those who would know what to do with it -- that the case of Anacletus II was being studied. There is nothing in that paper of mine to encourage anyone to think I might favor a false council to elect an ineligible person, archbishop or other, pope. Yet perhaps it was so misconstrued, or misused. Perhaps this is the unnamed cause I am charged by Mr. Flores with being a traitor to.

The most significant item in the Flores letter appears to be appendix Note 2 which reads as follows. "TFP in alliance with the zionist group American Council for World Freedom, whose mastermind is Martin Libman, ex Trotskyite and member of Irgun terrorist group, circulated in the U.S.A., and throughout the world, accusing Fr. Saenz of obsession with the jewish problem, and attacking Paul VI, and Archbishop Lefebvre (!). We have challenged TFP to have their accusations made public."

That exclamation mark, what does it mean exactly? Yes, some things don't fit. Of course Mr. Flores knows about TFP and zionism. Where does Lefebvre fit in? Why is he linked with Paul 6 from that quarter? **Those who accuse Fr. Saenz who spoke out strongly against Paul 6, recognize that Lefebvre does not accuse Paul 6, not even while he ostensibly defies Paul 6.** Whatever other interests Mgr. Lefebvre might have in his Econe venture, he acts as neutralizer of Father Saenz and of all who speak plainly against pope Montini. He confuses and stops dead such opposition as yet exists against the "Montinian church". This is a well known tactic of the Church's old enemies.

What is the meaning of the Lefebvre friendly relations with TFP leaders? Perhaps you will recall; Mr. Flores, a reference in my Letter No. 6 to Plinio Correa (See pages 67-68 of "Revolution and Counter Revolution") and a New Theocracy. Possibly you have read the criticism by Fr. Paul Crane S.J., of a Lefebvre speech in **Christian Order**, and Crane's quoting a Lefebvre aid in England as being "enthused over the merits of theocracy as an ideal form of government." You know what people have favored and schemed for that kind of government while doing all they could to destroy the Christian order. So some TFP and Econe birds do wear similar feathers.

Here in the U.S. the priests friendly to agnostic R. Welch and his Jew-friendly JBS seem to have reached an agreement with Mgr. Lefebvre. I have an ORCM chapel bulletin which announces the departure of a young man from that chapel to Econe for ordination; to return to this same ORCM chapel as assistant in two years.

I do not pretend to be a conspiracy expert. With regard to Paul 6, his words and works are public knowledge, and this is what I have mostly concentrated on in my writings, warning against those works. Archbishop Lefebvre is another kind of proposition. His operation these past six or so years has been consistently shady. One cannot pin him down. Without authority over the least child he sets up an international string of chapels, seminaries, convents, while he pretends to be "rescuing the successor of Peter", presumably his "Holy Father", open destroyer of the Church. Rescue and defiance go somehow together in the mind of this strange man.

Anyway, and whatever anyone might be inclined to think of motives in all this, since this man has no authority there is no justification for the commotion raised in defense of his pretensions. It is a great presumption on the part of those who say, or strongly imply, that Mgr. Lefebvre is entitled to our loyalty and support. This is simply not true. And there is no possible way that I or anyone else could become a traitor to Lefebvre or to any Church-saving or pope-electing project of his or his followers.

The Voice

As its readers certainly know by now, H. McGovern's **The Voice** has lately become The Voice of Lefebvre. On 25 March I sent the publisher money to advertise my "Pope, Council and Chaos" and "The Mind of the Church", Letter 19, and got back a rejection in these words: "Our views are no longer completely the same, particularly re Lefebvre." Note that word "completely". There's nothing in the two items I requested McGovern to advertise, that traditionalists could disagree about on principle. I take it then that the publisher believes my ad might lead to division among his readers. This is what I was told, too, by the publishers of **Twin Circle** and **Register,** when they recently turned down the same ad -- "divisive", they said.

McGovern is now singing along with W. Matt and the CUF and Una Voce moderates whose line of compromise Lefebvre is certainly promoting. In a recent issue of **The Voice** there appeared two articles reprinted from an ORCM Newsletter, in which one writer finds Paul 6 as somehow keeping the faith of St. Peter. **The Voice** will soon be repeating with Mgr. Lefebvre, Oh, dear me, the Holy Father was raised in a modernist environment, therefore ... he could do nothing at the Council. (Approximate words of Lefebvre from his speech at Montreal, May 1976. See my Letter 19.)

Yes, one must agree completely with McGovern. This is surely why he has had no letters, as he complains in his 21 March, for his last two **Voice** issues. What reader has ever seen anything in **The Voice** that departed in the most traditional way from McGovern's limited view of things -- any letter critical of McGovern, or one that invited controversy? Anyway, as McGovern's rejection note to me indicates, **The Voice** now excludes those Catholics who are only concerned to keep the Faith. It is a good example of the kind of censorship the Lefevites would like to impose everywhere on critics of Econe.

When about ready to take this Letter to the print shop, I received the 11 April **Voice** and was shocked to see that McGovern had published an advertisement of the malicious paper defaming Mary Lejeune; also an ad for the fumbling attempt by Fr. Marquette to explain away Lefebvre's expression of Gnostic heresy.

W. F. Strojie Letter No. 21 **25 May 1977**

THE GATES OF HELL

The phrase "gates of hell" needs some explanation. According to a scholarly article at hand, "gates in Hebrew is often used of the fortified city itself (Gen. 22:17; 24:60; Is 14:31, etc.). 'Hell' (Hades) the dwelling place of demons (four times in this sense in the Apocalypse; Lk 16:23) is not merely 'death' (an idea which would confuse the warlike image) but the activity of the forces hostile to the cause of Good."

How to interpret Christ's promise that the gates of hell will not prevail against the Church, even to the end of time? The Catholic who has not wondered about that doctrine today is spiritually or intellectually asleep or dead.

The promise that the gates of hell will not prevail is theologically expressed by the word "indefectibility" -- "that quality of unfailingness in the Church, her constitution and ministration, promised by Jesus Christ in the words 'Behold, I am with you all days, even to the consummation of the world'. Her indefectibility is seen externally by her triumph over the most terrible trials and dangers and her abounding life and health after nineteen hundred years of history; internally it has preserved her supernatural life and channels of grace through all the dangerous possibilities arising from human indifference, carelessness and ill-will. This special providence of God is called assisentia; we are aware of it both by faith and sight, but the manner in which it works is a matter of speculation." This from "A Catholic Dictionary", editor Donald Attwater.

Yes, a matter of speculation, especially with regard to that age of the Church generally called the Latter Days. The reality of the post-Vatican II Church does not confirm the generally held expectation of an unbroken line of papal defenders of the Faith until the End. But let us have another opinion of the kind which appears to uphold this idea of an unbroken line of orthodox popes and available true sacraments, from a long article on the Church in the 1907 Catholic Encyclopedia, which reads as follows -- all boldface emphasis by the present writer:

> INDEFECTIBILITY OF THE CHURCH -- Among the prerogatives conferred on His Church by Christ is the gift of indefectibility. By this term is signified, not merely that the Church will persist to the end of time, but further, **that it will preserve unimpaired its essential characteristics.** The Church can never undergo any constitutional change which will make it, as a social organism, something different from what it was originally. It can never become corrupt in faith or morals; **nor can it ever lose the Apostolic hierarchy, or the sacraments through which Christ communicates grace to men.** The gift of indefectibility is expressly promised to the Church by Christ, in the words in which He declares that the gates of hell shall not prevail against it. It is manifest that, could the storms which the Church encounters so shake it as to alter its essential characteristics and make it other than Christ intended it to be, the gates of hell, i.e. the powers of evil, would have prevailed. It is clear, too, that **could the Church suffer substantial change, it would no longer be an instrument capable of accomplishing the work for which God called it into being.** He established it that it might be to all men the school of holiness. This it would cease to be if ever it could set up a false and corrupt moral standard. He established it that it might proclaim revelation to the world, and charged it to warn all men that unless they accepted that message they would perish everlastingly. **Could the Church in defining the truths of revelation err in the smallest point, such a charge would be impossible.** No body could enforce under such a penalty the acceptance of what might be erroneous. By the hierarchy and the sacraments, Christ, further, made the Church depositary of the graces of the Passion. Were it to lose either of these, it could no longer dispense to men the treasures of grace." End of excerpt from the old Catholic Encyclopedia, article on the Church by Fr. George Hayward Joyce, S.J.

Few Catholics have thought to question the complete correctness of this line of thinking in its most consoling sense. However great the Great Apostacy (if we thought of it at all) might be, nearly all Catholics, I'm sure, visualized the Holy Pope and his mostly faithful bishops and priests standing firm at all times against the forces of evil. This is the theme of at least one well known book by a Catholic priest on the Latter Days. Not a single writer or theologian that I have ever heard of, has imagined the frightful near-total apostacy and insanity of today. We see the signs of this insanity and apostacy in both "Catholic" and secular publications, in catechisms and other manuals of instruction, in parish churches, and in the enactments of pope and bishops. The latest works by the Hierarchy are their new Rite of Penance, their condoning of divorce, and from the Vatican "annulments" by the bushel, so that we must certainly doubt the truth of several assumptions in Fr. Joyce's optimistic opinion about the meaning of indefectibility.

Since Vatican II, has the Catholic Church "preserved its essential characteristics"? -- as Fr. Joyce wrote that it would do until the end of time. Has it lost the Apostolic hierarchy, or the sacraments through which Christ communicates grace to men"? Has it suffered substantial change? The Vatican announced a few years ago the end of conversions, which accords with the "ecumenical" program of Vatican II and Paul 6. The Catholic hierarchy thus no longer proclaims to men the message that they might "perish everlastingly", as Fr. Joyce expressed it, but preaches a gospel of service to this world. Has the Church erred "in defining the truths of revelation"? There are many Catholics today who will answer "yes" to all these questions. Who can blame the weaker members? Certainly not the mod Clergy. The spectacle of our updated clergy and their antics is bad enough; perhaps even more discouraging to informed Catholics is the silence and compromise of those priests who at least appear to be their old respectable selves. With regard to the sacraments, which Fr. Joyce sees as permanent and effective, the bishops are now in the last stage of phasing out the Sacrament of Penance. All the others have been tampered with, so as to distort and make ambiguous their once-Catholic signification.

In September 1969, Cardinal Ottaviani, then head of the Holy Office, sent a Study of the New Order of the Mass (Novus Ordo) to Paul 6, copies of which were circulated in all countries. This Study was made by Cardinals Ottaviani and Bacci and other Roman theologians, a point-by-point statement on Pope Paul's "New Mass". I give here only a few summary excerpts:

In this Novus Ordo "the real presence of Christ is never alluded to and belief in it is implicitly repudiated. . .The position of priest and people is falsified and the Celebrant appears as nothing more than a Protestant minister, while the true nature of the Church is intolerably misrepresented. . .The Novus Ordo teems with insinuations or manifest errors against the purity of the Catholic religion and dismantles all defenses of the Faith." In this critique sent to Paul 6 there are about three times the amount of typespace as will be contained in this Letter, pointing out the various departures from the Catholic theology of the Mass in Pope Paul's Novus Ordo. The whole is summed up in these words: "It is evident that the Novus Ordo has no intention of presenting the faith as taught by the Council of Trent, to which, nonetheless, the Catholic conscience is bound forever." So from this too it would appear that the speculations of Fr. Joyce and others about how to interpret "the gates of Hell will not prevail", must not be taken at face value.

As mentioned above, this Study, or Ottaviani Intervention, as it came to be called, was sent to Paul 6 in September 1969. Paul did not reply. Was he bound to do so? Not absolutely as pope. But this public admonition had come from the one man, head of the Holy Office, whose official duty it was to admonish a pope in a matter of doctrine. The matter having been called to the attention of Paul 6 and all the Clergy and laity who cared to listen, grave scandal and disturbed consciences must be presumed as a result. On both these counts Paul 6 was morally obliged as priest and bishop, if not as pope, to answer such grave public charges. But he did not then and has not since, unless we accept totally inadequate offhand remarks of Paul 6 about his Novus Ordo, such as, "Absolutely nothing has been changed," which is manifestly false.

It would appear then that those (including the Abbe Georges de Nantes), who hold that "indefectibility" means that the sacraments can never be lost, are not necessarily correct. That opinion seems false, too, when we consider the Scriptural prophecy of a time when the continual Sacrifice will be taken away.

What then will remain? The Church will not err in her doctrine --within the limits defined by the First Vatican Council. Not even a false pope, The Antichrist, will attempt to deceive ex cathedra. (Incidentally, Pope Benedict XIV wrote that the Popes are not necessarily infallible in their canonization of Saints.) What has been taught in the past, then, of doctrine, remains intact. Christ does not abandon His Church, but nearly all the Clergy and laity abandon the Faith.

To destroy all the sacraments, or to render them ineffective in the parish churches, would be, of course, top priority on the program of The Antichrist, it being necessary to that perfect imperfection, or "perfection in evil", as St. Thomas expressed it, symbolized by the number 666 St. John applied to him in his Apocalypse.

For further reading on this subject I suggest my Letters 4, 7, 8, 9 and 11, preferably in that order. I know of no other attempt of this kind to arrive at a satisfactory understanding of "indefectibility" in the light of the present widespread apostacy. I say that such a study is necessary if we are to hold to Catholic orthodoxy concerning the doctrines of a visible Church, lasting to the end of time. That not much more than doctrine will remain is indicated by St. Paul's prophecy that in the Latter Days only those will be saved who have loved the truth. St. Paul did not say those who love the Church or the sacraments, possibly because selfish interest might be too much of a motive in such love; or it might be because only the Truth will remain, along with Christ the invisible Head of the Church. And of course the Law of God and the Church's laws derived from Christ's promise to Peter of the Power of the Keys.

It is true, of course, that the gates of hell cannot prevail, for this is the promise of our Lord Jesus Christ. But the hour of darkness can be dark indeed. It can bring many to despair, which is the reason why we must give thought to the prophecies concerning the Great Apostacy, a general spiritual blindness, and the coming of the "son of perdition". We need to do this so as to remain orthodox in our belief about the Papacy and Christ's promise to remain always with us. Unless we look to the Scriptural prophecies there is no way that one can doctrinally explain a pope who sets in motion a total reform of all discipline, of the sacramental forms and, indirectly, of doctrine -- a "reforming mania" which Pope St. Pius X warned against but which only a very few of the Clergy care to consider as such.

It is not a sufficient answer to say that the man is an invalidly elected pope, thereby implying that Christ had overlooked this possibility. However elected, he has occupied the papal chair now for fourteen or so years, long enough to cause heresy and confusion unbounded. The general apostacy which has resulted exceeds, I'm sure, what any theological writer has ever imagined.

I do not pretend here to give a complete explanation of this whole matter; far from it. I mainly intend to point out that we need not close our eyes to the present reality in order to hold faithfully to Catholic doctrine concerning Christ's care of His Church, and that no institution of men could have survived for nearly two thousand years on its own wisdom and strength.

The papal guardianship of the Faith has become worse than meaningless in regard to Paul 6 and his Vatican II bishops. Yet we may not say that the visible Church is gone. There is only one reasonable answer: the visible Church remains, as the Temple and Sanhedrin remained in the time of Christ, corrupted in head and members. The Son of Perdition occupies the Holy Chair, one totally opposed to Christ's supernatural mission of the Church, which Paul 6 has distorted into a "this world" gospel, a "Cult of Man" as he has openly said. The gates of Hell shall not prevail against the Church but, as Holy Scripture has predicted, in a time of a great apostacy men will abandon the Church's doctrine, and so will lose the sacraments for a time through their errors, in a general

watering-down of the Catholic Faith. On this I quote from my Letter no. 4, taken from Fr. Coleridge's "The Return of the King", concerning the Scriptural references to a great blindness in the latter days.

> **You will observe, my brethren, that here we find no mention made of distinct heresies or false doctrines. There is rather to be a general decay or denial of all faith, and a sort of practical paganism. And thus we are prepared for what some old Christian writers tell us on this very subject of the future restoration of heathenism. There is a mysterious vision in the Apocalypse, of a beast that was wounded, and, it seemed, slain, but which was brought to life again by the power of the false prophet, and adored by all men on earth whose names are not written in the Book of Life. This vision is interpreted, by the writers to whom I allude, of heathenism, which has been, as it were, put to death by the Christian religion, but which will hereafter revive and reign for a short time.**

Fr. Coleridge appears to believe that after a short reign of heathenism there will be a revival of the Faith. This he possibly derives from St. John's Apocalypse in which it is said that the Beast, which I take to be the secret world powers, will reign for "an hour", that is, in the language of apocalypse, for a very short time. But I need not go into that matter, for my present purpose is not to predict the End but rather to find an explanation of the present in terms of Catholic orthodoxy.

On the other hand I need not leave it at that. In the foregoing paragraphs I have viewed the present and probable near future in the darkest light; elsewhere I have given doctrinal reasons against predictions of a millenium of peace and universal acceptance of the Faith. But it does seem the full triumph of Christ requires that at the end, however small the number of her earthly members, the Church will again be visibly One, Holy and Apostolic, with a true pope at her head.

A last word on this subject: there are Catholics who, wanting to keep the Faith, demand immediate action, a human intervention in this affair of divine providence. They talk and act as if God were dead. I am not of their company. I'm sure God will intervene in His own good time. I do not profess to know how, but only that it will **not be outside the juridical order Christ established**, and which even in this time of neglect and abuse survives. Were Christ to inspire any member of the Clergy to act outside that Order which He himself established, He would be acting in opposition to His own Divine Person and Purpose.

However corrupt the hierarchy, it is both foolish and perilous to look for rescue and the sacraments outside the juridical order established by Christ. To do so would be to follow one who comes in his own name, without authority. No matter what office such a person might have held at one time, or however much he may profess Catholic orthodoxy, or how holy he may contrive to appear, such a one ought not to be trusted, for the Church was founded on Authority, not on spiritual elitism.

MASONS IN THE VATICAN

For the past several months I have been receiving lists of Masons in the Vatican. Not having mentioned this matter in my Letters, several readers have written to inquire if I don't believe it. I haven't mentioned it because the outcry at this time comes from those I do not trust, who have their own thing to promote, and so their lists are not complete, leaving out Number One. A young man sends the following: "I wrote to SI SI NO NO asking if they had any evidence of Montini being a Mason. Their reply was brief: 'The person you refer to is not on the Masonic roll'." Maybe not, but SI SI NO NO surely knows about Montini and his U.N.O. speech. The editor cannot be unaware that Popes John and Paul are highly praised in the foreword of a well known book on Masonic Ecumenism, which is the program Montini has been promoting. They surely know it was Montini who has practically done away with the Church's strict laws against membership in secret societies, and so on. So I don't get excited by these "revelations".

I have thought for some time past that the secret world powers, as they come into the open, would gradually do away with secret lodges --that these plotters who now

dominate the lodges, would be most fearful of those who might later plot against them in secret, that this is part of what is behind the present froth about Vatican II Masons. Masonic ecumenism is Vatican II ecumenism for a world church, using the Catholic Church as a base -- the "Roman Stem" as Fr. Teilhard de Chardin called it for that purpose, in one of his private letters later published.

In my papers I have frequently used the term "counter church", of the Vatican II takeover, an idea which has lately been confirmed by the revelation that Cardinal Leinart, leader of the "progressive" revolution at the Vatican II Council, was a 33 degree Mason. In his "Papacy and Freemasonry" Mgr. Jouin quotes Freemason F. Limousin from his Masonic review "L'ACACIA", of October 1902. Using the pen name Hiram, Limousin gives the following characteristic definition:

> "Freemasonry is an association. . .an institution. . .so it is said. . .but it is not that at all. Let us lift up the veils, risking even to evoke numberless protestations. FREEMASONRY IS A CHURCH: It is the Counter-Church, Counter-Catholicism: It is the other church -- the church of HERESY, of Freethought.
>
> "The Catholic Church is considered as the arch-type church, the first church, church of dogmatism and of orthodoxy." So wrote this French Freemason many years ago.

Since the time this was written, the plan of the lodges has been to take over the Catholic Church, which is what J.B. Montini is doing. Those who know anything at all about Masons in the Vatican, know this too. So why are they silent about Montini?

My reply, then, to those who have written to inquire about this matter, is: the recent outcry against Masons in the Vatican has been raised by a fake opposition, which I decline to help along. It is that fake opposition which upholds Paul 6, pointing at the bishops and others but never at Montini.

PAUL 6 AND THE ANGLICANS AGAIN

I have combined and reprinted my "Dark Night of the Church", part one, with "The Silencing of Catholics". Written in January 1974, "Dark Night" contains comments on Theosophy and the Anglican clergy, and the dealings of Paul 6 with their top men. A copy of this paper will be enclosed. After about fifteen years of Vatican II, the new Reformers are now coming into final agreement with the Anglicans in England, at the same time in which they are beginning to rope off confessionals in America. If that doesn't tell you something, what will? I have also had reprinted "Vatican II: A New Sanhedrin", parts one and two together. This may be obtained free by those who send one self-addressed long envelope with 24 cents stamp. To the "Dark Night" reprint I have added three long paragraphs from my Letter No. 1, October 1974, on the book by Bishop Graber, "Athanasius and the Church in our Time". This book is another work of the fake opposition to the Reform of Paul 6. I have included it because of word that certain "moderates" in the U.S. are now promoting this deceitful work. The publisher in his Preface writes of "such a delicate subject as is discussed in this book." Why delicate? And he "feels that Bishop Graber will one day be remembered for having effectively brought to a halt the excesses of extremist views." What are these extremist views? Surely he means the views of those of us who speak the plain self-evident truths about the responsibility of Paul 6 for the present "autodemolition" of the Church. Later I read a news item concerning an ecumenical meeting of Protestant ministers to which Bishop Graber played host.

POPE PIUS IX (Pio Nono) AND MAZZINI

From a lady in California comes a letter of high praise for the book PIO NONO by E. E. Y. Hales. I'm pleased to be reminded now of this book, more history than biography. I took my copy from the shelf and found that I had marked three passages my correspondent found most significant, and which I shall quote. With regard to the person of Pius IX, all I will say here is that, quite certainly, he ought to be numbered among the greatest, most warm-hearted and charitable of the popes. Fiercely hated by the Church's enemies, he is, oddly enough, maligned by certain "traditionalists". In my papers on the Latter Days I put him down as one of the Two Witnesses, Pope St. Pius X as the other. It was these two great popes who named and listed the heresies that have

taken over since Vatican II; it was they who condemned in advance Montini's Cult-of Man religion.

From the section **Mazzini and the Dogma of the People: Those who contend, as many historians have, that the issue fought out between Mazzini and Pio Nono at Rome, 1849, was not a religious struggle between the Church and her enemies, because it was concerned only with the political fate of the Papal State, ignore the attitude of the principal protagonists on either side in the drama. These were the Pope, with Antonelli; and Mazzini, with Garibaldi. All four men were quite clear what was at stake.**
. . .certainly Mazzini held no merely political view of the contest. The idea of the strict separation of religion from politics was always anathema to him -- as though a political reawakening or revolution were not, for him, a religious manifestation governed by religious principles. He was never tired of criticizing the "immorality of the English," in particular, for clinging to the concept of such separation. But in any case he was quite explicit about his purpose at Rome. . .Commissioned by the Roman Assembly. . .to reply to a message of congratulation from the new Republican Assembly at Paris, he wrote to the French:

"You, citizens, have understood all that is great, noble, and providential in this flag of regeneration floating above the city that encircles the Capitol and the Vatican -- a new consecration of eternal right; a third world arising upon the ruins of two worlds extinct. . ."

The first of the two extinct worlds was the Roman Empire, the second, of course, was the Roman Church.

Before looking very carefully into the Vatican II upheaval, in my "The Enemy Within the Catholic Church" I had written that the Revolution in the Church and the world are one. On page 112 of the "Image Book" reprint from which I'm quoting, author Hales writes that by 1830, progress was in the air, and that "the peculiarity of Mazzini's conception of it was that he saw in it the evidence of God's working in Humanity. Humanity was the interpreter of God's Law, and God's Law was Progress." This is indeed the religion of the Vatican II Progressives -- in case you are wondering why they so named themselves. It is Mazzini's Dogma of the People, Montini's Cult of Man. On page 113:

Niccolo Tommaseo, the Liberal-Catholic friend of Gioberti, had visited Mazzini when he was in exile in Switzerland in 1834. Mazzini reports that:

". . .he talked religion to me, and politics -- Christianity a la Manzoni. Christianity is dying for me: Catholicism is dead. I told him so straight. . .he asked me what I wanted in its place. I told him it was not my role, nor that of any individual to do that, but rather that of the people which would or could constitute itself, in practice, the revealer of the moral law."

Yes, the Cabala, the concensus of the rabbis, Vatican II Dialogue and concensus,

Mazzini had immense hopes of Lamennais. He called him "Our Saint". He was to be the Luther of the Nineteenth Century. . . But the Catholic concepts to which Lamennais clung -- Original Sin, the Fall, one Revelation and Redemption in Christ -- did not harmonize well with the Mazzinian dogmas of Progress and Humanity. . .Nor did Lamennais approve of Mazzini's attacks on the Papacy. The Italian was surprised and shocked by this. He assured the Breton: "The condemnation of the Papacy is decreed, not by us, but by God; by God who now calls upon the People to arise and found a new unity, embracing the two spheres of temporal and spiritual power. . .In our epoch humanity will forsake the Pope, and have recourse to a General Council of the Church -- that is to say, of all believers -- a council which will be alike Council of the Church and Constituent Assembly. . ."

And so we come to Vatican II and the abandonment of the Papacy. Could Mazzini have possibly foreseen how it would be brought about? -- through the capture of the papal office by a Mazzinian, proclaiming a New Pentecost, Concensus and Dialogue starting

with parish committees, priest's senates and all the rest. The whole thing is of the Synagogue, which does not separate the temporal and the spiritual.

As historian Hales writes on page 117, Mazzini had to fall back in the end, concerning Lamennais, upon a judgement he had himself made earlier:

> **"Lamennais is a priest, and a priest who has devoted during half his life to Catholicism, to the Papacy. It must have cost him much to destroy his idol. If his strength had not been exhausted by that effort Lamennais would have been led by the force of his logic and of his instincts to deny the divinity of Christ and thus to bring back Christ into Humanity, and not Humanity into Him; that is the first approach to the Faith of Humanity, in which I believe".**
>
> **Nowhere more clearly than in this letter did Mazzini define the heart of the difference between his own revolutionary faith, with its Saint-Simonian, Carbonari, and Masonic origins and allies, and the Christian revolutionary faith of the Liberal-Catholics of his generation.**

Elsewhere I have quoted from the "Jewish Union for Civilization and Science," to which Karl Marx, son of a Jewish rabbi of Cologne, belonged, that "The Jewish people taken collectively shall be its own Messias. Their rule over the universe shall be obtained by welding together the other races". . .etc. Hales sums up the religion of Mazzini in this sentence: "The Faith of the Future was a collective faith in the destiny of Peoples, freely united as Nations. . ." And so, "The United Nations". And so Montini's trip to New York, bowing and scraping before that Assembly.

On page 113 again, I find the information that Mazzini's feeling for republicanism was born at his home in Genoa. His mother was a Jansenist, and Jansenism in northern Italy was more Calvinist than it was in France, and thus, in spirit, if not always in policy, more republican." From what I have been able to observe, those "traditionalists" who malign Pope Pius IX are of a Jansenistic cast of mind. It has been commented on by more than one observer that a Protestant fundamentalism is to be found among Catholic Traditionalists. I think this is true, and that it is partly explainable, in that many Protestants turned to the Catholic Church when they saw their own churches going wildly "liberal" after World War II. These people were good and sincere but it takes more than a few years -- generations? -- to develop a deeply Catholic mentality I don't know if it can be managed completely in a non-Catholic country. There must be something to what a South American once said, that "even our atheists are Catholic". Perhaps that explains Mazzini's bodily remains in the Capuchin catacomb at Palermo, Sicily, where I once stood beside his casket.

As to Lamennais, he did not persevere in his earlier basic orthodoxy and loyalty to the Papacy, but gradually renounced his ecclesiastical functions. He died rejecting all religious ministration, and requested that his body "be carried to the cemetery, without being presented at any church".

What if Lamennais had lived until Vatican II and Paul 6? I think he would have had second thoughts about the "Progressive" religion. I don't think he would have approved that end product of Vatican II "ecumenical" religion, the Novus Ordo. Can it be said of Lamennais, as it will certainly be said of many today, that they know not what they do? I always hope so. The attractions of Apparent Good take so many forms. At least he resisted Mazzini, in refusing to deny Christ's divinity.

A KISS OF PEACE

It was Judas who betrayed Christ with a kiss. I have a letter from New York with a clipping, a photo showing together Paul 6 and "the Most Rev. Donald Coggan, Archbishop of Canterbury", who is no more archbishop than I am. As I point out in "Dark Night of the Church", Pope Leo XIII ruled Anglican orders invalid long ago. But of course that means nothing at all to the crooked fellow who has usurped the Papal Chair. The caption says "TOWARD UNITY -- Pope Paul and the Most Rev. Donald Coggan embrace in a 'kiss of peace' following Christian unity service at the Sistine Chapel in

Rome." My friend who sent the photo remarks that Henry VIII and Cranmer would enjoy this picture. And he adds, "Each day my concern for the safety of our country grows deeper and more fretful. The warning signs are up. The more we hear about peace, the more dangerous things become. Our leaders are acting like the fawning and helpless Carthaginians and you know the end."

The betrayal begins with betrayal of Christ. In words from Francis Thompson's long poem, "all things betray thee, who betrayest Me". Modernist apostacy and national treason go hand in hand, the Revolution in Church and world. Seek first the Kingdom of God and all these other things shall be added to you. Follow Vatican II in its seeking the world and the Kingdom of God will be taken away. It will be taken away in the confusion of Babel, the Vatican II "ecumenical" religion. Who, coming in his own name, will presume to offer better hope of deliverance from all this, than is to be found in Christ's promise to remain with His Church until the end of the world. History is strewn with the wreckage caused by those once-Catholic reformers, nearly all of the reverend Clergy, who came in their own name. We suffer from the cumulative effect of this today. As to peace, consider the following:

In the brief U.N.O. Charter the word "peace" appears twenty-nine times. Paul 6 addresses the U.N.O., bubbling over with "peace" -- peace, peace, peace, I come as a Pilgrim of Peace. The same on his world travels, especially in Africa, the same peace, peace, peace theme. And of course there is the hippy "peace" thing, the bent upside down cross they call a peace symbol, and the "peace" shouts of agitators and revolutionists.

Where does it all come from? Consider this bit of information by one Nathan Ausubel, THE BOOK OF JEWISH KNOWLEDGE, 1964: "No idea has been woven into the warp and woof of Jewish thought and sentiment as much as 'peace'. This word, together with all the many ethnical tonalities that it sounds for the attuned inner ear of the Jew, appears in all Jewish religious writings, in the prayers, and in everyday folk usage more frequently than any other. . ." I have written elsewhere about the influence of Jews on Vatican II and Paul 6.

Yes, the kiss of Judas with the Anglicans. What next?

"When they shall say 'peace and security', even then shall sudden destruction come upon them." So wrote St. Paul. The Beast will rule for "an hour", but the Gates of Hell shall not prevail.

W. F. STROJIE LETTER No. 22 11 July 1977

SIGNS OF THE TIMES

Women priests? I thought we had them. What are those so carefully coiffured people in Roman collars we see pictured in newspapers, magazines, etc.?

Effeminacy in males, sexual perversion, infant murder, eastern mysticism and astrology, oriental or Jew usury and commercialism, destructive taxation, openly diabolic cults -- all these are signs of a dying civilization.

"Mother of Four Ready for Priesthood", according to a Chicago UPI report. "U.S. Bishops Approve of Communion in Hand". Why not, since these bishops no longer believe as Catholics about the Mass. "Kissinger to Teach at Georgetown University". Again, why not? What's Catholic now about Georgetown, Notre Dame and all the other ex-Catholic universities, including so-called Catholic University, that they should keep out Jews.

The **Boston Pilot** of 20 May 1977 advertises Pope John's Personal Cross, with the All-seeing Eye within triangle at the center. You can get one for $250 plus a few dollars for postage and handling. In case you don't know what the All-Seeing Eye is, a booklet, "The Cult of the All-Seeing Eye", is available from **The Christian Book Club**, P.O. Box 638, Hawthorne, Cal. 90250, whose author traces the All-Seeing Eye to various eastern sources --Chaldea, the Eye of Baal, the Solar Eye of an Arabian god, a symbol of Osiris, etc.

Vatican II insanity has accelerated. It piles up and presses in. I could fill ten pages with it; that is, with recent stuff. In a nearby diocese the bishop advocates no baptisms until 17 years of age, so that youngsters may choose freely their religion. This accords with Vatican II "ecumenism", as does Communion in Hand with the new Eucharistic meal. The switch from altar to table was the first sign of this. There are many more signs that the Revolution is moving into its final stages. Yet some parishes lag behind. Some priests continue to close their minds against it all. They cannot believe, despite fourteen years of piled-up evidence, that Paul 6 is an enemy to the Faith. But some parishioners who have stayed with the "new church" thus far, are showing signs of restlessness, abandoning their own parishes and going to others which appear more Catholic, in which the priests do not openly proclaim their disbelief as Catholics. This attempt to find in nearby parishes the uncorrupted Faith, is bound to fail, for the corruption starts at the head, in the Vatican, and is passed on by the bishops who, along with Paul 6, refer everything to their own revolutionary Vatican II.

How to deal with current restlessness? Like all other contingencies, this one has doubtless been anticipated by the revolutionary planners. Any intelligent, well-informed Catholic might have foreseen several stages of Catholic resistance to Vatican II destruction, and the obvious solution for the reformers, an old one: Put in a man of the Revolution to lead the disturbed parishioners. Should such a man denounce Paul 6 as chiefly responsible for Paul's reforms? Not at all; at least not if it can be avoided, and then only mildly. This revolution does not proceed in a crude way, but creepingly, by double-speak, newspeak, by silent omissions.

"NEW CATHOLIC SEX CODE PROPOSED", **The Washington Post.** Did I say nothing crude -- creepingly? I still hold to that, knowing that Catholics are now ready for anything, just so it comes slowly and with protests from, or apparent foot-dragging by, Paul 6 and the revolutionary bishops.

NEW SEX CODE: Recall that the sexual immorality proposals which follow were prepared for by Pope Paul's acceptance of "absolute liberty of conscience" statements from the bishops on Humanae Vitae, which statements Paul 6 accepted as satisfactory. Much more than the germ of these ideas appears in many or most of the new catechisms and other instruction manuals written since Vatican II. Anyway, here in part is the text: "The Catholic Theological Society of America will propose next month a new concept of sexual behavior that would make Roman Catholics responsible for determining their own sexual behavior code."

My comment: New? There's nothing new about that. Pagans and degraded tribes have done that. To continue: "The impending statement, it has been learned, will be sharply at odds with traditional Catholic taboos on contraception, homosexuality, extra-marital sex, masturbation, sterilization, artificial insemination and child-free marriages."

Did I say "tribes"? Notice that "taboos". This is the kind of lying these perverts habitually practice -- Catholic morality nothing but "taboos". Another paragraph of the stuff: "The society, an organization of lay and ordained scholars, is not part of the hierarchy and has no legislative authority within the church. But the influence of its members is considerable, **both in the teaching of future priests and as scholars whose role is to refine and interpret church doctrine in the light of contemporary life."** My emphasis.

Enough of the vile thing, of the "situation ethics" of Vatican II reform. It's not in Vatican II documents? These men have no "legislative authority"? Who needs documents or authority since Vatican II? Authority went out Pope John's open window. The gentleman who sent me the copy wrote, "This article which appeared in the May 24, 1977, issue of the Rochester **Times Union** obviously represents the acme of 'Catholic' apostacy." Who could disagree?

I wrote in my Letter 21 that many Catholics are being led into despair by evil Vatican II reforms. Here is a note received only recently: "Sirs: Discontinue sending me literature about the Roman Catholic Church. I am not a Roman Catholic. The Roman Church is apostate, dead. Sincerely. . .." This is not the only communication of this kind I have received. And what is the difference whether Catholics reject the Faith by walking away, or lose it by stages, by continuing to attend the Novus Ordo of the counter church. Near the beginning of Vatican II the Rome secular paper **Il Borghese** predicted that the policy of Pope John would lead to total destruction of the Catholic Church, which prediction is being verified.

ISAAC NEWTON PREDICTION. Born in 1642, Newton displayed unsurpassed mathematical genius as a young man. Problems which other great scientists of the time required six months or more to solve, or could not solve at all, Newton worked out in an evening. But Newton cared little or nothing for mathematics. A member of the Church of England, that is, of Henry VIII, whose successors Paul 6 is now coming to terms with, Newton preferred to spend his time on studies of philosophy and Holy Scripture, and he predicted the end of the Catholic Church about the year 2000.

Why do I mention this here? It was brought to mind by a statistical study which appears in the 12 June 1977 **Sunday Visitor**. Among other statistics this study shows the number of seminarians in the U.S. in 1965, to have been 48,992. In 1977 the number has been reduced to 15,943, a decline in numbers of more than two-thirds in twelve years. Infant baptisms show about the same rate of decrease. Assuming that about the same rate of Vatican II "renewal" will continue -- there are no signs of a reversal at present -- the number of seminarians will be reduced to about 500 by the year 1989, and will be less than 200 before the year 2000. So on the basis of numbers alone, in which he was the supreme genius, Newton's prediction about the end-time of the Church is confirmed by the latest statistics. Qualitatively Newton's prediction is even more likely to be proven correct, for of the 15,943 U.S. seminarians counted as present in 1977, it would be almost impossible to find a dozen who hold firmly to Catholic doctrine. Most of them do not believe as Catholics at all. Let the skeptical reader visit a few seminaries and question there the young men (or women) himself, and observe the heresy and confusion which holds them in its grip. Other present signs, as I have indicated, also point to the highly probable correctness of Newton's prediction of the end to come about the year 2000. Even more reliable and much later in time is the prediction of Pope St. Pius X in 1907, of a "universal apostacy" to result from a "reforming mania" of those called the Modernists. That apostacy is now apparent on all sides and is confirmed by the statistics cited above.

Who or what will save the Church? The "Traditionalist Movement", according to some, a movement which does not move, a combination of fake and sick opposition to the reforms of Paul 6; a "movement" whose main work is collecting cash for new seminaries, new priories, new office buildings, new chapels. Far from containing an authentic promise of a new beginning, the Traditionalist Movement is one of confusing, dividing, neutralizing, and exhausting such opposition as yet remains against Paul 6 and his deadly work of destruction.

FROM ENGLAND two letters. These letters appeared in English publications and were cut out and sent to me minus the names of those publications. I like them and decided to pass them on.

1. On Freemasons: "After hearing that Catholics may now become Freemasons and be required to take what can only be described as a heathen oath of secrecy in order to be admitted to a powerful secret society affiliated to Gnosticism, one wonders how long it will be before Catholics are allowed to join the mafia.

"I need hardly remind you that Anglicans are free to become Freemasons and the Church of England in Parliament has officially supported abortion, contraception and bogus sex education.

"Several Popes have condemned freemasonry as 'an instrument of the devil'. Our constitutional monarch -- 'Defender of the Faith' -- became an 'instrument of the devil' when she was compelled to sign the Abortion Act after being betrayed by her own bishops and such clerics as Lord Soper. Further, she is president of three Masonic Lodges."

Teresa Martin,
20 Station Hill,
Chippenham, Wilts.

Letter No. 2: "New Ordination Service -- On reading the new ordination service, one is immediately struck by the many things which are missing and which, of themselves, form the life of a priest.

"There is now no prayer of consecration over the hands of the ordinand; no prayer for the consecrated hands to consecrate, hallow and bless. . .no apostolic power is given through the Holy Ghost to forgive and bind sins; no apostolic power to offer Sacrifice to God and to celebrate Mass both for the living and the dead as in the old Ordination Rite -- only the vague words "to offer sacrifice to God and sanctify the Christian assembly" whatever that may mean.

"If the ordinands no longer receive the apostolic power from the ordaining bishop, in accordance with the tradition of the Catholic Church since the time of the Apostles, can anyone tell me just where they do get the power from?"

(Mrs.) Mary Jones
40 Audley Road,
Saffron Walden,
Essex.

In answer to the foregoing question: they don't. With his new "ordination" rite Paul 6 comes into line with the Anglican rite which Pope Leo XIII ruled invalid because of defective form and intention.

NATURALISM AND HUMANISM: I have been asked what is meant by these terms. I wrote of "organized naturalism", as condemned by Pope Leo XIII, in one of my letters. Here is Attwater's Catholic Dictionary on this. "Naturalism. A system of philosophy that admits nothing but nature itself. There are two principal species: the one rejects God, whom it confounds with nature -- this is Pantheism; the other rejects revelation only." And Humanism: "In its more extended meaning, Humanism is devotion to human interests or a system concerned with real or supposed human interests without reference to God or divine things; the belief in the self-sufficiency of the natural man, and of human values (cf., Pragmatism)."

So we see that these two are related, are actually one. An example of organized naturalism is the masonic lodge in the lower or outer grades of membership, approaching Gnosticism as the member becomes more "adept", usually but not necessarily by going into the higher degrees. The John Birch Society is an excellent example of organized naturalism, in which Catholics, Jews, Protestants, Muslims, atheists, etc. join together for human ends, leaving out God and the divine plan for this world's ordering given by Christ for our temporal as well as eternal good.

Tacitly agreeing to put aside Christ and His Church, the members of naturalistic societies work for the Kingdom of This World. The ordinary dues-paying members who still hold some Christian beliefs, delude themselves into thinking they are merely being neutral, joining with men of good will. And so they disregard Christ's teaching to "Seek first the kingdom of God, and these things shall be added to you." The Jews, mostly practical atheists now, don't buy that. They promote and profit from the new paganism, signs of which are now everywhere about us. The new paganism takes in mostly young Gentiles, who are programmed in every detail of their

manner of living and "thinking" by the revolutionary brotherhood behind the scenes. It all begins with our modern "educational system", which "progressive" system the new Clergy and teaching sisters took up with idiotic abandon long before Vatican II, with results which are now plainly evident.

A well known Catholic author has written of a paganism of the gods and one of the demons. But to abandon God for the gods is to invite in our time the demons. Behind this transition stands the Jew -- the Jew of the Talmud whose ancestor was the Pharisee. Those who rejected Christ will receive the devil and all his evil "isms" -- socialism, Pantheism, communism, naturalism, gangsterism, and so on, so as to establish a kingdom of this world, an atheistic United Nations, as though there could be true unity among thieves.

Michael Higger in his book "Jewish Utopia" writes of a universal paradise of mankind, to be established in this world "with no reference to a future world whatsoever". In his preface to this book, Higger writes: "For my main problem is to reconstruct an ideal social life on earth, as pictured by the rabbis of old." To this end the naturalistic societies take in the older and prosperous Gentiles who are first of all concerned about their earthly possessions; the young are lured into pagan or socialistic "idealism" by state and religious teachers and all organs of revolutionary propaganda. The destructive revolutionary organizations include most government agencies, the so-called news media and nearly all publishers, including many posing as conservative. They also include, as mentioned above, most of that thing which poses as Traditionalist Catholic.

I have written elsewhere about the biggest of the Traditionalist frauds and phonies, neutralizers of those who speak the plain truths about Paul 6. A clipping of a newspaper heading just received, has "Pope Paul VI Battling Threats From Right and Left". This is the pose Paul VI assumed from the beginning of his destructive pontificate. The much publicized "opposition" of "rightist" Archbishop Marcel Lefebvre has bolstered Paul's position this past year. The young head of Lefebvre's church in the U.S.A., the Rev. Clarence Kelly, had dedicated his book, "Conspiracy Against God and Man", to Robert Welch, Archbishop Marcel Lefebvre, and Father Francis Fenton, a Bircher. Fr. Kelly leaves out from his book all mention of Jews. The Archbishop's coat-of-arms shows an anchor topped by a six-pointed star, which perfectly symbolizes the position of the Church today. Lefebvre, of course, speaks softly or not at all about Paul 6. An Associated Press dispatch from Econe last September quotes Lefebvre as "praising the 'brotherly attitude' of Pope Paul VI," and Lefebvre's "hope and wish" for an agreement with Paul. Lefebvre is thus both loyal and disloyal to his "Holy Father", as the sham battle between these two old men goes on.

Concerning JBS head Robert Welch's policy of covering the Jews' part in the worldwide corrupting of Christian institutions, a former member of JBS wrote this: "What Welch should be confronted with is the problem of finding one Jewish encyclopedia that does not HONOR Karl Marx. One doctrine not in keeping with the Protocols." The writer goes on to say that Welch "cannot find one doctrine in Pharisaic, or Talmudic Judaism (the only kind there has been since 70 A.D. . .) that is opposed to Communism. Pantheism is its basis; brutality, gangsterism, immorality, blind determination to rule the world. . ."

There is no end to the contrived confusion, the smokescreening of revolutionary moves, responsibility and persons. I might seem to have digressed from my general subject of this Letter, "Signs of the Times", but really not. It is certainly one of the chief signs of the times that the enemy will not be seen as such, but that the ages-old Evil put down by Christ will be welcomed on all sides as a wave of the future, an aggiornamento. Writing more than one hundred years ago, Fr. Coleridge in his "The Return of the King" predicted first a return of heathenism, "which has been, as it were, put to death by the Christian religion, but which hereafter will revive and reign for a short time." I mentioned that in my Letter No. 4. In my letter No. 8 Fr. Coleridge is quoted as follows:

> "There are now at work, in the most influential societies in the world, principles and elements which have only to be strengthened and developed, in order to bring about that state of things and that temper of human society which will, if one may say so, bring on the last day, and which, when the last day is imminent, and when all its signs have been brought about by God, will **make men gaze at them with stolid indifference, and have no capacity at all for reading them or interpreting them."**

Written more than a hundred years ago, this is a remarkably accurate prediction. Notice the part about "the most influential societies in the world". Those who think at all about these matters are well aware of an international influence whose purpose is to first destroy in order to enslave; to establish at last that Kingdom of This World demanded by the Pharisees when they rejected Christ. Pretending to impart new freedoms, this "influence" propagates a new "brotherhood" and youth worship, or youth self-worship, devoted to contempt and hatred in the name of Love, to agitation and rioting in the name of Peace -- a "brotherhood" or cult whose adherents despise their own parents, their own nation, the religion and traditions of their own people. The universities are well known to be main centers of this anarchy and atheism -- all the wierdo cults of the East. A paperback of 500 pages now in bookstores glorifies a people of internationalist influence and speaks of a "manifest destiny" of these people to impose their Talmudic "culture and justice" (!) on all peoples. Impose it of course by trickery, bribery, by destroying Christian institutions and culture. This so-called "culture and justice", ancient Gnosticism of bitter old men, is polished up and passed on to foolish young people who think themselves in possession of a bright new thing, but which is as old as sin and insanity.

> "The Jew is not satisfied with de-Christianizing, he Judaises; he destroys the Catholic or Protestant Faith, he provokes indifference, but he imposes his idea of the world, of morals and life upon those whose faith he ruins: he works at his age-old task, the annihilation of the religion of Christ." Rabbi Benamozegh, quoted in J. Creagh Scott's **Hidden Government,**

Benamozegh again, from his **Israel et l'Humanite**, p. 18, as quoted by Vicomte Leon de Poncins in his **Judaism and the Vatican:** "The religion of the future must be based on some positive and traditional religion, invested with the mysterious prestige of antiquity. But of all the ancient religions Judaism is unique in claiming to possess a religious idea for all humanity. . .it is the more ancient religion which is destined to become the most modern."

Read again that "more ancient religion which is destined to become the more modern." Here is that Vatican II updating which goes back to ancient sources. Here too is the "manifest destiny" of a current book I mentioned previously. But young Gentiles cannot be attracted directly to the dreary synagogue. They will, however, let themselves be drawn into a religion (or diabolism) "invested with the mysterious prestige of antiquity".

They are badly misinformed who think modern Judaism is the unadulterated Hebrewism of the Prophets. Better to look for it in the Kabbala, "the system of esoteric theosophy which for many generations played an important part, chiefly among the Jews, after the beginning of the tenth century of our era" -- this last from the 1907 Catholic Encyclopedia. So the rabbis are not really letting go of young Catholics when they take them by another route than Ecumenism.

WHERE THE ACTION IS. Some time ago I stopped in at one of those eastern religions bookshops. There I heard a young Beard explain to a younger Shawl that "We must do away with the whole existing society and start over." Any old Bolshevik would have said the same. The eastern and jungle religion has been set up to veil the entrance to Communist or Talmudic state slavery, driving out all thought with dope, inward searching, or thumping loud noises, whichever its victims prefer. It was apparent that the Shawl, a sweet young thing in a long dress, was only then entering in to the murky mysteries of the New Things. I could visualize her condition in about a year -- men's work clothes, back-packing behind a sullen young tramp with queer glasses, one more pitiful victim of the revolution. Just then word came that a new guru had set up in the area, and this was duly noted by the Beard.

The programmed young dupes have been thus far most conspicuous in the revolutionary action. (The beard has always marked the rabbi and revolutionist.) Less spectacular are those Gentiles both young and old who carry out the work of oppression as county, state and federal agents, who in the name of Ecology and the common good enforce unjust restrictions on the use of land, and impose destructive taxation. Doing the work of insane internationalists and traitor politicians, these officials destroy their own sane and decent society.

The blacks, of course, are part of the program. Their function is one of irritation, increased lawlessness, and eventual widespread violence as the gravy train of preferential treatment slows down and comes to a stop for blacks too, as it is intended to do for all the "minorities" but one. But the blacks will have lost nothing of their own making, never having created a civilization of their own. As to the "lesser brethren" among the Jews -- who knows? Doubtless in time, when "Whitey" is done in, the "minorities" will fight each other.

I am not especially concerned here about Jews or blacks but about those Catholics and other Gentiles, particularly the young people, who think they are making a new world of freedom and love, free of all Christian "taboos", as they feel (it is incorrect to say they think), but who are actually conditioning themselves for eventual state slavery. At present they are slaves to whatever unseen Oracle decrees the unkempt ragged appearance, boorish manners, and the shouts and slogans put into their mouths. Contrary to what they have been led to believe, it is not an updated religion or a new and nicer god of nature which is preparing for them a new Garden of Eden, but the devil's own thing, now on the way to making the whole world a Soviet slave camp. That is the kind of "brotherhood" that lies at the end of the road. The responsible hard-working people are not going to be around much longer to support the "new freedom" in food-stamp idleness. It is a work of the Revolution to stamp out the kind of people who provide those foods and services which are so much taken for granted as their due by idle young nature lovers and habitual moochers of all kinds.

Of course our reverend Bishops have their part to play in all this. Here is what the 22 April 1977 **National "Catholic" Reporter** had as front page feature on that: CARDINAL FIGHTS TO SAVE 'CALL TO ACTION' PROCESS. The "Call To Action" referred to here is that atheistic program destructive of all morality, recently proclaimed in Detroit. According to the "Reporter", Dearden is the Cardinal who fights for this. His fellow U.S. Bishops had elected this man first president of their National Bishops' Conference, which position he held when the bishops made their "liberty of conscience" contribution in response to Pope Paul's Humanae Vitae, doing what Montini expected them to do in accordance with their need to get around established Catholic doctrine. After having signed the bishops' iniquitous statement, which Paul 6 accepted as satisfactory, Dearden was made Cardinal by Paul 6.

You will not see a reversal of the apostacy of these bishops. Overlooking all present evils and adding to them, these men, caring nothing for their own salvation or that of their people, will carry on their revolution, and the lower Clergy and most of the laity will follow along out of "obedience". This is the most frightful of all the signs of the time, the great apostacy.

Have you ever looked into the **"National 'Catholic' Reporter"?** Of course our "conservative" priests do not approve it. But that it exists, is tolerated by Catholic authorities, is read by thousands of priests and Religious, is most significant. The 17 June 1977 edition has this ad on page 3: "Neither a fault nor a sin nor a vice", from the book "The Homosexual Question". In this ad the reader is informed that "a noted priest psychiatrist argues that the Church must welcome the homosexual into the Christian community and help him find a more complete and rewarding life." The terms of this welcoming as already noted.

I have on hand a dozen or so of those questionaires from bishops, and from priests whose bishops certainly approve, which can be summed up briefly by a single question: Do you feel strongly about throwing out every last scrap that yet remains of what is Catholic? And there are those horrible modern women's lib "nuns", who threaten to take their talents elsewhere unless the Church reforms itself in accordance with their demands.

Should I say something against the insane pentecostalism and those "seers" who schedule Christ and His Mother ahead of time, and who have them speaking the same bad grammar as the phony seer? Of course not! Of what use is it to talk to people who invite the devil by joining in that kind of thing. Notice however that the whole three-ring circus destructive of doctrine and reason is encouraged by Paul 6, a thing no true pope could do.

In this Letter I have departed from my usual doctrinal emphasis in order to take note of some current signs. By doing so I hope to bring home to a few people yet asleep or too trusting, the connection between disregard of doctrine and the advancing evils and insanity we see around us today; when, as St. Augustine wrote of the later times, evil men will persecute the good. A modern pope, Benedict XV, once wrote that "all the worst elements of society desire the revolution".

In writing as I do, at any time, I make no pretence to being of the good, but admit that I am actually of that state of mediocrity which is only one step from apostacy. From this position it is perhaps easier to see into the abyss toward which better men than I are now heading.

There is not much time remaining. I haven't the slightest hope that anything I or anyone else can say or do will have an effect on the advance of the evil forces. The revolution will run its course. It has been too long in the making to do otherwise. Too many Catholic dupes and self-seekers have been lured in, so that its "success", its horrible effects for a time, is assured. All that anyone can do now is to warn those who will listen, inform them of how they are being led into the frightful conditions they will eventually experience; so that if they have then anything of the Faith left in them, they will not despair, knowing that God permits it all, as foretold by the Prophets. For what does it profit a man to know about political Conspiracy, and then suffer the loss of his own soul.

St. Paul wrote that there will be sent "the operation of error, so that they will believe lying". We see this operation of error today in the counter church of Paul 6, the acceptance from Vatican II and Paul 6 of a whole bag of rubbish which is not of the Faith but of the devil. Go into most any parish church, glance at the silly and pernicious stuff in the so-called Catholic papers of today, examine catechisms for the lies they have prepared for children, and see this operation of error St. Paul warned against -- the last great seduction, apostacy and spiritual blindness. Lastly I warn against those who raise false hopes, promising Mass and the sacraments through priests illicitly ordained. The last state of those who reach out for that deceitful promise will be worse than their first, in which they were merely let down by parish priests of insufficient faith.

It is significant that neither right nor left has any love for those who simply withdraw from their local parishes, and who speak the truth about Paul 6. There is no cash to be gotten from such people. Having taken their stand on doctrine and the law they are a stumbling block to the Fake Opposition.

By their fruits is the one way our Lord taught us to judge. The fruits of Vatican II and the pontificate of Paul 6 are confusion, bitter divisions, the spread of false doctrines, and a great falling away. I have mentioned a falling off of U.S. seminarians by two-thirds from 1965 to 1977, and figured at that rate less than 200 before the year 2000, which rate of decrease is worldwide. But of course the apostacy and insanity has greatly accelerated since 1965, so that an end of some kind must come within a few years of this writing. This is simple and self-evident fact which I merely present as such, very much understating it. For further information on this general subject write for my list of papers available. Please enclose stamped envelope.

ADDITIONAL NOTES

1. "The rural forces comprising the cadre of the Castro army. . .were bearded like Biblical prophets and looked much like the Haganah of pre-independence Israel. There were Sephardic Jews from Santiago who proudly wore the Mezzuzah". **"CASTRO TROOPS GIVE PROMPT** PROTECTION TO ALL HAVANA JEWS". (Jewish Tel. Agency report, Jewish Sentinal 1/5/59).

2. M. Oudenyke, Netherland minister to Russia in 1918, issued this once famous statement -- "Unless Bolshevism is nipped in the bud immediately it is bound to spread in one form or another over Europe and the whole world -- as it is organized and worked for by Jews who have no nationality and whose one object is to destroy for their own ends the existing 'order of things'." House Document No. 1868, 65th Congress - 3rd session - page 674.

3. It is reported that an overwhelming majority of U.S. Bishops approved 182 "Call to Action" recommendations, to be implemented by a "five-year plan". Karl Marx called his pamphlets Calls To Action. Older readers might recall Soviet Russia's several Five-Year Plans, the first begun in 1928. The biggest most necessary takeover --of the Vatican-- has by deceit been accomplished.

W. F. STROJIE LETTER No. 23 22 August 1977

THE CHURCH TODAY

A book written about eight years ago has the title, "Has The Catholic Church Gone Mad?" The correct answer would seem to be that the mod Clergy and nuns are mad indeed. At the time of this writing, mid-summer of 1977, there are no signs of a return to sanity. On the contrary, even the relatively sane conservative Clergy of a few years ago have now joined in the general lunacy; or at least they keep on defending it against those of us who point out present errors. Certainly the average parish of today is far removed from those I knew before the Vatican II Council.

Recently in a nearby city, about two o'clock on a Sunday afternoon my curiosity was aroused by the sight of a large number of cars parked around a parish church. Entering, I walked across the vestibule and saw on my right a little room, evidently the baptistry. In or on the edge of this space were thirty or so people murmuring responses to some things which came in a soft voice from a person whose upper clothing I could see was white -- a priest in a surplice, I supposed; I had at first thought of a deaconess! Possibly I was influenced in this latter thought from having just read about Bishop Buswell of Colorado, who has "commissioned" several women to baptize in his diocese. Anyway I caught a snatch of what was being said by the Voice -- a priest, after all, I decided -- "Lord make this youngster (sic) a faithful follower of you", as closely as I remember it. I suppose they were initiating a child into the "church community", as they say these days. Everything is community now -- church, scientific, Liberal, military, academic, queer, etc. It's a strange new world of sights and sounds.

Looking into the main body of the church I estimated that it was about half full of people, silent and facing what used to be the sanctuary, now the place of the Table; I saw no priest there. Very strange. It was my first glimpse of the new services since the time when, eight or so years ago, the priest at our parish church of that time began reciting out loud the narrative mutilated words of consecration. Doubtless someone could have told me what was taking place at this nearby city church. The point is, it was nothing that I as a Catholic for sixty-five years could recognize. The whole spirit of the little ceremony, the whole feeling of the place seemed alien to me as a Catholic.

Still curious I returned later, thinking to find something in the parish bulletin which would explain that assembly at what had seemed to me an unusual hour, but the bulletin contained no clue. In one of the pews I found a parish hymnbook, full of unbelievable banalities -- incoherent junk and darkie hallelujah stuff, doggerel insulting to God and to those who yet retain any reverence for God, an affront to the intelligence of a normal child. I was amazed to see that most of it was copyrighted. This in what is thought to be one of the more conservative parishes in a "conservative" archdiocese. A few years ago I looked into a hymnbook of one of the real lunatic parishes, and so can now report that the gap between the lunatic "way outs" and the others is being rapidly closed.

Apostacy is understandable. But that a once-Catholic people could be brought around to reciting "Kumbaya, my lord, Kumbaya," "The spirit is a-moving all over", "We're gonna walk to that glory land", and much more of that kind of thing, is amazing. What a shame. Of course this confirms what I have written in other papers -- that the modern attack on the Faith is, before all, an attack on our minds, what St. Paul called "the operation of error so that they will believe lying." I have a whole stack of news clippings which amply demonstrate the current lunacy. Yet even though I've seen this thing on paper, week in and week out for years, I had a feeling of dismay at this slight contact with it. To the possible objection that if I had not been a drop-out I'd understand, I would point out the Catholic teaching that doctrine is immutable and Liturgy follows from -- is doctrine. We pray as we believe. I am not writing here of only what I saw but of an unCatholic spirit which I sensed.

From the advantage they have had of good Catholic schools in the general area of this church I am writing about here, I would judge the parishioners to have once been of above-average intelligence and instruction in the Catholic Faith. So why do they join in these sacrilegious banalities? Obedience to their parish priests, the bishop, the pope, is what some of them will tell you. But what can those who parrot this insulting rubbish in the name of prayer know about obedience?

I don't mean to imply that the Catholic Church is only for the "intelligentsia" -- that detestable word. No; but even the very simple faithful -- the pre-television faithful? -- have usually had an innate sense

of what is fitting for the worship of God. They knew intuitively, at least, that truth and beauty were allied.

Incidentally, what is a conservative parish, diocese, or publication in these post-Vatican II years? It is one which lags slightly behind the others in corrupting all that is Catholic. In the U.S.A. **The Wanderer** once provided the classic hegelian anti-thesis to Pope Paul's Cult of Man, a position which Archbishop Lefebvre has this past year taken up worldwide. Since Lefebvre has recently received much attention from the world press and television, I shall have a separate section on him in this Letter.

I have mentioned news clippings received these past several years from concerned readers. Had I saved them all they would fill several large cartons. I shall present here a recent one in full. It is from the Peoria **Journal Star**, Sunday, 26 June 1977, by Jerry Klein, and reads as follows.

> Old St. Patrick's Church on Saratoga looks almost the same these days as it has for years. Those heavy, immovable Stations of the Cross still line the outer walls, "Veronica Wipes the Face of Jesus ... Jesus speaks to the Weeping Women." The windows, donated by the Carrigans and the other Irish families who settled the area are radiant with Catholic saints. Christ, risen and triumphant, soars above the nave in a glorious mural, surrounded with ancient symbols, the alpha and the omega, the keys of the kingdom, crowns, the cross and the lamb.
>
> But most of the kneelers are gone. The statues are no longer in their niches along the side altars. There is an electronic organ and a set of drums in the sanctuary and six-foot-tall speakers on either side. And before the Communion rail is the Rev. Bill Kinison, a rock style mike in his hand, preaching the word in a somewhat different way.
>
> "Glory to God. Halleluia. Halleluia. Great is the name of the Lord." (Present writer's comment: thus far this beats what I found in the hymnbook mentioned above.)
>
> The music peals to a climax and Rev. Bill begins to speak, his voice rising to a stupefying crescendo, insistent, spellbinding. There are, on this evening, half a dozen or so people in church, all black.
>
> "Most churches today don't know the spirit of God. If you feel good in this church don't let all the devils in hell run you out. But if you don't feel the presence of the Lord, find someplace where you do. The Gospel is the most serious business on earth."
>
> Once Gregorian music here. Palestrina. "Holy God, We Praise Thy Name." Incense ... The soft murmur of Latin. "Confiteor Deo Omnipotente, beata Maria semper virgine ..." Msgr. Culleton at the altar.
>
> "God is still in control," cries Rev. Kinison. "You've got to know that God wants you to be prosperous. The first time I bought a Cadillac I felt guilty about it. If you're a child of the King, you've got an inheritance." There is a scattered response. "Yes brother." "Amen".
>
> "The leaders of the Catholic Church translated the Bible into Latin. If they could keep people ignorant they could keep them powerless. And knowledge is power."
>
> There is a shamrock painted high on the wall .. The Roman soldiers fall back before the glory of the Risen Christ. Schoolchildren used to file in here, shepherded by the Notre Dame sisters, crisp and starched in their black and white habits. Rich smells of beeswax candles, the morning sun streaming through stained glass. Baptisms ... Funerals with the coffin before the altar, sprinkled with holy water. Dust thou art. Young ones going to their first communion ... looking as angelic as anything on the window or the walls.
>
> Now an evangelist and healer from Louisville, David Pitts. He is immaculately dressed and drives a Stingray. "God is not going to bless you with money until you give it to him. You don't get unless you give. You give trouble and you get trouble. You give happiness and you get happiness. Whatsoever measure you sow, so shall you reap."
>
> He says he has healed a priest, baptized a nun, converted a Church of Christ lady. "We have miracles in every service." He smashes the cane of a lady across the richly marbled Communion rail. At another service, a lady lies in the center aisle, trembling. "Give the largest piece of money you've got and put it in my hand," he says.

"Sing it with me," says Rev. Kinison. "Halleluia. Halleluia. Halleluia. Praise be the name of the Lord. Magnify the good things and the bad things seem little."

The voice rises, amplified seven times, nay seventy times seven. The old echoes shiver, tremble, are gone. No longer is this St. Patrick's. But the Miracle Life Cathedral. The NOW Church.

As the priests used to say, turned toward the faithful, arms outstretched, "Ite, Missa est."

That's it -- the article by Mr. Klein. Accompanying photos show a fine large church with marble pillars. A church apparently of the best quality construction and furnishings. This NOW church is admittedly somewhat farther along the road than are most of the parishes. But with just a little more progress, a bit more Vatican II renewal, all churches may be expected to achieve the desired rock-bottom equality the mod clergy are striving for.

Although the author of this article from the **Journal Star** does not say so, I suppose that this fine church of St. Patrick's was sold to the present occupants, and for little or nothing -- for how much could a few dozen blacks with two ministers, a Stingray and a Cadillac or two to support, have given for it?

Assuming then that St. Patrick's is not now in use at all as a parish Catholic church, am I wrong in using it as evidence of the present catastrophic decline of the Church in the U.S.A.? Not at all, for did not the reverend Catholic clergy preach the gospel of the Omnipotent and Beneficient State, a "this world" materialist gospel not differing greatly from that of the "Rev." Bill Kinison with his pitch for Cadillacs for all hands. While the Liberal clergy and journalists of some twenty or so years ago wept tears about Catholic "ghettos", the anti-Catholic destroyers were only too glad to have this support from them, as they moved in hordes of blacks who showed their hatred of whites, mostly white working mens' families, Catholic immigrants of the past one hundred and fifty years or so who had done no harm to the blacks. However that may be, it was at the very least an invasion of people antagonistic to their white neighbors and their Catholic religion, which intrusion went unopposed by the Catholic bishops and most of the younger priests. The Bishops delivered up their own people to the evil forces of modern revolution, of which Vatican II was a major operation. And they corrupted their Catholic faith as they did so, mainly by inverting and distorting doctrine on charity.

The belly-crawling mod clergy could not do enough, to hear them tell it, for the black brother who, for the most part, was ready to spit on ALL their white neighbors, including the clergy. In any case, with the blacks came disorder and the whites abandoned their small homes and paid-for churches and schools, to go in hock for new expensive homes and hideous expensive new churches. The end in many of the old neighborhoods came with the Federal Bulldozer, which leveled mostly predominantly Catholic sections of the cities. The parish in Pittsburgh into which I was borne and baptized was leveled by the urban renewal mob with the consent of Bishop John (now Cardinal) Wright, who now poses as a conservative -- for whatever the worth of that word may be today.

I deny that the blacks are being helped by those who are stirring up black racism. The blacks are being used and the better ones among them suffer the disorder brought on by the others. As to the so-helpful mod clergy, there are no signs of a St. Peter Claver among them.

I know of two churches, one in Washington state, one in Maine, which have been sold to tavern keepers and are now doing that kind of business. A fine big Jesuit novitiate nearby was sold a few years ago to "scientologists", leaving behind the beautiful altars and a small fortune in stained glass windows, etc., one of the finest and largest chapels of its kind, I'm sure, in the western United States.

The road to Catholic extinction is well marked out. In my Letter 22 I cited statistics which show a two-thirds decrease in seminarians since the close of the Second Vatican Council. Add to that that of those seminarians yet remaining, most are Catholic only in name.

MOUNT ANGEL, OREGON presents a more complete picture of the Catholic decline since Vatican II. An almost completely Catholic town in one of the most prosperous farming areas in the west, Mt. Angel had all that fervent Catholics might have prayed for. A great Benedictine abbey and seminary, set in mid-valley on a rise which seemed by divine providence made to receive it. Below the abbey a large church in town, a Catholic primary school, an academy for young ladies taught by Benedictine nuns, and a nursing home operated by the same nuns. That's the way it was before Vatican II. About the time of Vatican II there was built a Catholic high school; and the sisters decided to go in hock to the federal government to start a co-ed college on their grounds, which were ample and beautifully landscaped, a pleasant sight for those entering town from the south. There was also an old peoples' retirement home, built by the Benedictines.

Today the primary and high schools have been handed over to the secular authorities, the sisters college has folded and the buildings are now become the Collegio Cesar Chavez, the federal goverr ment ready to seize the buildings at any time the Benedictines should decide again to use them fo religious purposes, which is very unlikely. The retirement home has been taken over by Lutherans. O course the parish church has undergone the usual post-Vatican II changes, with the New Order o Worship being performed at a little table in front of the high altar. At the abbey church they have torr out the confessional, near the entrance; they have removed the first rows of pews and set up a wooder slab supported by two other slabs, outside the sanctuary which contains the monks' choir stalls anc main altar -- this despite the fact that the sanctuary occupies about half of the large abbey church.

The big thing today in Mt. Angel is the Oktoberfest, a big beer bust and bazaar, which was started about the time they dropped the Corpus Christi procession. This is Vatican II renewal in a German Catholic community of more than one-hundred years existence.

We see here in Mt. Angel the substitution of a table for the altar as happened in Luther's time. As in the time of Luther, the people seem almost totally unaware that their religion has been changed. **Unlike** in the time of Luther, the reformers have now their own man in the papal chair. It is not unknown that for the past century or so they had plotted for this takeover from within. Pope St. Pius X knew this very well, and he issued his warning against it to the world in the year 1907, in his encylical "Pascendi". This warning went unheeded then as it does today.

LETTER FROM SOUTH AFRICA: "I went to the monastery near Durban, where at the Old Home for retired missionaries there is a chapel that is still somewhat Catholic. The guest house was full of blacks -- novice mistresses -- for a three-day retreat. The retreatants were given all the amenities that paying guests were given in the past, and the natives complained that this was their due twenty years ago, when they were still living in mud huts with dung-smeared floors. The so-called retreat was actually a brain-washing and not the policy of the missioners but according to the demands of the South African Bishops' Conference. Fortunately two or three of the old priests who say the real Mass have the monopoly of the high altar, which assures the Real Presence.

"There were two main centres of activity which included nuns, priests white and black and seculars of all races, including Indians of which Natal is overrun. Well dressed people came in flashy cars from Durban to hallelujah into the night, like to a drunken orgy, while the rest of the monastery slept. The two separate activities were termed "Light" in the African languages, and "Renewal" in which the already initiated performed. The more sane of the crowd were happy with their handshaking and less noisy display. A black novice mistress went to one of the priests and asked for a drum which this priest had once retrieved from a witch doctor convert. This priest told the mistress that it would not be proper to use it in church. Then the retreat master -- a white priest -- obtained two big drums from a band and so they did have their savage music in any case. The older members among the missioners shook their heads while the Vatican II "renewed" superiors and provincials, mostly Swiss, were forever chasing in cars to organize some new stunt of renewal.

"One brother lately come back from Germany said that the churches were full there, and there were files for communion but almost no going to confession, which, of course, is all in accordance with the new religion. He remarked that there was a wave of suicide among the youngsters."

End of letter on Vatican II renewal in South Africa. I get about the same report from all over -- a few older men shaking their heads, but nothing more than that, and old and young lunatics doing their renewal thing. If you happen to live in one of the "conservative" parishes in the U.S.A. or elsewhere, they will not yet have broken out the bongo drums. Do be patient, for as you must know by now, renewal is a gradual thing. As the late Cardinal Heenan of London explained, "if the changes had been put into effect all at once, you would have been shocked". Quite so.

"YOUR BISHOP WRITES" -- from the **Idaho Register.**

In my Letter 22 I quoted from a "New Catholic Sex Code" which, according to several newspaper accounts, is to be proposed by **The Catholic Theological Society of America**--"a new concept that would make Roman Catholics responsible for determining their own sexual behavior code." Here is the thing according to the Washington **Post,** the Rochester **Times Union** and other reports. "The impending statement, it has been learned, will be sharply at odds with traditional Catholic taboos on contraception, homosexuality, extra-marital sex, masturbation, sterilization, artificial insemination and child-free marriages." So let us see what the Bishop of Boise will have to say about a book from this same "theological" society. I shall quote most of his article which appeared in the 15 July 1977 **Idaho Register.** My comments will appear in boldface type. Writes Bishop Treinen, then:

"I have just finished a careful study of the 300 page controversial new book on Human Sexuality. It was written by five American theologians, members of a committee of the Catholic Theological Society of America. The Foreword makes clear that the Society by publishing the book does not imply approval of its contents. In fact, some members of the Society have explicitly voiced their disapproval." (Present writer's comment: **The washing of hands before the dirty work.)**

"It is important that I comment on the book. I could not do this properly in the depth I want to without reading it.

Dear Reader, please read again what I quoted on the "new sexual code" to be proposed by members of this Society. Why would a bishop want to comment on it in depth? -- that which could not be entertained for a moment by any good Catholic.

"Speaking to a group of French Bishops recently, Pope Paul said that 'the Church needs its theologians, particularly in an age of profound change like ours. Confronting the development of sciences, history, philosophy, it is up to them,' the Holy Father continued, 'to answer present questions in the light of revelation'."

What revelation does "the Holy Father" have in mind? And what happened to the Papacy, "the magisterium", that term which has become so popular since Vatican II with those apologists and obfuscators who are promoting evil reforms? Treinen again:

"If the theologians stopped their work, our understanding of the faith would be limited. If the teaching authority ceased to comment on the speculations of the theologians or attempt to curb legitimate speculation, errors could creep into the faith and the work of the Church would not thrive."

It is difficult to decide where to start on that paragraph -- aside from noting the apology it contains for these perverters the Bishop insists on calling theologians. What "faith", for one thing, does Bishop Treinen have in mind? Would it be bad to stop the speculations of those "sexual ethics" "theologians", any more than it would be bad to stop the publishers of pornography? Does the "teaching authority" go no farther than a right to "comment on" these "speculations"?

"Instant communications today make people grieve at times over the speculations of theologians. We cannot avoid this dimension. We have got to get used to the process of modern technology"

What have the "speculations" got to do with the fact of modern technology? What has it all to do with the Law of God? What happened to the article of the Faith, that Catholic doctrine is immutable -- unchangeable? We are supposed to fall for that other useful post-Vatican II word, "interpretations". In this paragraph as a whole we have that obscuring of the issue, which is another useful practice of the Vatican II Renewalists. Here is more of the same hypocrisy from the following paragraph:

"The authors of this new book on Human Sexuality claim they are only fulfilling the role the Church expects of them. In a Postscript they see their efforts as contributing 'not to dissent but rather development of Church teaching'. They ask from their peers 'serious criticism' and a continuation of 'scholarly dialogue'."

The devil's own dialogue -- of the Father of Lies! All Catholic doctrine up for grabs. Even the basic norms of a good pagan society are hereby rejected.

"The work of the magisterium (teaching authority) will in part be to decide whether all the book's implications, conclusions and recommendations are well taken or not. I have serious problems accepting a number of these conclusions and await the studies of greater minds. One unacceptable implication of the book seems to be that if enough people do something without harming anyone, that sets up a presumption in favor of its being moral."

Yes, yes, Your Excellency. Possibly that might not be correct. But remember you just quoted the "Holy Father" as saying "it is up to them".

"One important point stands out clearly. The Church's official understanding and teaching on marriage today has developed considerably over the teaching of the Scriptures (especially the Old Testament) and the early Fathers of the Church. For example. Vatican II explicitly modified the purpose of marriage..." **No comment.**

"The authors of this book suggest that since such developments under the guidance of the Holy Spirit have occurred in the past, we should expect more in the present and future."

And who is to say what comes from the Holy Spirit? Anyway this remark of Bishop Treinen's gets us into the Vatican II method, which has been from the beginning of the Council to attribute every Faith-corrupting lie to the inspiration of the Holy Spirit. Pope John started out in this way, saying that he called the Council on an inspiration, which he surely did -- of the devil and a certain crowd of cardinals and bishops who had their own special purposes to carry out through such a move. Later they talked of "the Spirit of Vatican II". Here is some more:

"We await the guidance of the Spirit made evident through his Church. We need not fear the probings as long as we have the Spirit of Jesus authenticating his Church's teachings and are obedient enough to accept those teachings even if doing so is not easy."

What cannot be taught and what falsehoods are not being blasphemously taught in the name of the Spirit! Every heretic has claimed this inner guidance, which is the only way to get around the Catholic doctrine as taught by the true Popes and other doctors of the Church. I think we have had more than enough, but here is the last paragraph:

"In the meantime those who read this book should realize that many of its recommendations take a sharp left turn from traditional teaching, particularly in all the various uses of the sexual powers outside of marriage. Unless the teaching authority approves these turns we may not safely follow them."

The effect as a whole here is one of casting doubt on the truth of Catholic teaching. It amounts to a denial of the immutability of that teaching, an article of the Faith. "A sharp left turn ..." maybe not so good UNLESS the teaching authority approves! This is a bishop speaking of an immoral teaching, which he does not reject but suggests might be acceptable to Catholics. A Catholic Bishop who cannot tell you about right and wrong in matters of sexual behavior. Should someone tell the Pope about him? No need to; we have our answer, already given by Bishop Treinen: "'It is up to them,' the Holy Father continued, 'to answer present questions in the light of revelation'." There's no doubt that Bishop Treinen is well tuned in on Paul 6.

I have not left out any part of Bishop Treinen's article that could put him or it in a better light. And what does the reader get out of it, by itself? What does it tell you? Doubletalk and doubt; morality changes with time and circumstances; the papal authority bends with changes in the wind; doctrine changes with theologians, it might be, after all, permissible to use "sexual powers" outside marriage, Vatican II modified the purpose of marriage, etc. etc.

I am not writing here about an isolated instance of doubt and subversion of a peoples' faith in the objective truth of Catholic doctrine. This thing has been going on during fourteen years at least, with nearly all the bishops taking part; I know of no outspoken exceptions. It started with Pope John XXIII and his illegal and fraudulent Council -- illegal because it was called to overthrow Catholic traditional teachings and liturgy, which it does mainly by referring everything to Vatican II as ultimate authority, interpreting Vatican II ambiguous decrees for the end purpose of destroying the Catholic Faith and practice.

ARCHBISHOP LEFEBVRE AND THE CATHOLIC TRADITIONALISTS

Any writing on the state of the Church today would be incomplete without some comment on Archbishop Lefebvre, whose activities have lately been popularized by the worldwide news media. I take a sample of this from close at hand -- from the Portland **Oregonian** of 4 July 1977, in which the following remarks of Lefebvre are quoted. "We are a little like the Church of the catacombs. . .We are hunted everywhere. So we are forced to do as the priests during the (French) Revolution who had to hide to say Mass." In this instance Lefebvre is "hiding" his Mass at the Palace of the Mediterranean, "on the landing atop a great staircase in the main hall leading to the gambling tables" --at Nice on the Riviera. The reported 3,000 in attendance at this Mass will give the reader an idea of the size of this casino.

From another article, with photo, from the **Oregonian** of 11 July 1977, an "AP" report from Dickinson, Texas, in which Lefebvre is quoted as being "not against the Pope in any way. I am for the Pope. But the attitude of the Vatican against us does not come from the Holy Ghost." I'm not sure what that means. What happened to Paul VI? Is he not of the Vatican? Is there no appeal these days except

directly to the Holy Ghost? Lefebvre is given to this kind of befuddling vague statements which make all opposition to the Paul VI reforms look foolish. I could produce dozens of examples of that kind of thing, but will present here only a summing up of doctrinal principles which apply to the Lefebvre case.

I think it might be helpful if I start by pointing out that there are many thousands of Catholics who reject the new liturgy, the "new mass" of Paul VI, on doctrinal grounds, and who refuse to support those parishes -- about all of them, so far as I know -- in which heretical teaching is prevalent in church and school. (Please don't say this heresy is not there, those who haven't taken a good look.) Many or most of those who reject the Paul VI reforms had simply withdrawn from their parish, waiting for a better day in the hope of a return to sanity and orthodoxy, remaining in the meanwhile loyal to the Papacy. Into this large number of Catholics has come Abp. Lefebvre with his own illicitly ordained priests, offering to provide Mass and sacraments on his own initiative, in disregard of the Sacred Canons which govern jurisdiction in the Church. As a retired bishop without a diocese Lefebvre has no authority at all, but this does not deter many, perhaps not most of those who have opposed the reforms of Paul VI as destructive of the Faith.

It is of no use for supporters of Paul VI to get excited here and insist that "the pope is the pope", etc. Those who reject the Paul VI reforms -- and I am one of them -- have heard that protest hundreds of times, and we know the correct doctrinal reply to it. Here I am simply pointing out that such Catholics exist, who remain loyal to the Papacy and intend no disobedience, having regard for the higher law of God as passed on to us through the Popes, until Vatican II. To these people, then, as I have said, comes Abp. Lefebvre offering what amounts to a new church, which he announced last fall as a four-district arrangement (to begin with) for dispensing Mass and sacraments.

I have mentioned Dickinson, Texas, the latest in the Lefebvre string of chapels. The 17 July 1977 bulletin of the chapel at Dickinson, called Queen of Angels, announces that "Archbishop Lefebvre, after seeing the chapel, insisted it was not a chapel but a church". This bulletin further informs its readers that the previous Sunday collection was in the amount of $3276, and that donations for a barbecue totalled $1079.77. The back of the bulletin gives the information: Reverend Clarence Kelly, District Superior of the United States. According to **The Dallas Morning News** of 11 July 1977, Lefebvre said that he "would ease his traditionalist campaign if the Pope would grant the bishops the option of allowing the Latin Mass in their dioceses," a move which he said "would be a first step to have peace in the church." At other times, as at Lille, France last September he has made similiar proposals: "Just give us a few churches." Lefebvre not only disregards the suspension from the man he holds to be true pope but would lay down conditions for this pope to accept or -- or what? More public and scandalous defiance and continued agitation toward a separate church.

I want to make it very plain here -- doctrinally and indisputably so -- why I have called the Lefebvre "opposition" a fake: 1. Lacking jurisdiction without which no bishop may lawfully ordain, Lefebvre sets aside the standing laws of the Church and does ordain.

2. He does this in public defiance of the direct orders of Paul VI whom he has held to be true pope. And even if he were to believe that Paul VI is not a true pope, or false to his office, this would remain a private opinion which, no matter how many hold this opinion, cannot depose Paul VI from office, no matter how notorious Paul's heresy or tolerance of it might be. As any priest must know and what many well instructed laymen do know, is that Lefebvre or anyone else would be obliged in conscience to obey in all lawful matters the man such persons hold to be true pope. It is without question the right of a pope to order a bishop, certainly one without jurisdiction, to cease ordaining and to close a seminary. In this matter Lefebvre has no standing whatever on Canon Law, I mention this because some of his supporters have attempted that kind of confusion.

3. Even if the pope could be suspected of being in the wrong in this particular matter, Lefebvre would be obliged to obey so as to avoid giving grave scandal to the millions of Catholics who could not possibly know the right or wrong of it, and who hold Paul VI as unquestionably a true pope.

There is only one lawful way in which a bishop without jurisdiction may oppose Paul VI, that is by speaking plainly the facts of Paul's destructive pontificate -- his words and works destructive of the Faith. This he must not do in a vague or general way but explicitly. A bishop is utterly and scandalously wrong when he sets up his own system for dispensing the sacraments, which in effect is to start a new church. It is to lead thousands into heresy and schism. This is not altered by the fact that a pope tolerates or encourages all kinds of heresies in his own party.

I have explained elsewhere that certain disciplinary laws of the Church are not binding when not in accord with the mind of the lawgiver, which is the teaching of St. Thomas Aquinas, well known to moral theologians. But for this bishop to imply by his actions, and according to what his followers say about

him, that he is called by divine providence to disobedience in order to save the Church, has to be utterly false, as any true bishop will know for certain.

Where is Lefebvre heading? What is his thing all about? In my Letter No. 5, "The Catholic Traditionalists", I quoted theosophist Bishop Leadbeater of the Liberal (Old Catholic) church as follows: "Among those (who will be living at the time -- of Vatican II?) ... there are sure to be some who will love His older Church and its ritual, and the Old Catholic Church might well offer a convenient resting place for them." Leadbeater elsewhere writes 'prophetically' of Vatican II, even to details. According to the late Peter Anson, former Anglican and historian, during the recent half-century "no Anglican bishop has felt it necessary to denounce clergy tainted with the same (theosophist) heresies". Now Paul VI has recently come to terms with the Anglicans, and Archbishop Lefebvre pleads with Paul for what would amount to high church status for his following. This would satisfy those "traditionalists" who are concerned mainly about Mass and sacraments -- the Mass at any price. Give them these things and they will manage to forget past popes and tradition, and get along well enough with Paul VI. They are already doing this, having put total trust in Abp. Lefebvre, whose infallibility they hold as certain.

But the doctrinal reality of such a deal amounts to this: If Lefebvre comes to an agreement with Paul VI for high church status, those who follow him will thereby abandon Catholic Tradition, joining in a masonic "ecumenical" arrangement with the man many "traditionalists" have said is no pope at all, or one false to his office; a pope who recently joined in common public worship with Anglicans in the Sistine chapel, and this despite the ruling of Pope Leo XIII that Anglican orders are invalid. If Paul refuses Lefebvre's high church plea, and Lefebvre carries on with his own church as he is now doing, the "traditionalists" nevertheless abandon Catholic Tradition and the true popes. Their actions amount in either case to rejection of the Papacy, which by definition constitutes schism.

The apparent aim of international plotters is One-World Government and a one-world church, this church as in England and Russia to be controlled by the secular powers. Those who are plotting this long range effort do not mind achieving their goals by several converging routes. It was to be expected that a considerable number of Catholics would refuse to follow along the main "ecumenical" route set up by Vatican II, and that something would have to be done to rope in these people another way. This is apparently the job of Marcel Lefebve who told the French Traditionalist leader Abbe Georges de Nantes a few years ago, "My hour has not yet come." Why not? It was fifteen years or so since Vatican II, the destructive work and intent of which was apparent at the time. What was he waiting for while so many Catholics were being led astray? Anyway, Lefebvre's hour has come today -- since 29 June 1976 when he ordained illicitly, without jurisdiction, thirteen seminarians in Switzerland, contrary to the direct orders of the man he has upheld right along as true pope, and with whom he would now come to terms if granted a few churches in each diocese.

I have before me one of those general and windy attacks on Vatican II which do not name the chief culprit or his specific acts of demolition. It is by a Dr. Franco Antico, a very long letter to the editor of **Forte in Fide**, in which it is said that Lefebvre has taken note of the present "crisis within the Church" and that "he has denounced it". The fact of the matter is, as already noted, that Lefebvre is well known among those of us who have carefully watched his show, for his ability to muddy-up or leave vague and confused the issue of true Catholic resistance to the reforms of Paul VI. I mention this letter and **Forte In Fides** merely to point out that the Lefebvre apparatus uses every available means to support its false position.

Such, then, is the Church today, On the one hand a pope who changes all laws and all the sacramental forms, and who tolerates every kind of heresy and heretic. On the other a false opposition appealing to those who are for Mass and sacraments at any price, regardless of the law.

W. F. STROJIE LETTER No. 24

12 September 1977

ARCHBISHOP LEFEBVRE AND FATHER SAENZ

Archbishop Marcel Lefebvre was born in the year 1905 in France, ordained priest in 1929, appointed Bishop of Dakar, Africa in 1955, and for two months in 1962 was Bishop of Tulle, France, where he was given a personal title of Archbishop by Pope John, Tulle not being an archdiocese. At the Vatican II Council Lefebvre signed fourteen documents, having rejected two because, in his opinion, they contained ambiguous statements -- all this from **The Wanderer** article by Fr. Milan Mikulich, as also the following.

In June 1969 Abp. Lefebvre obtained authorization from the Bishop of Fribourg to open an International Boarding School of St. Piux X, and later purchased a house in Econe, having obtained oral permission from the local Bishop to use it as a "House of Spirituality" for students who would be registered at the University of Fribourg. He later obtained permission to establish canonically the International Priestly Fraternity of St. Pius X, experimentally for a period of six years, until Nov. 1976. By such gradualism did Lefebvre, a bishop without jurisdiction, build up his present string of chapels with priests mostly ordained by himself.

How could a retired bishop do all this? According to a spokesman for Lefebvre at Econe, "This Fraternity has the encouragement of Cardinal Wright, and I have a copy (photo-copy) of a 'letter of praise' from the Cardinal to Archbishop Lefebvre last year." Cardinal Wright has disclaimed any intention to grant authorization for a Lefebvre seminary at Econe. The "letter of praise" mentioned was written before the seminary at Econe even existed, and is in any case a worthless document for authorizing the Econe seminary.

To sum up the foregoing, then, step by step Lefebvre "escalated" his original International Boarding School into his present international apparatus of seminary, convents and chapels. As Fr. Mikulich puts it: "It seems that these activities of Abp. Lefebvre were just first steps toward his final goal, which he did not reveal even to the bishops who gave him permission to establish the International Boarding School in Fribourg, and the House of Spirituality in Econe."

Fr. Joaquin Saenz y Arriaga, Doctor of Philosophy, Doctor of Theology, Doctor of Canon Law, was ordained a Jesuit priest 30 April 1930. A learned writer of 60 books devoted to exposure of the moral and theological corruption that quietly infiltrated the post-conciliar Church resulting from Vatican II, he withdrew from the Jesuit order when it also became corrupted.

Since Fr. Saenz wrote in Spanish I knew little of his works, except that from all accounts they were forthright in placing chief responsibility for post-Vatican II corruption on Pope Paul VI; which is according to Catholic doctrine, that a pope is responsible to govern the Church and oppose all heretical persons and movements, which Paul 6 has declined to do. Readers of my papers might have noticed that I have had very little to say about Fr. Saenz. This was because, as already mentioned, I had not read his books and did not know him personally. As a matter of fact, I was a bit uneasy about what seemed to me his extreme activism, flying here and there, always talking, according to reports I read. Aware as I am of shadowy forces operating in the background of the so-called Traditionalist movement, and of Jansenist and schismatic (Old R.C.C.) elements, I am cautious about what is not sufficiently known to me, and intend to remain so. In this connection I recall a book written by a priest against Paul 6 and his Novus Ordo, which priest and the publisher of the book belong to an "ecumenical" order of "knights" whose Grand Prior at one time was Old Roman Catholic (schismatic) Archbishop Shelley. The "Knights" Tribunal is "coordinated into denominational sections, such as the Roman Catholic Section, the Eastern Orthodox Section, the Old Roman Catholic Section, Lutheran Section, etc." (See my Letter No. 5, page 12 on this.) So all is not shining orthodoxy that glitters. And holy picture poses and beautiful gestures at Mass are not a guarantee of holiness. Anyway, as a Catholic I have no obligation to join, recommend or support any traditionalist leader though he appears as an angel from heaven.

With that made clear, then, I think it safe to compare the words of Fr. Saenz as they are presented in a booklet, "The New Montinian Church," four chapters from the book by Fr. Saenz, with the words of Abp. Lefebvre.

I had intended to publish in this Letter No. 24 some letters of criticism and reply briefly to these, but decided instead on the present subject matter. However, I will publish one note received lately since it leads into my present attempt to expose a bit more of the truth of the Lefebvre movement as compared to the work of Fr. Saenz.

> "Dear Mr. Strojie: I hear you are still banging away at Archbishop Lefebvre, this time holding forth against him because he has a six-pointed star on his armorial crest. I will be anxious to hear from my friends whether or not in the interest of justice you made clear in your next article that many popes had six-pointed stars, some as many as six, on their armorial crests. . .(including) Pope Pius X. The armorial crest of the Carmelite Order (Discalced) also has the six-pointed star upon it. For after all, the six-pointed star has long been a Catholic symbol of Our Lady."

I have been aware that the six-pointed star appears on the arms and cloaks of popes, but was a bit surprised to read that Lefebvre had appropriated his from Pope St. Pius X, where I hadn't thought to look for it. I wonder now at the propriety of a bishop's displaying a papal coat of arms for his International Boarding School become seminary. Not to quibble about it, yet it should be made clear to those who will read this, that as shown in the Catholic Encyclopedia of 1907, this star of St. Pius X is not the sharp one of inter-twined triangles usually displayed as the Jew six-point star.

I had had a copy of this symbolism for more than a year, from one of those Lefebvre banquets in New York. This past spring I received additional copy on a begging letter from the Lefebvre Superior in the U.S. I refrained from mentioning it until recently, for the reason mentioned above, my knowledge that, despite the growing menace of Judaism and its increasing display of the six-pointed star, it could have another meaning on a bishop's coat of arms. But knowing that the Jew influence is to be expected in all parties these days, I decided to mention the Lefebvre star in my Letter No. 22, and see what response it might bring. I received two replies -- one courteous note, then this other, pointing out the Pope Pius X crest. It is a lesson in that caution which I generally practice. Yet this much more, I think, can be justly said about the matter: (1) If Abp. Lefebvre were a forthright defender of the Faith and not so ready to make deals with Paul 6 who wears the Jew EPHOD, I would not have paid any attention to his star; (2) I deliberately refrained from imputing any significance to Abp. Lefebvre with regard to his star, writing simply that it "perfectly symbolizes the position of the Church today", which is true as stated. There was no "holding forth" about it. The current general display of the six-pointed star along with Jew action against the Church and all that is Christian in recent years, cannot be mistaken in its meaning. Anyway I do not see how by his twisted and compromising posture, or his present position in the Church, Lefebvre has any right to appropriate the name and armorial crest of St. Pius X.

To return then to my job of comparing the words of Abp. Lefebvre with those of Fr. Saenz, the following are typical Lefebvre statements on Paul 6.

1. From his Letter No. 9 to Friends and Benefactors, page 10: "We are the keenest defenders of his authority as Peter's successor." Page 11, "Therefore we must save the true Church and Peter's successor from this diabolical assault." From the Lefebvre 29 June 1976 ordination sermon: "And that is why we are persuaded that, in maintaining these traditions, we are manifesting our love, our docility, our obedience to the Successor of Peter." Could anyone in his right mind imagine that Lefebvre while saying that was even then disobeying his "Successor of Peter".

2. From a **Remnant** Supplement, page 2, Lefebvre speaking: "With Pope Paul VI we denounce neo-modernism, the self-destruction of the Church, the smoke of Satan in the Church."

3. At Lille, France, 29 Aug. 1976, Abp. Lefebvre was quoted as saying "the mind of the Pope is unknown yet," and "I don't understand anymore. Something in the Church has changed." No Pius X here.

4. From **The Remnant** 15 Sept. 1976 this plea from Lefebvre: ". . .that we might be permitted to enter into dialogue with envoys which Your Holiness would choose from among those cardinals who we have known for a long time. . ."

5. From a sermon of Abp. Lefebvre in Montreal, Canada. "The Holy Father was educated in a Modernist environment. . . and, therefore, one cannot be surprised that, in the Council, the Pope did not react as Saint Pius X would have reacted, as Pope Pius IX would have reacted. . ."

6. From Dickinson, Texas, AP report of 11 July 1977, in which Lefebvre is quoted as being "not against the Pope in any way. I am for the Pope. But the attitude of the Vatican against us does not come from the Holy Ghost."

Like Paul 6 and the Vatican II Gnostic "progressives" Lefebvre appeals directly to the Holy Ghost. How are we to know which party is actually favored by the Holy Ghost? Apparently from the above quotation, Lefebvre counts both himself and Paul 6 as under the same operation of the Spirit -- whichever one it is. And so he offers at Dickinson to "ease his traditionalist campaign if the Pope would grant the bishops the option of allowing the Latin Mass in their dioceses." That was from **The Dallas Morning News** of 11 July 1977.

So, apparently, that is all there is to the Lefebvre thing -- just give us a few churches, which is pretty much what he has been saying right along. A little smoke of Satan will supply the incense at High Mass. Why worry about a bit of "neo-modernism", and doesn't the EPHOD look nice on "our Holy Father".

QUOTATIONS FROM FR. SAENZ'S "THE NEW MONTINIAN CHURCH"

1. ". . .there is obvious contradiction between the teachings of the Pre-conciliar Church and what is today called the Post-conciliar Church; and what they call a change in mentality, I, in good conscience, call a **change in faith**. . . In order to understand the reasons behind **this change of faith** and the disconcerting silence of the Catholic Hierarchy, it is necessary to focus our attention on Pope Montini, **the man**. . . for it is only through thorough knowledge of **his** background that anyone can understand his seemingly unexplainable activity. . ."

2. Paul VI did sign the mistaken documents of Vatican II; he approved and imposed the Novus Ordo Missal. . . and, for whatever reasons, he has not used his authority to correct substantial error, to save the essential parts of the Mass.

3. Though we do not know the total extent of Pope Montini's secret and public relations with the worst enemies of the Church, we can study the steps he has taken to reform the Church, destroy its structure and, little by little, eliminate the Marks of Catholicism, blending the Church into other religions.

4. Many who observed the weaknesses of Pope Montini (his vacillations; his ambiguities. . . wherein his words were contradicted by his deeds; his double standards, evidenced by his friendly relations with sworn enemies of the Church), still recognize him as the legitimate Pope in spite of his heresy and unfulfilled obligations of his office. . . But I cannot ignore the evidence, the habitual adornment of the "EPHOD" in photograph after photograph of Paul VI, and the subsequent denouncement by the Abbe de Nantes in his paper "Contra Reforma". My suspicions appear confirmed. . . John Battista Montini was invalidly elected to the Papacy and, thus, is not a true Pope. Because of this ritualistic symbol of Judaism and Masonry, I suspect that Paul VI was not only the most efficient instrument of the "Jewish Mafia", but an integral part of the Mafia.

5. Pope Montini continues his program inch by inch. He knows exactly where he's going and what he wants. He has the international support of his powerful allies, who already perceive themselves as masters of the world.

The Cure of Ars has written: "It is impossible to be aware of Hebrew conduct, without becoming full of fear."

Pope Montini's historic mission appears to be that of directing the secret forces of world revolution. . . Msgr. Agostino Casaroli. . . offered forgiveness and established an open communication and active working relationship between the Vatican and Communist countries of Eastern Europe. . . with considerable help from the Judeo-Masonic UNO (United Nations), the Vatican anxiously cultivated the establishment and extension of diplomatic relations with countries publicly or secretly dominated by the "Star of David".

I think that is about enough to give the quality of Fr. Saenz's writings, as compared with those of Abp. Lefebvre. I assure the reader that I have not been selective in this, in the sense that I have chosen only one kind of writing or speech from each man. Fr. Saenz writes continuously in that vein, while we get always the kind of general or vapid stuff from Lefebvre that I have quoted.

And whereas Fr. Saenz was excommunicated (without a hearing or process) in 1972, for his writings only, Abp. Lefebvre who publicly disobeys Paul 6 and scandalously defies Paul's suspension of his priestly functions, is not excommunicated.

It was not Fr. Saenz who set up his own church or gave any encouragement to the idea. It was NOT Fr. Saenz who split, about in half, as I can fairly judge from my correspondence, those who were resisting the evil reforms of Paul 6. It is Lefebvre who does that.

When Fr. Saenz was excommunicated, and when he died, in April 1976, there appeared only a few scattered brief notices in the big daily papers. Ever since July 1976 when he ordained his men in defiance of Paul 6, Lefebvre has had worldwide coverage of his operations from press and television.

The Portland **Catholic Sentinal**, 19 August 1977, reports that The Vatican denied the request of Abp. Lefebvre for a "peace-making visit with Pope Paul", which it had received on July 25. So what next?

In my Letter No. 17, dated 7 Dec. 1976, I posed the question, "What is next on the Lefebvre program?" and gave the following answer. "It seems quite foolhardy to guess, judging by his words and actions of the past. I think much depends on what appear to be a few trial balloons launched last September. I give here what seems to be the most likely possibilities: (1) Lefebvre can continue in his present apparent opposition to the Vatican II demolition, leaving out Chief Demolitionist Montini, who thus gains yet more valuable time while much of the Catholic resistance looks to Lefebvre for salvation; (2) he might go ahead with his announced "four-district" church of Germany, France, England, and the United States, branching out into Canada, Australia, and elsewhere. Should this be decided on, his inner circle followers and propagandists will probably launch an open attack on Paul 6; (3) Lefebvre might, as I suggested in another paper, bring his followers into the Montini ecumenic-masonic church as a Traditonalist rite. . .", which is what Lefebvre suggested again at Dickinson. As things stand today, Paul 6 has gained a good eight months to consolidate his new religion.

Whatever Lefebvre actually DOES in the future, whatever line he may choose to take, he has demonstrated his lack of Catholic conviction by begging Paul 6 to take him into the ecumenic-masonic counterchurch as a Traditionalist Rite.

For more of Fr. Saenz four chapters from "The New Montinian Church", write Lucor Associates, P.O. Box 1044, Lincoln Park, Mich. 48146. The total cost of one booklet is $2, 3 for $5. I don't know Lucor; I know Fr. Saenz mainly from what I have read in this booklet. But this much I can say for sure: Fr. Saenz writes with force and Catholic conviction, consistently, without weasel words, fixing the main blame where it belongs. He fixes on the long range plans of the secret societies and quotes the Popes on these. As I see it, he fails only in not taking sufficient account of Catholic apostacy -- the "universal apostacy" St. Pius X warned against. The apathy, confusion, the general welcoming of a new religion by baptized Catholics, their almost total inability to see, is a frightening present reality.

In one more thing do I slightly disagree with Fr. Saenz -- that the Holy Chair is vacant. I am sure that as the Virgin foretold at La Salette, Rome has become the seat of The Antichrist. I therefore urge Lefebvre followers toward more prudence and less emotionalism in this matter. We have no obligation to support this man in any way. His works are clearly illicit no matter what kind of pope we have in Paul 6.

I have recently heard an argument that since Lefebvre is "the only bishop speaking out" it must be He -- whoever this HE is supposed to be. Perhaps it is Pope Paul's "the man who is necessary. The man who will save us," which Paul spoke of in a Christmas sermon six or so years ago, and which I quoted in two or three of my papers. Leaving aside the deals that "HE" in the person of Lefebvre is eager to make with Paul 6 and his counterchurch, there is no such necessity for a presumed latter days saviour. If or when such a man comes along, he will not act outside the Juridical order established by Christ. It might be well for all concerned to occasionally reflect that Christ always remains as invisible Head of the Church. It is also according to the Faith that we consider the possibility of the approaching End. It is the only way I know to account for the present worldwide apostacy and state of the Papacy.

W. F. STROJIE LETTER No. 25

11 October 1977

CATHOLIC TRADITIONALISTS, 1977

In his book **Pope John's Council** Michael Davies quotes **Vatican Observer** by J. Moorman concerning Cardinal Montini -- that during the first session of the Council, the Protestant observers felt that "this shy, quiet, thoughtful, intelligent little man was quite definitely 'on our side'." And **From Rome To Canterbury Through Four Centuries** by B. and M. Pawley, Davies gives the information that "Archbishop Montini received at Milan, in 1956, a delegation of four Anglican priests and a layman who stayed with him some ten days. . .Though the meetings were clandestine in the extreme, they were 'leaked' to a few people in England, at least, where those who heard about them were glad to learn about a new type of ecumenical encounter 'ultra montes'."

An Italian archbishop meeting in secret with four Anglican clergymen and a layman for ten days! What does Davies say about this? He tells his readers that Abp. Montini "was clearly trying to build up for himself a picture of other Christians on the basis of what they said about themselves". If it is possible for any sane Catholic to swallow that -- that these five Anglicans journeyed to Milan to spend ten days in secret for the purpose of being studied by an Italian archbishop -- what is it, then, that they will not believe? Certainly these men had come together for a purpose, which I am sure was related to the coming Vatican II Council and its liturgical reforms.

Does someone object that this was six or so years before the Vatican II Council was announced, in response to Pope John's inspiration? As I have mentioned in other papers, about fifteen years before Vatican II my wife and I were told by a priest much travelled in Europe, that there would be a Council which would change all Church disciplines except the Mass obligation. We heard the same thing from another priest, four years before the Council, who said that a liturgical reform would first throw out the "Last Gospel," as it happened. In the writings of Theosophist Old R.C.C. Bishop Leadbeater, published prior to 1920, can be found the basic program of "updating", plus certain details of the Vatican II reform, such as the dropping of many Saints from the calendar. More on this later.

I suggest, then, that the Anglicans and Montini got together to work out a procedure of liturgical reform, to follow the method of English heresiarch Archbishop Cranmer. This meeting, as I have said, quoting from **Pope John's Council**, took place in the year 1956, and in his Lenten Pastoral Letter of 1958 Abp. Montini proposed the changes we find in the Novus Ordo of Paul 6. Certainly intense evolutionist and theosophist Montini and these Anglicans had much more to do at Milan than size each other up.

I have elsewhere quoted Montini's search and evolution statements, such as "the Church is evolving into a higher form", and "the church is seeking self knowledge," etc. And I have quoted from the late Peter Anson's book, **Bishops At Large**, wherein Anson writes in the years 1963 or 1964, that "Even after nearly half a century no Anglican bishop had felt it necessary to denounce clergy tainted with the same heresies" -- that is, of Theosophy.

So these birds of a feather flock together, secretly, at Milan, before they show up in broad daylight at the Vatican II Council. At the first session of that Council was proposed, by a Bishop Duschak, an ecumenical liturgy for all faiths. Yet I'm less concerned with this clandestine visit at Milan, the fruits of which can certainly be seen in agreements Paul 6 has made in the past few years with the Anglicans, than I am with the purpose of Davies' book -- which does, by the way, contain much significant information.

The apparent main purpose of this book is to play up Abp. Marcel Lefebvre as the Great Leader of orthodox action during Vatican II. In **Pope John's Council** Lefebvre appears thirty-three times in the index, whereas in the much longer, closely written **The Rhine Flows Into The Tiber**, Lefebvre appears only four times, in nothing like the important role that Davies pretends for him. I have read Fr. Wiltgen's book twice and can testify to his fairness and competence as a journalist. He was evidently anxious to give all parties and individual leaders a full measure of attention in his reporting. Davies himself writes concerning Fr. Wiltgen: "While his sympathies tended to be with the progressives he adhered to the highest journalistic standards and insisted on writing objective reports during the Council itself and in his book which, it is to be hoped, will be reprinted one day." Yes, Fr. Wiltgen's **The Rhine Flows Into The Tiber** is, despite his progressive sympathies at the time of the Council, very

revealing of the dirty tactics of the Rhine group of bishops and their allies, so that it is now out of print despite a considerable demand for it.

In Fr. Wiltgen's factual account of the Council Abp. Lefebvre does not appear as the Great Leader of the conservatives, as Davies makes him out to be, but as a minor actor, of no great consequence or influence. If Lefebvre had been such a lion at the Council as Davies would have us believe, why has he been such a mouse during all the years since the Council, so that the most he has done thus far, has been to beg a few churches from Paul 6, as he did again only this past July at Dickinson, Texas. In **Pope John's Council** there is followed the same method Davies uses in his "Changes In The Mass", in which, after showing the close conformity of Cranmer's liturgy with that of Paul 6, it is concluded that, anyway, there is no heresy in the Novus Ordo.

While beating the drum for its own man, the moderate or integriste opposition must not be too hard on Paul 6. Paul might yet give them those "few churches" their Great Leader has been begging Paul for. And to go too hard on Paul 6 at present would scare off cash contributors.

It is true, of course, that the Montini apparatus has been diabolically clever in deceiving large numbers of generally well-intentioned Catholics, mainly through obedience falsely applied. But since the time Paul 6 made his UNO speech and imposed his "new mass" in company with Protestants, there has been no excuse at all for writers and publishers who have waited until this time, about ten years later, to speak out against this strange and deceptive 'pope'. Without this kind of 'conservative' and 'traditionalist' blindness or deception, it is doubtful that the Montini revolution could have come so far.

Anyway the show goes on, and what ought to be a discredited opposition now presents its own Moses who, we are supposed to believe, will lead us into the promised land of Traditionalism. As I read it, the main purpose of **Pope John's Council** is to give all possible aid to Moses while letting Paul down easy. One way or another, Paul's time appears ready to run out.

I think the Davies message comes out in his appendix to **Pope John's Council**, in which he prints Louis Salleron on Jacques Maritain. After reading this analysis of Maritain's integral humanism, you can come off with a view of Paul 6 simply as a disciple of this man, a pope merely trying to implement Maritain's political and historical philosophy. A well meaning but mistaken pope, we are supposed to believe, despite all the evidence of a set purpose and plan to destroy the Church. I say this with a good conscience, because of the deceit which has been so evident since the opening of Vatican II, and which has been practiced up to this day.

For years I have anticipated the time when it would no longer be possible for certain publishers to deceive themselves or their readers about the works of J. B. Montini. How then would they manage? The line I thought they'd take is that now adopted by W. Matt, publisher of a small paper called, curiously, or presumptously, **The Remnant**. (In other words, here with his paper is the spokesman for the elect.) Matt publishes in his 20 August 1977 issue an article by a Msgr. Doyle who leads his readers through four pages of questions concerning Quo Primum and other teachings of the popes, then concludes, with regard to the present state of the Church -- "God help me -- I have raised a question for which I have no answer."

The 31 August 1977 **Remnant** contains a scolding article by a Neil McCaffrey against **The Wanderer**, which is another Matt family publication devoted to leading the blind into a swamp. Writes McCaffrey in one place: "My disagreement with **The Wanderer** is twofold: it distorts our present crisis, and it is not even true to its own murky principles." Actually **The Wanderer** is and has been, although a foot-dragger in some respects, quite plainly consistent in its adherence to the Paul 6 reforms, right from the start. It is McCaffrey and Matt who are doing their own murky thing, as when McCaffrey writes that **The Wanderer** is the prisoner of its own inconsistency, trapped by a liberal pope." A liberal pope! Well, that's how they do it. A little bit from one writer, admittedly in the dark, then from another who takes on easy target **The Wanderer** while admitting a little bit about the pernicious influence of Paul 6. **The Remnant** blaming **The Wanderer** in this way is as close as you will come to finding humor in either of these tiresome and misleading papers.

A few years ago they lifted hands in horror at those of us who wrote the self-evident about Montini and his reforms. Now they must admit something of the truth concerning that. My guess was that when this time would arrive, they would not say humbly "we were wrong" but that "we were prudent". Not for these good upright Catholic gentlemen any traffic with the despicable purveyors of the whole self-evident truth about Paul 6, which is why they have no answers. "Kookery" McCaffrey calls those writings in which Paul 6 is called a Freemason. But surely he and W. Matt have seen one or more of those photos of Paul 6 wearing the masonic breastplate of the high priest. And Montini's abject speech before the U.N.O. Assembly is no secret. I could go on for pages listing the evidence of this man's

theosophical and masonic gnosticism, but evidence is not what they want. Well, let them be. It is not my concern if they close their eyes. I simply warn against these people, as I and a few others have done for years. I say that they have been consistently leading others astray by their own self-righteous refusal to see. Now after all these years during which they have persuaded good Catholics to remain docile to a false pope, having now to face the fact of what this pope is doing, they have a second and fatal false lead -- Econe.

In his 20 August 1977 issue (again) W. Matt takes out after "some of the newly-ordained young men of the St. Pius X Fraternity" who sound off against "both Pope and Hierarchy". These boys haven't gotten the word, as they should have from W. Matt, U.S. Lefebvre programmer. "Be discreet, boys, we are stuck now with the truth about Paul 6, but we don't want to overplay it." What Matt forgets is that these young men of Econe who are speaking out against Montini, need not make apologies for the misleading influence, the refusal to see, of Matt and his kind. These young men -- most of them -- are among the **victims** of the Matt kind of deception.

Davies, his books and name, are well sprinkled throughout **The Remnant** -- the Lefebvre gospel according to this Englishman convert from Anglicanism. And the **National Catholic Register** of 11 September 1977 has a quarter-page ad for Davies's books, along with a favorable review of **Pope John's Council** by Paul Hallet. Alongside the Davies ad appears one for "Why Should I Speak In Tongues???" -- "delightfully charismatic" -- by Hunter Ministries Publishing Co. of Houston, Texas and Calgary, Canada. This is the same publication that turned down my ad for **Pope, Council and Chaos** as being "unorthodox". When I called them on that, they retracted but refused to publish my ad anyway. Yet they publish a large advertisement for the books of this man who is promoting Lefebvre and Econe, who is openly defying the man the **Register** upholds as true pope. And they publish this charismatic thing, which is probably from a Protestant source to boot.

The word seems to be getting around to the right people that Lefebvre is OK. Just a few weeks ago the Portland **Oregonian** gave a sympathetic review to **Pope John's Council**, and I see more and favorable publications about Lefebvre in other papers. Of press and television he has no lack. To those of us who have been studying the Vatican II and false traditionalist show these past seven or so years, this needs no explaining. I'm sure the word is out that Lefebvre is no danger at all to the revolution, that he will at least break up and further confuse what real resistance remains. The true Catholic resistance doesn't get widespread press and television coverage; in fact, none at all. It goes unnoticed -- gets the silent treatment.

What divides Vatican II progressives from the Mass-and-Sacraments-at-any-price Traditionalists? I'm not sure there is any real division between the prime movers of both. On occasion Abp. Lefebvre appeals directly to the Spirit, as does Montini. Which spirit is it?

I have mentioned Theosophist Bishop Leadbeater of the Liberal (Old R.C.) Church. I mistakenly attributed to Leadbeater what Bishop Wedgewood of that same church wrote in a Preface to the Liturgy, what sounds familiar to our ears since Vatican II, as follows: "With the spread of education, the growth of intelligence, and the advantage of a vernacular liturgy, there is no reason at all why the laity should "assist" at the Holy Eucharist in the capacity of spectators only, or be debarred from following step by step what is taking place at the Altar." A footnote from the same source adds that "It should be mentioned, however, that there have been Theosophists strongly opposed to the use of the vernacular in public worship. They have maintained that there are proofs that ancient hieratic languages, such as Latin, produce great occult force, and more powerful astral vibrations."

It was Leadbeater who wrote of the Old Catholic movement as the nucleus of "His" (Christ's) new presentation of Christianity, saying that "it is there for Him if He wishes to use it," and that "there will be some who will love His older Church and its ritual, and the Old Catholic Church might well afford a convenient resting place for them."

On page 81 of his **The Science Of The Sacraments**, written prior to 1920, Leadbeater has this: "But let no one suppose that the public absolution given to the whole flock is in any way less effective than private absolution. . .In the Liberal Catholic Church auricular confession is entirely optional, and is not required as a preliminary to the reception of Holy Communion. Its frequent and systematic practice is not encouraged, since it is felt that under such conditions the detailed confession is apt to become a matter of routine, and its spiritual value in the life of the individual thereby defeated." Sound familiar? Like some things in regard to Confession that are going on now?

Now what about the Traditionalists and their Great Leader in all this? He appears very much like a "Science of the Sacraments" man, putting the acquisition of chapels, etc., ahead of any concern for the Papacy. I don't say ahead of Paul 6. No, except in so far as Paul 6 speaks correctly those things per-

taining to jurisdiction which are not merely human laws, but derive from the nature of things, from Divine revelation.

Why doesn't the Great Traditionalist Leader demand back ALL the churches, not for himself but for the whole of the faithful, and an open election of a true pope. No matter that he might not get all this; at least he would be acting as a true Bishop, not as a conniving and compromising sectarian. Why doesn't the Great Leader demand that Paul 6 "restore all things in Christ", in the words of Pope St. Pius X whose armorial crest and name he dares to appropriate for his boarding school become illegal seminary? Why doesn't the Great Leader demand to know what is that "breastplate" thing Montini wears on his chest? Why doesn't the Great Leader demand to know why not a single notorious heretic of thousands now in positions of authority, even as bishops and cardinals, has been put down? Why not these things instead of "just give us a few churches"? No true Catholic attempts to save the Church apart from the Papacy. No true Catholic will attempt to make deals with such a man as Montini. St. Bernard preached all over Europe against Anacletus II, who falsely occupied the Chair, even though Anacletus did very little to openly damage the Church.

What of the Great Traditionalist Leader who cares not for unity of worship, and who after dividing the loyal faithful now proposes to divide the churches with a pope completely tolerant of all heresies, heretics and apostates. To you the table, to us the altar, he says. The Liturgy of Cranmer for Paul 6 and his followers, for me and mine tolerance alongside the Cranmerian Rite. What difference if Montini refuses, except that the Great Leader has already revealed himself who ought to have revealed Montini.

What is behind the Traditional Movement as we see it in the Lefebvre movement? In many of its adherents, Jansenistic puritanism, self-conscious piety and an almost magical regard for the sacraments, not trusting very much in God's mercy. Jansenism from its mildest forms of rigorous interpretations of the law, to the actual working of formal elements in several organizations, and behind the general operation of Traditionalism. ALL "traditionalists" of any shade -- all who are concerned only to get the sacraments -- are welcome in the Traditionalist chapels. Jansenism puts grace and the sacraments ahead of the Papacy, as they did at Port Royal, clinging to their own doctrines against the condemnations of the Pope of that time. The Great Traditionalist Leader puts Mass and the Sacraments ahead of the Papacy in our time, by disregarding the commands of the one he holds to be true pope, and the Sacred Canons regarding jurisdiction.

Why does this Great Leader have as his chief spokesman and propagandists the "moderate" windbags who have been wrong from the first? I'll tell you why about this: it is because we others have recognized the Great Traditionalist Leader as a phony, a man of holy picture poses who speaks none of that truth which so desperately needs public expression, and which it is the duty of all Bishops to speak, but which he leaves to his underlings and propagandists, as I suggested last December that he might do. And should he decide to speak out tomorrow for some reason or other, he has spoiled in advance that which he might say, because of his open and scandalous disobedience, not merely to the man he holds to be true pope, but to that law derived from the Divine mandate Christ gave to Peter. The man has discredited not only himself but the very virtue of obedience among Catholics. Yet they run after him and his illicitly ordained priests, so that the blame must not be entirely placed on him who, regardless of the law and the truth and the unity of the Holy Catholic Church, provides only what certain Catholics want, regardless of the papacy.

As mentioned before, Bishops Wedgewood and Leadbeater of the Liberal Catholic Church had a program for Church reform, even to details, which we see realized in the Vatican II reform. They also thought of those who would not like this reform -- "those who will love His older Church and its ritual". We know our enemy's practice of setting up their own organizations to capture and control expected resistance to their plots. We know too how the pompous self-righteous "moderates" have misled so many these past fourteen years in the all-important matter of Paul 6. In view of these things, including the peculiar position of the Great Traditionalist Leader with regard to the Sacred Canons, I say that the biggest Traditionalist trap of all is now in operation.

During the years since Vatican II we have watched the destruction of the Church in the name of reverence for and obedience to Paul 6. It is too late now to do anything more about those, the "moderate traditionalist" publishers and writers, who were most effective in keeping thousands of restive Catholics loyal to Montini, and are still doing so, even while the shambles is now apparent to all. At this time I merely intend to warn against the latest disastrously false lead of these people.

Even supposing these men at last wake up to Paul 6, they, as was to be expected, have already gone astray in another direction, by following their own pope at large, or stand-by pope, who sets up what amounts to a new church, for dispensing the Sacraments. Such men stand in their own light, so that

they do not go from wrong to right, but from wrong to wrong again. They are blind leaders of those who see only dimly, or who don't want to see at all. St. Paul spoke of this spiritual blindness which he said would come in the latter days, in the time of the Great Apostacy.

From the 11 September 1977 **National Catholic Register**, NC report from Vatican City: "In a message to the 28th Italian Liturgical Week Congress in Pescara, the Pope reminded Catholics that a constant goal is to encourage Sunday assemblies in which the congregation is 'numerous and striving to work together' as a community."

What does that mean? -- "reminded Catholics"? When have Catholics ever talked about assemblies? -- before Montini came along. Doubtless comrade liturgists will understand.

"Let no Sunday pass by without an assembly and let there be no assembly without the word of God and the Eucharist". We are not told whether the capitalization was in the original message. Yet who can doubt that Montini meant "valid" assemblies. Yes, here it is in the next paragraph: "Sunday liturgical assemblies are so much more penetrating when they are well attended, well put together and pastorally alive."

Well put together. What does that mean? And by whom? What about Montini's Novus Ordo? Wasn't that, whatever might have been intended, at least a putting together. Some have even insisted that it is a law. Well, we could waste a lot of words on this. From what I know of Montini double-speak and hints of things to come I would guess that he alludes here to that ultimate One World, All Religions Assembly so dear to his ekumenik heart. There's no stopping aggiornamento, which goes on and on and on.

Assemblies well put together and pastorally alive. Before Vatican II you couldn't have found a Catholic anywhere who would have believed these words came from one who wears the papal robes. Now it is printed without comment by a paper which calls itself Catholic and conservative. Can the End be far off?

P. H. Hallett on Abbe de Nantes

In the 25 September **National Catholic Register** P. H. Hallett reviews a book called **A BISHOP SPEAKS**, composed of writings and addresses of Abp. Lefebvre, 1963-1975. Disclaiming any endorsement of Lefebvre's "disobedience to the Pope," Hallett nevertheless writes a sympathetic review, then places these sentences in a short last paragraph: "But Lefebvre refuses to scorn the Holy Father, as can be seen from a sharp letter he wrote to extremist Abbe de Nantes whose antipathy to Pope Paul is well known. No fanaticism or spirit of rebellion appears in these papers," that is, of Lefebvre's.

Yes, Lefebvre and Hallett save their sharp words for Abbe de Nantes, not for the destructive works of Paul 6. Notice the loaded words -- "extremist, antipathy, fanaticism, spirit of rebellion, scorn for the Holy Father," applied to de Nantes. Bad as is this use of smear words, the truth is opposite of what Hallett implies. The truth is that Abbe de Nantes has consistently refused to be drawn into any act of disobedience or rebellion, despite all provocations for this purpose. He has obeyed in everything lawfully demanded of him, including the order to go to Rome for a judgment of his case, which judgment brought forth only a meaningless "disqualification", which was not delivered to Abbe de Nantes but to the secular press, and which left him with his priestly faculties.

As one who has read Fr. de Nantes' **Counter-Reformation** paper these past five years or so, I can testify that, contrary to what Mr. Hallett writes of him, de Nantes performs mental contortions and flights of fancy to maintain his position in obedience to Paul 6. That he is a rebel and not Lefebvre who openly defies Paul 6 by his actions, is about as far from the truth as it is possible to get.

By means of books, articles and reviews, by lectures and other oral means of persuasion, the push for Econe is being stepped up. The idea of a "Campaign Against Econe", title of a booklet by Michael Davies (that useful fellow) which is also advertised in **The Remnant**, is one of those little tricks of the Revolution which, by simply assuming the self-evident right and goodness of Econe, is meant to discredit those who speak the truth about its illicit status and questionable dealings with Paul 6. For those faithful Catholics yet in doubt about Econe, I suggest you remember this -- that it can in no way oblige anyone to support it, not having that authority which always and everywhere goes with the power to administer the sacraments.

Almost from the beginning, when I began to distribute my papers, I have warned against a false "moderate" conservative or traditionalist opposition to Paul 6 and his evil reforms. It is not by chance that this false opposition is being stepped up this year 1977.

For further information on the Lefebvre movement I recommend Dr. Kellner's paper No. 72, just issued. Containing 48 pages, the cost for mailing alone is 68c per copy, and so donations are requested. Write to: Hugo Maria Kellner, Ph.D., 9 Iroquois Road, Caledonia, New York 14423.

ART THOU HE THAT IS TO COME?

There was One Who came, and one other who was to come. In his first encyclical ("E Supremi"), in 1903, St. Pius X anticipated that the Son of Perdition "may already be in this world". As possibly related to this, my attention has been called in a letter to these words of Paul 6 as they appear in **The Wanderer** of 22 Sept. 1977: "There come to our lips the words that Jesus Himself addressed one day to the disciples of his forerunner, John, called the Baptizer, the Baptist. They had been sent to Jesus by John while he was in prison to ask him: 'Are you he who is to come, or shall we look for another?' We feel the same as if the same question were addressed to us. . ."

Before that Paul 6 spoke of his "mission of presiding over the universal Church". My correspondent notes the kind of cape or cope of scales he is wearing, and a ring on his right hand, and Montini's style of speech (which many others, including myself have remarked) "so emotional, so questioning, complex and devious". The writer continues: "But that he should hold addressed to himself the question the disciples addressed to Our Divine Lord. . . What does he mean, what is he revealing?"

In my Letter No. 9 of 28 January 1976, page 5, I put this same question to pope Montini, supposedly coming from one of his own party who is not sure of him. And in an introduction to my Latter Days Papers I ask the question, "How will the Son of Perdition be revealed?" and answer, "He will reveal himself to those who have eyes to see." Montini carries on this kind of self-revelation all the time, by his words, his deeds, and by little signs, including personal adornments, which will be understood by the Brotherhood, but which are not without significance for alert Catholics. Look closely at that **Wanderer** photo, the like of which I've seen before, but not on a pope other than Paul 6.

The latest on pope Montini is that he is back to his weeping act -- at an Assembly east of Rome. He resorts to this act, plus a rash of orthodox words, whenever his perfidy begins too prominently to show. My first realization of this was when pope Montini was caught putting plain heresy on the papal office into Vatican II documents. He wept then, pretending that it was he who was being betrayed, whereas he was being caught. Later he wept that he would wait for Christ to calm the storm -- the storm he, Montini, had let loose on the Church and world.

PS: I forgot to mention that in **Pope John's Council** Davies has words of praise for that other fake -- that explaining away the responsibility of Paul 6 for his evil works -- Bishop Graber's **Athanasius and the Church in Our Time,** also advertised in **The Remnant.** What we are seeing this fall of 1977, is a coming together of all the confusers for the purpose of roping in behind Lefebvre those faithful Catholics whom they have not as yet deceived.

2. One of the most significant sections of Dr. Kellner's paper No. 72 is his exposure of the Lefebvre Swiss foundation as canonically fraudulent. Also very revealing is the part on Lefebvre's youthful "hierarchy". Dr. Kellner insists on the invalidity of Lefebvre's orders. I have not concerned myself about that, partly because it is not necessary to my own argument (even less to Kellner's) to prove so much. On the face of it the Lefebvre thing is evil, a private ecclesiastical and commercial adventure, devious in its dealings with the Vatican and Swiss bishops. This is sufficient, I think, for those with a proper regard for facts, moral theology and Divine Law.

W. F. Strojie Letter No. 26

21 November 1977

The Work of Hell is Spiritual

Consider the glorious Paul 6 who has rectified the wrong course the Church had taken for centuries. He has released thousands of priests annually from their priestly offices, provided annulments for married people with children, relieved the religious orders of women (what remains of them) of religious obligations, so that they may now live anywhere they wish and do anything they may want to do - all this making for greater individual freedom and self-fulfillment. Paul 6 has relieved Catholics of the burden of thousands of schools, which have been closing since the Council at the rate of about one a day, by the simple expedient of secularizing the Catholic religion, so that state schools will do just as well. He has nearly emptied the seminaries of candidates for the priesthood - a two-thirds drop-off since the closing of Vatican II - and relaxed all discipline among those seminarians who remain, in accordance with his promise of greater freedom all around. Paul 6 has instituted a New Order of Worship which can be performed in company with non-Catholic ministers. Perhaps the greatest of Paul's accomplishments, from which the others naturally follow, has been his promotion of a new spirit of ecumenism (which his authoritarian predecessors called religious indifferentism) by showing how unimportant are all the old Catholic doctrines in this modern age. In the words of the prophet Daniel, "he has done more than can be believed."

It was Paul 6 who told the UNO Assembly: "It is your task here to proclaim the basic rights and duties of man, his dignity and liberty, and above all his religious liberty," thus sparking a major advance for liberty. "We are conscious that you are the interpreters of all that is

paramount in human wisdom. We would almost say: of its sacred character." How many Catholics had known that before Paul 6 told it to the U.N.O. Assembly?

And, in an address to the Cardinals, 17 February 1969, "You will have noticed, my dear friends, to what extent the style of Our government of the Church seeks to be pastoral, fraternal, humble in spirit and form. It is on this account that, with the help of God, We hope to be loved." Paul 6 is proud of his humility. He wants to be loved.

"He who comes in his own name, him you will receive" . . . "who sits in the holy place, changing all laws."

Paul 6 has liberated Catholic men from the strict prohibitions of his predecessors against membership in the society of Freemasons. Popes John XXIII and Paul 6 are highly praised in the Foreword to a book on Masonic ecumenism by French Mason Yves Marsaudon.

More Pauline liberation: From the high balcony of St. Peter's (29 June 1970) Paul 6 announces "a new economy of the gospel." In his general audience address of 23 January 1973 he said that "the search and expectation of further revelations are not complete; on the contrary, they are still at the beginning."

Writing for *L'Osservatore Romano,* special issue for the birthday of Paul 6, Fr. Yves Congar cited Paul's contribution to ecumenism. He noted that in recent years, leading Protestant theologians and clergymen have indicated a willingness to accept a papacy that is "apostolic and pastoral, at the service of the unity of evangelization . . . " As an earnest of his new style of papacy, an action which the dimmest of wits cannot mistake, on 14 Dec 1975 Paul 6 kneels and kisses the foot of Metropolitan Melitan.

At a general audience not long ago, Paul 6 said, "It is necessary to begin again to build the foundation sustaining the religious edifice." He spoke of joining in "the witness which sustains faith." Recently he pleaded for "fewer and bigger assemblies." Clearly, the new style of Paul 6 is of unlimited benefit to men of every state of mind and soul, opening the way to freedom of belief, freedom to doubt, to oppose, to do each his own thing. A new Faith is in the making. In Rome, recently, Paul 6 had this to say to the Clergy: "When a law exists and is clear in

what it demands, and when its observance is possible and applicable to men's needs, then become pastors. By that We mean: find a way to make the matter intelligible, a theology of everyday language. See how you can be modern, a theology of the here and now." By his NOW or "ongoing" theology, Paul 6 has relieved Catholics of all the old fears about the law. No more "Thou shalt not," or "You must do this and that." Paul 6 sees theology as the art of the possible, as each individual might see it as useful, according to circumstances. Laid low is that teaching of Pope St. Pius X against Modernism. A few years ago, he did away with the Oath Against Modernism, thus relieving the clergy of a possible burden of conscience.

Truly has the theology of Paul 6 been called Liberation Theology. All disciplines, all the forms of the Sacraments, the very language itself, has been altered to the new style. "He sits in the holy place changing all laws."

And what grand coöperation, even from conservative and most "traditionalist" clergy and publishers. If these speak out at all, it is softly, with all due regard for the person of Paul 6. "He will come unto his own, and his own will receive him," as Fr. Coleridge, S.J. interpreted St. Paul in his *The Return of the King*, a book on the latter days written one hundred years ago. Most of those who speak somewhat against Paul's New Style and Liberty have their own organization to promote, and so this is permissible. It is only the definite, recognized language of opposition to the New Pauline total liberty which is not to be given expression by the Press.

Will there be greater freedoms yet to come? Who can doubt it? There is absolutely no reason for anyone to become disturbed about Paul's occasional words which seem to, sometimes do, express some of the old orthodoxy. As our Lord told us, "By their fruits you shall know them." And remember, the bishops are in total, unquestioning support of the New Liberty. Almost to a man, the parish priests have upheld it from the beginning, calling down maledictions on dissenters. As already mentioned, the press supports the full program of Paul 6, but not all in the same way. Speaking only of the United States, the editors of one national weekly paper give outspoken support to Paul's New

Freedom, which some of us call anarchy or revolution. This weekly is eagerly read in nearly all the houses of religious orders, where the most rabid revolutionists are to be found. Two or three "conservative" papers play it straight, by simply going along with the New Things while giving sentimental expression of approval for the old. This satisfies their subscribers and, I'm sure, those who back them financially. Lately, a new position has become activated to satisfy those Catholics who do not like Paul's new liturgical freedom. These various positions-for-a-time are in accord with the principle of the Modernists - that "all religion, the Catholic no exception, must be sought for in man," and that it must be "adapted according to circumstances." Authority, they say, is to be made use of - "stimulated" - "by means of consensus. This new liberty is one of community and concelebration, of the collective, of bigger assemblies, which Paul 6 pleaded for a few weeks ago. One person wrote to me recently, pointing out that nearly all the clergy at a recent Roman synod concelebration were in the pews and didn't touch the chalice, etc. But this is to misunderstand Vatican II concelebration, which is for ALL, whether clergy or laity, in pews or elsewhere. This was the purpose in doing away with the old sanctuary. Under the New Style of Paul 6, the New Liberty, we are all ministers, one to another, each to all in a great worldwide assembly.

But somehow I have had lingering doubts. On the one hand, I think of the communist butchers so frequently welcomed by Paul 6 in the Vatican. On the other hand' I cannot help wonder if perhaps the popes of the past might not have been right and Paul wrong. This is a thought one must not express in the presence of the parish clergy.

"We, also, more than anyone else, have the cult of man," said Paul 6 on 7 December 1965, addressing the entire assembled Vatican II Council. "There are no true riches but Man" - Paul 6, in *L'Osservatore Romano*, 8 May 1969. This, too, inclines me to doubt. How is it to be reconciled with Paul's and the Council's constant appeals to the "Spirit"? Which spirit is it to which they appeal? Are liberty and tyranny the same in the mind of Paul 6? What did he mean by the words Paul addressed to himself this past September: "Are you he that is to come, or should we took for another?" And I think again of those

strange words he uttered at his Christmas midnight Mass of 1969, about "the Man who is necessary, the Man who knows all about us, the Man who can save us." Can it be that Montini sees himself as the Man who can save us? Surely he does. What, then, of his rival in Switzerland? He sees himself as the one who will save us. His followers shout it from the housetops.

Despite all the talk about the Holy Spirit these days, it is the body and not the soul which mostly concerns the new reformers. "What shall we eat and drink?" "Let us set up a food bank." No more "Consider the birds of the air . . . the lilies of the field." This is the Modern Age when World Government will relieve us of all material concerns. Psychiatrists, public school teachers, social workers and other state snoops will see to it that none shall stray from the line of the new Talmudic state morality. "We will tame the storms," wrote a well-known Washington professional gossip and snoop six or so years ago in *The Washington Post*, in collaboration with the head of the Weather Bureau. A professor at a Pennsylvania university proposes to put an end to "the tyranny of the rain gods" - not an isolated nut, but typical of his tribe. It is all part of the program of the U.N.O., which Paul 6 says is "the last hope of mankind." But, again, I can't help having doubts. That is certainly new doctrine. It was firmly held before the time of Paul 6 that Christ and His Church were the only hope of mankind. Perhaps to Paul 6 we ought to paraphrase those words Dante addressed to the city of Florence:

> Paul 6, exult! for thou so mightily
> Hast thriven, that o'er land and sea thy wings
> Thou beatest, and thy name spreads over Hell

"And he shall speak words against the High One, and shall crush the saints of the most High; and he shall think himself able to change times and laws." That from Daniel, concerning he who would speak words against the most High. And this from Paul 6: "Who is Jesus? Who was Jesus? . . . a mysterious prophet? . . . a problem for exegetes . . . Will faith finally succeed in giving a definite reply to that question which

cannot be shrugged off?" Words of Paul 6 printed in *The Wanderer*, without comment, 25 Feb 1975. (This is Antichrist who denies the Father and the Son, 1 John xi:22.)

Most baptized Catholics uphold Paul 6 as the Vicar of Christ. Of which Christ is Paul Vicar? Could it be the Christ of Theosophy, of the Gnostics? In his book, *The Science of the Sacraments*, Theosophist Bishop Leadbeater writes of "the Christ of the true Grand Orient," page 143, as follows: "During the recitation of the Creed, as at the Gloria Patri and the doxologies of all hymns, it has been, from the earliest days of the Church, the universal custom to turn towards the altar, which usually means (or ought to mean) turning towards the East. This custom of facing towards the rising sun, the fountain of tight, is pre-Christian, and is inherited from the ancient sun-worship. In our services, it means always a special endeavor to pour force outward and upward - a direct ascription of glory to God, in which the whole congregation joins, and a recognition of Christ as the true Grand Orient, the Sun of Righteousness, who rises in the east to enlighten, employ and instruct the world."

On the occasion of the installation in New Mexico of a bishop appointed by Paul 6, not long ago, the sun symbol was large on the front of the altar or table, behind which stood the concelebrants. There are many such signs in the time of Paul 6, which are somehow invisible to the eyes of the conservative Catholic publishers.

This book of Leadbeater's, first published in 1920, contains nearly all the parts of the Roman Missal, with the Liberal Theosophist version adjacent. In some parts they are the same, or there may be what appears as only a slight change of meaning, as in the Credo, where the words, "And was incarnate by the Holy Ghost, of the Virgin Mary," are changed to "was incarnate of the Holy Ghost and the Virgin Mary."

I have written at least twice about the priest who told me years before Vatican II that there would be a Council which would throw out the Last Gospel. What, then, I wondered, turning over the leaves of Leadbeater's book, would Leadbeater have to say about the Last Gospel? Well, sure enough, after printing the Last Gospel in *The Science of the Sacraments*, the author tells us that, "This is clearly not a

necessary part of the Service . . . ," which, of course, is true; but is this the reason it was dropped by Paul 6? The so-called Last Gospel, prologue to St. John's Gospel, is hated by all who deny the divinity of Christ. "Who is Jesus?" asks Paul 6, wearer of the Ephod, a symbol of the Jewish high priesthood. It was Paul who imposed his new liturgy since Vatican II.

What about Confirmation, according to the Gnostic sects? According to J. P. Arendzen, in the old *Catholic Encyclopedia*, "By confirmation, the Gnostics intended not so much to give the Holy Ghost as to seal the candidate against the attacks of the archons, or drive them away by the sweet odor which is above all things."

To seal the candidate: the Paul 6-Vatican II form of Confirmation is, "Receive the seal of the Holy Spirit, the gift of the Father." The true form of Confirmation is, "I sign thee with the sign of the Cross, and I confirm thee with the chrism of salvation, in the Name of the Father and of the Son and of the Holy Ghost."

The compiler of a supposed-to-be orthodox catechism, a Msgr. Eugene Kevane, fails to comment on this change, except to quibble about two essentially same translations of the Paul 6 Gnostic version. Like a well-known bishop, he, too, calls on Pope St. Pius X to witness to his incompetence, or deceit, or heresy, calling his catechism, *Catechism of Christian Doctrine, published by order of Pope St. Pius X.*

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G. K. Chesterton's excellent little book on St. Thomas Aquinas, *The Dumb Ox,* is still available from Image Books. I have just re-read it and marked a few parts. Chesterton writes that "the work of Hell is spiritual." St. John of the Cross had written that "The devil destroys the spiritual with the spiritual." According to Chesterton, most of the early heresies were of this kind, that is, overbalanced on the side of the spirit, downgrading or denying the Incarnation - God become man. And so that cry of Vatican II about a return to the early centuries, of spirit and inspiration, fits in here, as does Bishop Leadbeater's "facing towards the rising sun," etc. Nor is this downgrading of the Incarna-

tion restricted to open adherents of Vatican II, but has been given expression by the well known "Pius X" traditionalist bishop who often appeals directly to some spirit or other. In a lecture at Florence, Italy, the traditionalist bishop has been reported as saying that western civilization is founded on the Mass, whereas it is fundamental Catholic doctrine that the Church (source of a once-Christian civilization) was founded on a Rock, St. Peter, the Papacy. In an ordination sermon, this bishop preached that "There is only one Word, the Word of the Holy Spirit," whereas St. John had written in his Prologue, so hated by our enemies, that "the Word was made flesh, and dwelt amongst us."

Comparing St. Thomas and St. Francis of Assisi, Chesterton writes as follows: "Perhaps it would sound too paradoxical to say that these two saints saved us from Spirituality; a dreadful doom. Perhaps it may be misunderstood if I say that St. Francis, for all his love of animals, saved us from being Buddhists; and that St. Thomas, for all his love of Greek philosophy, saved us from being Platonists. But it is best to say the truth in its simplest form; that they both affirmed the Incarnation, by bringing God back to Earth."

It is the sound common sense which we find in Chesterton, in St. Thomas and in St. Francis that is lacking today and which has opened the door to all the confusions of Vatican II. Starting years before and continuing on through the time of the Council, the clergy and religious were blown up with Teilhard's noösphere, so that they began to drift with every secular breeze. Saint Thomas was thrown out. Pentecostalists swarm into what are still called Catholic universities, Notre Dame being the saddest example of this insanity. The so-called traditionalists are ready, most of them, to throw out doctrine and the law and follow any leader who promises them the Mass. The attack on the Faith is, before all, an attack on the minds of Catholics.

On page 91 of *The Dumb Ox*, Chesterton writes of "the Antichrist, the double of Christ; in the profound proverb that the Devil is the ape of God. It is the fact that falsehood is never so false as when nearly true." A curious instance of this today is that those who are going along with all the errors of the mod clergy and strange pope reproach those who reject these errors as having left the Church. In this, the Devil does,

indeed, play God's ape. It is a complete turning around of the truth, only one instance of hundreds like it today.

Leadbeater's book, *The Science of the Sacraments*, is another example. In photos and in many other ways, this book is very traditional - churches, altars, vestments, etc., but it is diabolic by a twist of words, ideas and intention, which renders the whole thing other than Christian. Of course, those who go in for these heresies of the spirit soon lose their true Catholic spirituality, and become lax morally, or they adopt a too rigorous moral stance which is really immoral, a thing of pride. The first road leads to Lutheranism, the second to Calvinism, or Jansenism.

What happened to the Jansenists? Has Jansenism vanished completely since Vatican II? Certainly not, for it is rooted in a state of mind and soul which never ceases to be present in some religious persons. Are the Jansenists, then, keeping silence? No, that is not their nature. Where, then, are they to be found? Surely, among those who are resisting Vatican II Pelagianism. Quite certainly, they play a leading part in the thing which presently goes by the name of Traditionalism.

I think a few words of definition are in order here. All Catholics are bound to follow tradition. For convenience, though, I apply the word in our time to those vocal traditionalists who follow promoters offering to provide Mass and Sacraments in public chapels without jurisdiction. With the recent emergency of one such operator from Switzerland, the word "Traditionalist" has come into use in the news and general conversation.

Jansenism has been defined as that error which denies the freedom of the will to resist grace. The writer in *A Catholic Dictionary* of 1884 says that it is difficult to describe Jansenism in general terms, and that no one admits to being a Jansenist. Donald Attwater's *Catholic Dictionary* has this comment on Jansenists: "Many of the heretics showed great piety and asceticism; but Jansenism was harsh, and its harshness pervaded much theological teaching for over a century."

I'm sure that most Catholics with Jansenistic leanings know nothing about the particular doctrinal error of Jansenius, Bishop of Ypres, early in the seventeenth century. I suggest that it is a mistake to tie this

Puritanical tendency, which is usually called Jansenism, too closely to the name of Jansenius. I see it as an error which concentrates too much on God's power, particularly the power of the Sacraments, forgetting God's mercy, which is above His works. In time and with gradual loss of the Catholic sense and balance, the Jansenist leaves himself open to the influence or control of those who look for occult powers, the Theosophists. One cannot read their literature without being impressed with Theosophy as the ape of God and, therefore, of the Church and its liturgy.

The Jansenist takes a dim view of God's mercy; he expects that only a few will be saved, but feels quite certain that he will be one of those few (of the remnant or elect) who have earned the right to Heaven, mainly by his spiritual works. This is what makes him frantic when Mass and Sacraments are no longer regularly available. It is what makes him chase after those charlatans and cash operators who promise to provide a substitute church for him in our time. And he takes with him many good Catholics who are simply confused. There are many degrees of that state of mind, soul and temperament, a kind of pietism, which I here call Jansenism. It is, as most writers agree, a thing difficult to pin down, which I am not trying to do precisely. My main purpose in all this is to alert some, who might read this paper, that it is possible to appear very Catholic without being quite so really.

From the 1884 *Catholic Dictionary*, again: "From the very beginning, Jansenius and his followers had many objects in view, quite distinct from their opinions on the efficacy of grace. Perhaps the best description of Jansenism is that it was a professed attempt to restore the ancient doctrine and discipline of the Church. The Reformers (16th century) professed to restore apostolic doctrine and discipline by making new churches; the Jansenists wished to remain in the Catholic Roman Church and to reform it from within. The Reformers appealed to Scripture and made light of tradition. To the Jansenists the Fathers were all in all, though, practically, St. Augustine, and Western Fathers under his influence, were taken as representative of the Church's doctrinal tradition . . ." They took the dark or grim side of St. Augustine, of those who misinterpreted his doctrine on predestination.

Anyway, it will be seen that I do not stray far from the path of correct word usage when I loosely identify a certain kind of traditionalism with Jansenism. This dark mood takes hold of many who know nothing of the doctrine. The *Dictionary* writer goes on to say: "This position of the Jansenists within the Church occasions fresh difficulty in treating of their history. They called themselves Catholics, and treated the existence of a Jansenist sect as a mere phantom, invented to trouble consciences and calumniate pious Catholics."

In the U. S., six or more traditionalist organizations are definitely Jansenistic. They are impressively Catholic in the appearance of their chapels, as are their priests in the performance of the Mass; and generally in their publications it is difficult for Catholics unread in these matters to see where they deviate from the Catholic balance or center. There exists, among them, as the *Dictionary* writer put it, a certain rigorism, a scrupulosity, and the self-righteousness of an elite. Some of them affect military postures - knights, berets, capes and banners; they incline toward a sectarian spirit. The John Birch Society attracts many, with its respectability, civic righteousness, inside knowledge, as they think. I have nothing against inside knowledge and companionship and the right kind of organization, bearing in mind Christ's words, "without Me you can do nothing." Yet, to those disposed to trust my judgement in these matters, I say have nothing to do with present traditionalist organizations - their "priories," "oratories," "cities of Mary" and like communities, their chapels. As Catholics concerned with salvation before spiritual comfort, as I am certain most of my regular readers are, you are on safe ground in rejecting these things in our time. They are on dangerous ground who join or support them, for these organizations have no authority to command the faithful - that papal authority which always accompanies a legitimate setting up of a chapel, priory, etc. The fact of a false pope in the Vatican does not change this, for the law of Jurisdiction, of the Power of the Keys, always remains, even when there is pope, as has happened for two to three years, more than five times. What the presence of a false pope does, unfortunately and dangerously for many

well-intentioned Catholics, is to lend credibility to the claims of the outwardly impressive Jansenistic pseudo-Catholic defense of the Faith.

It has been remarked that Jansenism is related to Calvinism, and certainly Calvinism is from the Talmud. It comes out as a certain rabbinical rigidity, contrary to that spiritual freedom from the letter of the law as taught by St. Paul, and which teaching has been perverted to anarchy by St. Paul's namesake in the papal chair. Incidentally, the digest section of *Masonic Morals and Dogma* has this: "Paul's idea of Law and Grace agrees with the Kabalistic idea of Leniency." This is another way of expressing the Total Liberty program of Paul 6, and is an example of that "ape of God" perversion of the Faith by the Kabalist-Gnostic-Theosophist societies.

I would emphasize, then, these few things about the Jansenist: he appears to be an exemplary Catholic, very much taken up with things spiritual, especially the Mass. (It is the Mass that matters, he will say, time and again, which of course is true in a right sense.) He can write books against Paul 6 and in defense of the true Mass. He can sound very much like W. F. Stroiie, except that he is ready to follow, away from the papacy itself (while sometimes protesting loyalty to the Pope) one leader or another who offers to provide him Mass and Sacraments. The Jansenist would stay in the Church, but will brook no opposition to his special doctrinal and devotional emphasis from any pope.

The Jansenistic movement, the movement of those who are at least inclined toward this spirit of rigidity and of low regard for God's mercy, this over-regard for the power of the Sacraments and feeling part of an elite or elect, provides an example of what I quoted previously from Chesterton, that "It is a fact that falsehood is never so false as when it is nearly true." So, I say, beware of all who come with an organization to provide Mass and Sacraments - even in our troubled time - without jurisdiction.

Papal jurisdiction is not a manmade law, but of divine origin - to thee I give the Keys, etc. Not being a manmade law, it cannot be said to have failed the purpose of the Lawgiver and, thus, have become null and void - for this Lawgiver is God, Christ our Lord. Far from being for our protection only in ordinary times, this Law is even more for our

protection (and for that of the Faith and true Sacraments) today, when a false pope could, if there were no permanent Law to prevent it, open the door to every cash operator and schismatic ready to provide public chapels for the neglected sheep. (Among other things, by the way, sheep are for shearing.) As I've said before, this overemphasis on the power of the Sacraments can lead, when Catholic faith and obedience become weak, to a search for occult powers. It was from the Jansenist Church of Utrecht, Holland, that the founder of what became the Liberal (Theosophist) Old Roman Catholic Church, Arnold Mathew, got Holy Orders and passed them on. It is a classical instance of what happens when valid orders exist among those who have thrown off the papacy - Arnold Mathew being an erratic priest of the Roman Church who had gotten himself a wife and was in other ways ineligible for a bishopric even in the Old Catholic Church of that time. For fifty or more years, Anglican clergymen have gone to Old Catholics and Theosophists for valid orders, and it is this Anglican church that Paul 6 is coming to terms with, as recent photos and news accounts confirm. The Great Traditionalist Leader himself would come to terms with Paul 6.

With the foregoing in mind, then, I say, avoid those traditionalists who, in company with nearly all the anti-Catholic writers of the past, condemn the Jesuits, of any time, simply as Jesuits, or who belaud the Dominican friar, Savonarola. I have read a number of accounts of this Dominican and I generally agree with this estimate of him by an historian of the time: "Heretic he was not and he went to his death with fortitude, a man thought by many to be a saint, but in reality a pitiful victim of self-delusion and disobedience and obstinacy." I say I generally agree with that judgement of Savanarola. It is concerning his orthodoxy that I have doubts. For his self-assumed role as severe judge of morals led, according to several writers, including one in the old *Catholic Encyclopedia*, to "an actual police for regulating morality" and to "spying and denunciation." Such was this friar's influence that in Florence there was public burning of art treasures, fine clothes, etc., a foretaste of the modern Manichean communist state which is now oppressively well-launched in the U. S. A., having been started early in

this mad century in Russia. Savonarola would, in principle, have surely approved the Vatican II - Red China - Hippy or commune program of drab dress which is being established through Jew anti-cultural influence and the big stores which stock mainly clothing "made in British Hong Kong," which is to say, in Red China - for tiny little Hong Kong could never produce all the tons of sleazy stuff which now crowds these big shops in U. S. cities. So, if Savonarola could not rightly be accused of formal heresy, there was, nevertheless, an anti-Catholic spirit at work within him, a spirit often present in some degree in persons intellectually holding to the articles of the Catholic Faith.

Reflecting on this Puritanism of Savonarola, I think with pleasure of St. Joan of Arc and her spontaneous expression of pleasure in the handsome clothes she had been given, and of her satisfaction in having four fine horses. Yes, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." But to Hell with the modern drabs and their evil spirit of prideful false ascetism, of the collectivist Assembly of Paul 6 and synagogue. While the fanatic "new church" Clergy and their rabid lay followers have been yapping about the sad plight of the poor, they have been robbing the poor of the beauty they could always count on in former ages as their own, that of the Liturgy and parish church. Taking their directions from the rabbis, the anti-Catholics of the Vatican II reformed church have been transforming, at great expense, parish churches into drab synagogues or theosophist temples. Where the old church remains, they put a mean little table in front of the altar and sing idiotic mind-destroying ditties, and in some parishes recite a Masonic creed. Who could have believed even twenty years ago that most of our priests would stand still for this kind of thing?

Savonarola castigated publicly Pope Alexander VI, preaching forthrightly and stirring up all Italy, especially his city of Florence, saying that Pope Alexander VI was not a Christian and that his election to the papal office had been invalid, null and void. How does Savonaraola differ from Catholics like Strojie and others, who in our time have harsh words for Paul 6? In this: there was never any charge, even by Savonarola, that Alexander had attempted to meddle with

doctrine, to institute a reform which would destroy doctrine, discipline, and the Sacraments, as Paul 6 is doing. Those of us who openly criticize the works of Paul 6 are concerned to warn good Catholics that Paul is leading them astray, which fact is shown by the bad fruits of his reform. My concern and that of many others is exclusively with Paul's Modernist reform, which was already, at the beginning, of this century, the chief concern of Pope St. Pius X.

In Chapter IV of his book, *Sede Vacante*, Fr. Saenz y Arriaga: "That a Pope, as an individual, can fall into error or heresy is a fact not at all contrary to the Pontifical Infallibility defined as a dogma of our catholic Faith.

"In Graclan's Decree, this statement is attributed to St. Boniface, Archbishop of Mainz. . . . 'Nobody, among mortals, dare to presume to declare the Pope's faults, because the one to judge everybody should not be judged by anybody, except if he is found to be deviated from the straight way of Faith.' In one of the sermons of Pope Innocent III, the Supreme Pontiff says: 'Faith is so necessary to me, that being so, only God may judge me of all other sins, but if I commit a sin against Faith, I could be judged by the Church'." Father Saenz y Arriaga goes on to cite canonists of the 12th and 13th centuries who said that "a pope's sin against faith is one that, for everybody and always, the Pope may be judged." This, of course, follows from St. Paul's doctrine that not even if an angel from Heaven teach other than in accordance with revealed truth, we must not heed him. It accords also with the teaching of St. Peter that "We ought to obey God rather than man," avoiding, of course, rash and ill-instructed judgements. Certainly, this teaching is not to be restricted to resistance only to explicit, formal teaching of heresy, which would leave the door open to the most deceptive kind of subversion of the Faith, as we have it in the time of Paul 6.

So, we who speak of the works destructive of the Faith of Paul 6 are not in the same category as Savonarola. Certainly, we are not so influential in stirring up fury against wealth and comfort as evil in themselves, as the famous friar did in Florence. Concerning Pope Alexander VI, historians are agreed that he not only did not encourage doctrinal error, but acted vigorously against it. Here are the words of

Pastor concerning Alexander's orthodoxy: "Even his bitterest enemies are unable to formulate any accusation against him in this respect." With regard to Paul 6, what is there destructive of the Faith that Paul has not only tolerated but encouraged, but which Alexander VI would undoubtedly have condemned by words and action, scandalous as was his personal life?

With regard to doctrine, some traditionalist apologists for Paul 6 (who thereby share Paul's guilt) have come around lately to saying: "Well, we have had bad popes before," citing Honorius II, Liberius and Virgilius. But by no stretch of the imagination can these three popes (or any others), weak and guilty of compromising or temporizing under duress in a doctrinal matter, be justly compared with Paul 6's total reform, his New Order, a church for all faiths. During fifteen years of intensive double-dealing, Paul 6 has done "more than can be believed" by most Catholics. Or, as Pope St. Pius X put it in his warning against the Modernist as reformer, "there is nothing in all Catholicism on which he does not fasten." So it goes with the total reform of Paul 6.

If I have, in some of my papers, shown scant respect for the person of Paul 6, it is because he has shown his own rejection and contempt for the papal office, making of it the office of J. B. Montini for the advancement of Montini's personal program of world reform. Abjectly, before the whole world, he abdicated his responsibility as pope the day he appeared before the U.N.O. Assembly in New York, from which city he emerged wearing the Masonic breastplate, the Jewish Ephod. I write against Montini out of loyalty to the papacy. I say nothing that those who care to look couldn't see for themselves, if they wanted the whole truth. The reverend clergy, especially, sin by their refusal to see and by their silence.

ABBÉ GEORGES DE NANTES: One member of the clergy who has spoken out expertly and effectively since the Vatican II Council is the French priest, Abbé de Nantes. Monthly, he has distributed 30,000 or so copies of his *Le Contre-Reforme Catholique* (available in English). He courageously delivered his *Libellum*, a book of 74 pages the size of this sheet, of thoroughly documented accusations of Pope Paul's heresy, schism and scandal, to the Vatican offices of the Cardinals, and

throughout the world. One of his followers succeeded in handing a copy to Paul 6 who, failing to do what a true Pope ought to have done, call the Abbé to account, but instead got the police of the City of Rome after him. To this day, no one has made any attempt to reply to Fr. de Nantes' charges against Paul 6 that he is using the Church (as Fr. Teilhard de Chardin suggested in a private letter) as a base for establishing a false new World Religion, a godless religion of Universal Democracy of which Man would be the center, the same which was condemned by Pope Pius X, 25 August 1910, in his Letter on the Sillon. On page 5 of his *Libellum*, de Nantes quotes from a discourse to the Second Vatican Council, 7 December 1965, in which Paul 6 "gave vent to a glorification of Man-who-makes-himself-god which is without parallel in the annals of the Church." Father de Nantes writes, in his *Libellum*, of a "whole swarm of heresies" put on the Church in the time of Paul 6, of Paul's far-reaching condoning of heresy, his acts of schism and scandal, his total New Thinking, his attributing to Vatican II a new beginning of the Church. In all his writings and works, de Nantes has kept strictly to obedience, refusing himself, as so many others have done, to set up for his large following public chapels, which would be to add another to the list of schismatic churches.

I could go on at length quoting from the papers of Fr. de Nantes. I wish it were possible to recommend him without reservations. I cannot, for the reason that de Nantes is, as it seems to me, inconsistent and unrealistic in his conclusions. Despite his weighty, numerous and just condemnations of the works of Paul 6, his exposition of "Paul's other Creed," as de Nantes rightly calls it, Fr. de Nantes addresses his *Libellum* to "Pope Paul VI, Our Brother in the Faith." This, Paul 6 certainly is not, if what de Nantes writes of him is true, which it is. This unrealism is seen also in the Abbé's call for Vatican III, in which, he seems to expect, all those good and well-intentioned progressives, the same who have been destroying the Church since Vatican II, will collaborate in rebuilding the Church, yet not quite on the same lines as in the past. More Dialogue. Worse yet, in a way, de Nantes urges his followers to attend the New Order of Worship of Paul 6, the new Assembly, whereas Cardinals Ottaviani and Bacci and 32 associate

theologians called this new way of worship a radical departure from Catholic orthodoxy, saying further that it "dismantles all defenses of the Faith." The details of this general charge came from the one man, then head of the Holy Office, whose duty it was to admonish a pope in a matter of doctrine, and Paul 6 did not reply. A member of the Vatican II Liturgical Commission said that the Vatican II articles on the Liturgy "contain the seeds of all the other reforms" - from *Pope, Council and World* by R. B. Kaiser. Today, we can see, by a falling off of 50 per cent or so in mass attendance in European countries, and the general spread of heresy, that this New Order of Worship, which can be performed by, and in company with, non-Catholic ministers, does indeed dismantle all defenses of the Faith. In this insistence of his that his followers must attend the "new mass" when the undoctored Mass of Tradition is not available, de Nantes left open the door for the Great Traditional Leader from Ecône, with his international string of chapels, a new church. Surely, the sound Catholic instincts of a large percentage of de Nantes' followers, and potential followers, would, despite the personal theology of Fr. de Nantes, lead them to reject what, in the Liturgy of Paul 6, they could see and feel as uncatholic and banal in the extreme, destroying not only faith, but intellect. Anyway, having written some things about the Abbé de Nantes in other papers of mine, I have felt impelled to provide this brief description of the French Counter-Reform movement in this summary of Traditionalist and other influences since the Vatican II Council.

Is the French Counter-Reform, then, one of those spiritual works of Hell? Certainly not intentionally on the part of the Abbé de Nantes and his close followers. But, by exposing the heresies of Paul 6, de Nantes had prepared the way for the Great Traditionalist Leader who would give the Traditionalists the "old Mass." (Never mind that the Great Leader had not said as much against the Novus Ordo as has Fr. de Nantes.) Having upheld the validity of the Novus Ordo and absolved it of heresy, de Nantes has no convincing argument against the Masonic arrangement the Great Traditionalist Leader has been urging on Paul 6. As it appears to me, Fr. de Nantes' failure to see this comes about through his having willingly, even eagerly, joined in the Dialogue with

those fine intellectuals "on the other side." That was the first mistake of the human race, when Mother Eve thought at least to discuss the matter with the Tempter who, no doubt, appeared as a very reasonable fellow, an angel of light. I haven't read anything, from Abbé de Nantes against the obvious contradiction of the Great Leader, who upholds Paul 6 as true pope, but disobeys him repeatedly, publicly, scandalously, pretending that the Sacred Canons do not apply to him. Regardless of good intentions, then, I foresee that, in the long run, *The Catholic Counter-Reform in the Twentieth Century* will work for the Devil. In a much smaller way, of course, so would the writings of Strojie and a few others against Paul 6, if we had not spoken out against the evil Novus Ordo Missae and seen through the false front of Ecône.

In my Letter No. 12, June 1976, I suggested that, come the death of Paul 6, the majority might elect, as a tactical move of the Revolution, a conservative, "an attractive personality who will restore some Latin to the liturgy." Then, when I read about the June 1976 ordinations at Ecône, I knew immediately my fake conservative to be already on the job. Had I not known this, my six years or so of writing against the Montini revolution would have worked for this evil result. The work of Hell is spiritual. He deceives most effectively who tells most truth, short of the whole truth necessary to a correct judgement. Generally good intentions may be destroyed by some fault, self-seeking or pride, by which a man is partially blinded. I fear this kind of thing always.

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I have received a letter pointing out that a sentence I had attributed directly to Michael Davies in his book, *Pope John's Council*, was quoted by Davies from B. and M. Pawley, the sentence that "clearly Abp. Montini was trying to build up for himself a picture of other Christians on the basis of what they said about themselves." This was said of the four Anglicans who had visited Montini secretly at Milan. I am willing to correct this mistake. I'm sorry about it. However, since Mr. Davies does not comment on this absurd Pawley statement, but presents it straight, I don't see that it makes any significant difference to the

sense conveyed to the reader, whether It came directly or not from the author of *Pope John's Council.*

This same letter writer challenges my remarks about the deceitfulness of Bishop Graber's book, *Athanasius and the Church in Our Time,* which is another instance of telling much truth while leaving out what is most significant, in this case, that Paul 6 is not in the spirit of St. Athanasius, as Bishop Graber implies that he is, but in company with the heretic Arius. I am asked if I know of a better book than Graber's on this subject. I don't know of a worse one for those who want the truth. In this book of Graber's, we have an excellent example of what I quoted from Chesterton, that "It is the fact that falsehood is never so false as when nearly true." Davies' book is apparently meant to smooth the way for those who have, for fourteen years, apologized for Paul 6, but who are now ready to speak somewhat of Montini's pernicious influence. It is interesting that all the little traditionalist moderate publishers are making this soft turn-around editorially, while displaying an ad for a booklet of extracts from a book of the late Fr. Saenz y Arriaga, which is outspoken about the evil works of pope Montini. Marvellous that all these "moderate" publishers should have woken suddenly, all at once, just when the Great Traditionalist Leader emerges from France and Switzerland, his hour having come.

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So, then, I have put together some paragraphs about the pope who is vicar of a strange Christ, and I have mentioned those who are ostensibly opposed to the strange pope, but who beg him to take them in as a traditionalist rite. What then remains? There remain those who will have no part of Montini's New Order, and who reject all those organizers who offer a substitute church. It is a simple matter of withdrawal from the Novus Ordo parish with its heretical teaching manuals, sermons, and liturgy - a matter of simple Catholic obedience which has been confused from all sides. On only one point might it be objected that we who withdraw are wrong - in our apparent failure to. observe the Sunday Mass obligation. To this objection I refer to the

conclusion of Cardinals Ottaviani and Bacci and their associates, that "the Novus Ordo (mass of Paul 6) has no intention of presenting the Faith as taught by the Council of Trent, to which, nonetheless, the Catholic conscience is bound forever." If the Catholic conscience is bound to Trent, a dogmatic Council which affirmed and carried on true Catholic tradition, then I must reject this New Order of Worship and Cult-of-Man religion of Paul 6. It was not the opponents of the "New Mass" who first called it a Novus Ordo, a New Order, but Paul 6 and the others who instigated it. If the Council of Trent was in error, or if it may be believed that with Vatican II we have a new dispensation, as Paul 6 and his Council "progressives" keep telling us, then there is no permanence of Catholic truth. The article of the Faith about immutability of Catholic doctrine is false, and therefore we may safely reject what Paul 6 tells us today, and wait for the latest word tomorrow. But I do not believe that. As I wrote near the beginning of this letter, I have doubts about the truth of Paul's New Order. I think it quite possible that it is Paul 6 who is wrong, not all the popes of the past. That there has not been a radical change is a pretension of most of the clergy, and of Paul 6 himself, on occasion. This notion is beneath contempt and indicative of that insanity which permeates the whole Vatican II mess.

By their fruits you shall know them. Here are a few statistics given at a priests' forum, September 1977. In France, Mass attendance has declined 66 per cent, in Italy 53 per cent to 25 per cent; in the U. S., between 1963 and 1974, a decline of 34 per cent. Seminary enrollment has declined 83 per cent, and the total of 40,000 priests has declined to 27,000 in 1976. Holland now has no seminaries. There are twelve ordinations for the whole country. In Italy, there is an 85 per cent drop in seminary enrollment; 16 major seminaries have closed. In the U. S., for 1967-1974 there was a 64 per cent decline in seminary enrollment. Over 10,000 priests have abandoned the priesthood. As regards religious sisters, a 24 per cent world decline – 38 per cent in the U. S., where 35,000 left their convents. Many Catholics have become selective in doctrine and morality – they believe only what they want to believe, and do only what they want to do.

I have another survey at hand which gives approximately the same results. It should not be supposed that all those who decline the new Paul 6 seminaries, churches, schools, convents, etc. are fallen away Catholics - and here is where the spiritual work of Hell moves in. Those who oppose the personal heresies of this new style of government, never seen before in the Popes, are being tempted to abandon the Papacy itself, by accepting as virtual pope a retired French archbishop, these people having been abandoned by their own parish clergy who defend the destroyer in the papal chair. As to the bishops, I recall what a bishop of the Roman Curia said at the Council - that there were present 2,000 or so who did not believe in the Holy Trinity or the Virgin Mother of Christ. What we have seen since confirms the correctness of this judgement.

POPE'S FIRMNESS ON CATECHETICS CONTRASTS WITH SYNOD'S EUPHORIC TONE. This column heading appears in the 10 Nov 1977 *Wanderer*. Because his responsibility for the "auto-demolition" is showing quite plainly now, Paul 6 finds it expedient to put on his orthodox pose again, a game he has played off and on these past fifteen years. About three years ago he performed the same act with his worse than useless *Catechetical Directory*, and of course all the "conservative" clergy and publishers joined in with this spiritual work of Hell at the time, as *The Wanderer* is already doing today, even before the lie is quite firmed up. It is all part of the act by which it is being made to appear that Catholics must make a choice between Paul 6 and the French pretender - "to deceive, if possible, even the elect," that is, those who are earnest about keeping the faith as it was taught before the Great Vatican II Deception and Universal Apostasy.

FINIS

W. F. Strojie Letter No. 27

25 January 1978

THE PAPACY BETRAYED

January 1978 and the Vatican II shows goes on. Evil follows evil; or so it would seem. The latest distress for those who insist on closing their eyes to the Vatican II evil as a whole is communion in the hand and the psychiatric new rite of Reconciliation, by which it is intended to do away entirely with the Sacrament of Penance. Of course there is no sign of a reversal of policy on the part of the man chiefly responsible, no sign of an inclination to face the evil reality on the part of his defenders, one of whom has written a dull and dishonest book which I shall comment on.

My concern is not with this tiresome book in itself. I use it only to demonstrate the first of two ways in which, since Vatican II, the Papacy is being betrayed by Catholics. Catholics are throwing out the Papacy to defend or apologize for a pope who has himself rejected the Papacy; and these Catholics are of two parties: 1, those who call themselves Progressives and the simple laity who follow them in their so-called updating and "ecumenism"; and 2, the Traditionalists who express loyalty to Paul VI while they disregard the Papacy and throw out the Law.

I say that it would seem that evil follows evil, for the latest apparent evil is only a part of the whole. It cannot be that only the latest in the long chain of Vatican II changes are evil. It has to be that these latest innovations are only a part -- an advanced part -- in a totally evil design.

This book I mentioned can serve to illustrate how the Progressives and the unthinking have rejected the Papacy. It is titled, curiously, "We Are Peter", by a Dr. Sean O'Reilly, and is loaded with selected quotes from Paul VI. On the jacket and in the first paragraph of the Introduction appear these lines: "It would seem unnecessary to justify the legitimate claims of the supreme pastor of the Church, the pope, but seldom has the teaching authority of the Holy Father been subject to such attacks from outside the Church, and even from within it by those who still claim to be Catholics". In that statement we have the most pernicious of heresies and false charges against faithful Catholics. It expresses that weakness of mind of Catholics today, which weakness -- that "spiritual blindness" of which St. Paul spoke -- has been the main advantage since the Council in the work of the Church's enemies to obliterate from within the Church the whole of Catholicism. Step by step since the Council, Catholic practices have been thrown out and doctrine obscured and even denied in the name of total unquestioning necessary obedience to Paul VI. Not for O'Reilly St. Paul's "not even if an angel from heaven", or the First Vatican Council's definition of papal infallibility as circumscribed by Catholic tradition and the teachings of the true popes.

After reading this sentence of O 'Reilly's about attacks on the Holy Father,the reader might hope to be enlightened as to the reason for such attacks, as the author calls them, but O'Reilly doesn't take up this matter at all. He merely implies that all criticism of Paul VI is unwarranted, and, indeed, a sin. Why, then, do I bother to notice such an absurd book as this? After all, the O'Reilly mentality is common enough in our time; it needs no demonstrating. I decided to write this short review because in "We Are Peter" I see expressed at length, in response to warnings against unCatholic reforms, the false doctrine which appears in such often-heard replies as "I follow the pope". This reply is presumed to contain the whole law and doctrine of the Catholic Church, not bothering to consider whether or not Paul VI follows the Popes. Another common form of this heresy is to accuse those who do not follow blindly, regardless of the popes of the past, of exercising private judgement; thus denying in this way the limits of papal infallibility. By such twisting of Catholic truth, namely, that in nearly all cases Catholics can place full confidence in even the ordinary teachings or interpretations of the popes, our enemies have the main tool for overthrowing the Catholic Church. Whatever O'Reilly's motives, he lends himself to this method of deceit. Let us have a look at his book, which, thank heaven, is thin enough considering the enormity of the lie the author undertakes to promote. Because O'Reilly does not attempt to answer the many well-founded charges of heresy, schism and scandal against Paul VI but sings hosannas to him, I shall review only briefly the chapters of this pollyanna and deceitful defense of Paul which sets aside the papacy.

In his first chapter "The Pope As Teacher" O'Reilly gives what appears to be a fairly good account of the Scriptural basis for the authority of the popes, and for its subsequent affirmation by popes and councils. I didn't read it all because neither I nor my readers need these arguments. Few Catholics were in any kind of doubt about the Papacy before Vatican II began throwing up dust with its collegial

emphasis, which was scandalously demonstrated by such operations as Humanae Vitae. Why did all the national councils of bishops muster immediately to pass judgement on that document which was supposed to have affirmed the natural law of God, constant teaching of the Church? Why did Paul VI raise the question in the first place, about what had been affirmed in the strongest terms by recent popes? And why did Paul VI accept as satisfactory the most clear and definite disagreements with Humanae Vitae from the bishops? who insisted that the matter must be settled by individual conscience, which false and utterly confusing doctrine most priests are now acting on, as each one sees fit to interpret. This adroit getting around the constant teachings of the Popes was the first great betrayal of the Papacy by Paul VI and the bishops; as also by those others of the Clergy and laity who defend this betrayal, refusing to see it as such. Strange teacher, strange pope.

One other item I picked up in my quick perusal of this chapter on the pope as teacher, is O'Reilly's apparent approval of the acclamation of the fathers at the Council at Chalcedon (451), their shout that "It is Peter who speaks through Agatha," which incident and doctrine by acclamation was brought up at the First Vatican Council, with regard to the question of papal infallibility, and was condemned. Moreover it is not an article of the Catholic faith that every man who occupies the papal chair is necessarily true pope. We need only consider the case of Anacletus II who occupied the papal chair for eight years, yet whose name does not appear in the Church's roster of Popes, but as one of the many anti-popes.

During my fairly long lifetime, 65 years, I don't recall any criticism of a living pope. Why, then, is Paul VI so criticised as to call forth a book in his defense? And why is it that a Catholic layman, Dr. O'Reilly, can be in such enthusiastic agreement with top French Mason Yves Marsaudon who so highly praises Popes John XXIII and Paul VI in his Foreword to a book on Masonic Ecumenism?

Chapter 2, "Pope and Council," begins with some lines on religious history, the time of Luther and sidelights, and then the Council of Trent. St. Thomas Aquinas, Pope Paul IV, Loyola and Xavier, St. Francis Borgia, St. Charles Borromeo, St. John of the Cross, St. Teresa of Avila, which litany of the saints, it would appear, are being mustered as being in some vague way on the side of O'Reilly and Paul VI. But again, what Catholic needs all that in support of the Papacy. What the reader is being prepared for is the author's great leap forward from Trent to Vatican II, which latter council he absurdly tells his readers was a necessary completion of Trent and Vatican One. Believe it or not, O'Reilly gives as evidence of the need for Vatican II the general apostacy which has followed close on it. Perhaps he doesn't remember the repeated promises of a great Renewal, which we heard about constantly at the time, to follow from the Council.

If the reader be blind, deaf and dumb and lives in a polar region he might follow this 'reasoning'. Or possibly one might follow O'Reilly if he, like O'Reilly, totally confuses words with actuality. For example, on page 24 I find this amazing sentence: "It is evident from the above that Pope Paul VI did not intend to be a Paul IV and institute reform all on his own." Trent was eighteen years, off and on, in session, and Paul IV came in as pope near the end of it. If this isn't one of those instances I have pointed out elsewhere in my writings, of the revolutionist practice of turning things around, especially in view of the total reform of Paul VI, I cannot think of a better one offhand. Then we get a "Let it be clear" quotation from Paul VI, apparently orthodox but calling the "Episcopal College" supreme. On this O'Reilly chimes in with emphatic approval: "A clear and ringing affirmation of Chalcedon and Vatican II, was it not?"

O'Reilly conveniently forgets such words of Paul VI as "I will wait for Christ to calm the storm; and "do not expect direct interventions from me". No ringing affirmation that! Nor has there ever been any action from Paul VI in line with his "ringing affirmations". On the contrary, Paul VI has tolerated and encouraged every kind of abuse and heresy.

O'Reilly slavishly quotes Paul VI on his New Order of worship, as though Paul's offhand remarks constitute ex cathedra pronouncements on this liturgy of Paul's which can be performed by and with Protestants; this liturgy of which Cardinals Ottaviani and Bacci and thirty-two associate theologians wrote, "It is evident that the Novus Ordo has no intention of presenting the Faith as taught by the Council of Trent, to which, nonetheless, the Catholic conscience is bound forever." Paul VI did not reply to this publicly made charge of heresy against his Novus Ordo, and O'Reilly wisely disregards all such things. It is the Modernist practice to present, like a well known New York newspaper, only those things which fit.

More amazing yet, Paul VI is quoted on the benefits that will follow the imposition of the liturgy of Paul VI, this in all seriousness as late as 7 December 1976, date this book was signed. O'Reilly exclaims "Thank God, such results are already evident." Which kind of results is he thanking God for? I suggest his thanks are misdirected. If he is looking for results which would rejoice the hearts of true Catholics, then O'Reilly is giving his readers the fictional word for reality.

I dislike to be sarcastic, but there are certain pietist humbugs, both Modernist and Traditionalist, whose words are so much hot air packages that can best be disposed of by deflating their authors. Anyway, as a not very saintly character I've grown a bit tired of Modernists and Traditionalist windbags. No wonder the young people walk out on the whole show.

So we come to chapter 3 headed "Papal Primacy and Infallibility: What does Paul VI have to say?" Apparently, again according to our esteemed author, the critics of Paul VI are to take as final and absolute defense of Paul VI only selected sentences from what Paul VI has said. And again we are given more long quotes from Vatican II and the addresses of Paul to his Wednesday audiences. This whole chapter is taken up with that kind of thing.

Chapter 4, "What Has The Pope Been Doing?" Will our author really tell us? No. Anyway, isn't it possible to see what he has done!!!

Chapter 5, "What Does It Mean To Be a Christian?" Vagaries, irrelevancies; more Paul VI.

Chapter 6, "The Seriousness Of Our Claim To Be a Catholic". Not here either will our pious author come to grips with the works and evil fruits of Montinian total reform, what is undoubtedly the "reforming mania" Pope Pius X warned against in his Encyclical Pascendi. Near the end of this chapter we are told that "The Holy Father is telling us that the seriousness of our claim to be Catholics is to be judged by the evidence -- the evidence of our attachment to God's will". Thus does Paul VI cleverly and audaciously equate God's will with Montini's every word, and this despite Paul's departures in words and works from the disciplines and doctrines of the true popes. As appears from the total thrust of this book, and from the actual works of Paul VI, these words of Paul mean unconditional abject following, as per O'Reilly, every word that comes out from the mouth of J.B. Montini, who makes himself God.

Chapter 7, "Pope Paul, Man of Faith". Of what Faith? And what will this chapter tell the reader from this true believer in the person, not the office, of J.B. Montini? More irrevelancies; it brings in Nero and, of course, again Paul VI and his word. Not inappropriately does Nero come in here, what with the self-evident destructive policies of Paul VI.

Then from the author: "As we know, most of the general councils of the Church were called to restate (?), defend, and frequently define, solemnly and infallibly, the central doctrines of the faith, nearly always in response to the denial of one or more of the doctrines. . .Then there was Vatican II". . .Here again an attempt to associate Vatican II with a true council. On and on and no word yet in answer to the serious charges by such theologians as Cardinals Ottaviani and Bacci and their thirty-two associates, Fr. Saenz y Arriaga, S.J., and many others, made in writing against the words and works of Paul VI destructive of the Church. No word of those "heresies, schisms and scandals." of which Fr. de Nantes accused Paul publicly. No attempt by O'Reilly to justify his rash judgement against the many Catholics who for obvious reasons are concerned because of the post-Vatican II total reform -- what Pope St. Pius X called a "reforming mania".

Chapter 8, "What Church Did Jesus Christ Actually Found?" Starting with such a title we can expect no more than the usual generalities so far dished up: Paul VI defends Paul VI. Will we never come to grips with the very serious charges made publicly against Paul VI, to which he has not replied? Can O'Reilly find no least fault in this man who has opened the door to all the Church's enemies, whose works have all but emptied the seminaries, whose words have contradicted his deeds, whose Council has resulted in endless confusion and divisions among Catholics? In answer to O'Reilly's question, what Church did Christ found, let us get it crooked from the horse's mouth. From a balcony of the Vatican, 29 June 1970, Paul VI announced "a new economy of the Gospel"; in his general audience address of 23 January 1973 Paul said that "the search and expectation of further revelations are not complete; on the contrary, they are only at the beginning". So we have it from Montini that his is not the Church of Christ whose revelation ended with the last of the Apostles. So again the chapter heading that evades the question of just why is Paul VI criticised by many Catholics. A better question and chapter heading would have been -- much more to the point -- **"What church has Paul VI found?"** The answer to this can most easily be discovered in one short piece: in Montini's abject speech before the U.N.O. assembly, which U.N.O. he declared to be "the last hope of mankind".

Chapter 9, "The Pope and The Mother of God". I'll waste no time on this one. Mary ever Virgin and Mother of God has always been unquestionable Catholic doctrine. But the Vatican II heretics don't like that, so, hypocritically, they loudly proclaim Mary Mother of the Church, which adds nothing to what Catholics have known her to be, Mother of God so also Mother of the Church.

Chapter 10, "The Pope and the Eucharist". Under this heading we find O'Reilly absurdly attempting to link together Paul VI with Pope Pius X, recalling the title "Pius X, Pope of the Eucharist". Imagine

Pope Pius X totally reforming the Catholic liturgy so that it could be performed in company with Protestant ministers, as Paul VI has done, and with consequent elimination of Benediction, the Forty Hours devotion, and other forms of the worship called "latria", which St. Thomas and the true popes have taught is required worship, because of the true substantial Presence of Christ on Catholic altars, now become tables. All during the time of Paul VI the Protestant doctrines of the Eucharist have been openly propagated by 'Catholic' publishers, especially those of the Clergy, without any word of rebuke from Paul, whose own disbelief is shown by the arrangements he has been making with the Anglicans.

Chapter 11, "The Humanism of Pope Paul". So we come to the last chapter of this grab bag of opinions and quotations which avoids all mention of the specific complaints against Paul VI and his works. As to Paul's humanism, Abbe Georges de Nantes has exposed Paul's secular humanism, his "cult of man", in great detail, as Paul has demonstrated it in practice.

In a Foreword to this book "We Are Peter" Cardinal Baum of Washington, D.C. writes that Dr. O'Reilly is not a theologian, not a philosopher. This assurance is hardly necessary. Nor is it essential that a man be a theologian to see the present evil. What is required for accuracy and honesty is that those who undertake to defend Paul VI against his critics must bring into their writing those things the critics allege against him. O'Reilly has not done this. Instead he has attempted to palm off generalities, irrelevancies and a selection of Paul's orthodox-sounding talks, omitting what of Paul's doesn't fit.

So, if I might appear to some readers to treat Dr. O'Reilly's book flippantly, fail to take him seriously, I would not deny the truth of this: I do not take him seriously; nobody should. My complaint is with that kind of mentality, a sentimentalist religiosity upon which the Vatican II phony "charisma" is founded. The minds of Catholics were being destroyed before it was evident that a general loss of the Catholic sense and doctrine accompanied the modern mental deterioration. As already mentioned, I use the O'Reilly book as merely an example of this general state of mind fatal to Catholicism in our time.

Anyway, Paul VI with his "new economy of the gospel", his constant references to Vatican II as a new beginning, and his actions which follow from such a conception -- a total reform condemned in method and content by Pope Pius X in advance -- has betrayed the papacy, the Popes, Christ the invisible Head of the Church, as do also those who defend this great betrayal from the papal chair in our day. It is a work of our enemies of which Catholics were warned long ago.

THE OTHER SIDE OF THIS BAD COIN: Early in the post-Vatican II years, those whom I have called moderates or hand-wringers began by defending Paul VI, then when defense became impossible they gradually eased into apology. Actually these Traditionalists have a new doctrine of the papacy, which is pretty much that of the Modernists: the pope is there, he talks and talks to all kinds of people, but who can take him seriously unless to pick up a handy quote from him occasionally. It is Montini's "new style of papacy". And for new church organizers and their publishers, also for traditionalist cash operators, it is to invite certain loss of financial support to speak the self-evident truth about "our Holy Father", this destroyer of the Catholic Church; and so they set the pope aside and go their own pious way, protesting loyalty to the pope. The Jansenists in the 17th century assumed the same attitude. They said that the pope was mistaken about their being in error, that they were of course good Catholics, implying, if we may read between the lines, that they were very superior Catholics. I see the same high self-regard in the latest issue of the paper published by the U.S. Traditionalist chief organizer.

Worse by far than all the fancy dancing or tight rope walking of the professional Traditionalists, is their disregard not of certain positive laws of the Church but of the divine law itself, as papal jurisdiction. "Upon this Rock I will build My Church. . .the gates of hell shall not prevail. . .I will be with you all days, even until the end of the world". Yes, but, they say, this foundation has become unsettled, the Promise doesn't seem reliable, so now we will start our own Church. Of course we hear the pious protest that their Traditionalist Church is not a Church but only an emergency measure, Jesus Christ having slipped up, or gone to sleep in the boat. There is one other possibility, that we are near the End, in the time of the Great Apostacy, but that explanation doesn't fit in with the schemes of builders of new churches and publishing houses; so don't mention it.

At a recent banquet table meeting of U.S. Traditionalists, one of the three main speakers eases his audience into what is certain to be their last and fatal step as Catholics, an implicit denial of Christ's promise to remain with His Church. This speaker employs the usual modernist method of many words and gradualism, first seeming to dispose of a similar case as not relevant or analogous with that of a present scheme to start a new Church. In Jansenist style he protests that in doing this the charge of schism could not rightly be directed at those who break off today, because today the bishops are not doing their job. He then carries the argument into a next stage, in which, it is said, lay Catholics have a certain freedom to organize in the "temporal order", leaving aside the question of how far they may organize independently under the Catholic name. From this last point then, the speaker concedes that "NORMALLY" it is the bishops who make or supervise whatever arrangements are necessary to

provide "the elementary services to which Catholics have a right by virtue of Baptism". Of course that NORMALLY opens a wide door, open to most any group of Catholics who think it justifiable to start their own Church, if only they can find a few priests, most importantly of course, a bishop, to provide what the lay Catholics cannot, Mass and Sacraments. And to illustrate his gospel further, this speaker without citing any definite teaching of the Church on such matters, and relying on the Jansenistic philosophy again, brings in some of that truth without which it is impossible to deceive. He points out that every baptized child has a right to Catholic truth, etc., omitting the truth about the primary rights and duties of parents to educate their children; also that for every right there is a corresponding responsibility, without which there would be no rights -- in this case the responsibility attached to the office of the bishops. It would seem then that this argument would lead up to this: that we must demand our rights from pope and bishops. But no, that is not what the speaker is leading into. The last step, it can be seen, was the one whereby we go from certain presumed legitimate rights to organize as Catholics for temporal ends (leaving aside the question whether there can be such a sharp division between spiritual and temporal), to a presumed right to set up not only catechetical arrangements but a veritable new Church. As I remarked at the beginning of this section of my Letter, the thing is carried out by a gradual transition in words, the main method of those who have brought on the present state of chaos in the Church and world. Paul VI does it all the time. The whole Traditionalist thing adds up to a curious twist of loyalty to the pope while disregarding the papacy. It was carried out amid an impressive number of the loyal reverend Clergy, who by their silence apparently approve.

The traditionalists say that these new Churches must be organized because of the present chaotic state of the Church, and because loyal Catholics need the Mass. To those who have heard this repeated cry of the Traditionalists, "give us the Mass", there can be no question about which of these concerns takes precedence in their minds, Church or their own religious consolation following the order of Simon Magus.

Incidently, the main speaker at the banquet, the one who spun out the doctrine for leaving out the Papacy, is a convert from Communism, publisher of a small Traditionalist magazine in Scotland. As such he ought to have known something of the method of argument he used. Another of the three main speakers at this affair is also an adult convert, an Englishman. The third, a woman, an accredited reporter at the Vatican. The bishop-leader of this particular crowd of Traditionalists was consecrated by a bishop who was at the time a Freemason. Among the Traditionalist leaders are to be found many such oddities, including one 'bishop' with bootleg orders from the schismatic Old R.C.C.; followers of the atheistic head of a naturalistic political society; a chaplain of an ecumenical order of "knights"; a man-and-wife operation of a chapel-school in Pennsylvania; other cash operators, such as the one who used to write of his "going on business for the order" but who belongs to no order. A new sect is now forming around this man in western Oregon.

What we are witnessing is the well known hegelian thesis, anti-thesis, synthesis operation used by the Communists. There was first the Modernist Vatican II thesis, then the Traditionalist anti-thesis. It was a foregone conclusion that there would be resistance to Vatican II. Some of it was already well organized early in the game, with chapels, communes, bookstores. Then the synthesis, led by a bishop, his hour having come; he begging Paul to take the Traditionalists into his syncretist (ecumenical) church. That was a year and a half ago. For reasons best known to himself Paul has stalled the operation at that point. This is certainly to his advantage, gaining time while diverting attention from himself to the scandalous rebellion of the Great Traditionalist Leader. In the meantime influential pious dupes act the part of Judas goat in leading on the pious faithful.

The cry of the Traditionalists that they cannot keep the faith without the Mass over a long time, constitutes an implicit denial of the doctrine of sufficient grace, as though God would deny His grace to those who uphold the Juridical order Christ established. To put it crudely, we are being led to believe by the Traditionalist promoters that only those who have the cash resources for chapels, etc., will be saved, we others lost. And of course divine providence goes out the Traditionalist window, as it does also in the Modernist-Vatican II church of Man.

Under "**Canon Law and Common Sense**" we get from another Traditionalist publication (4 Jan. 1978) yet another specious argument about the Law, comparing those who would uphold even the divine law of papal jurisdiction, the power of the Keys, to Pharisees. This too comes from those who have never spoken forthrightly against Paul VI's deviations from the Law. The writer cites the spirit of the law, which recalls to my mind the Modernist "spirit of Vatican II". There are very few modern Catholics who need to be held back from the pharisaic rigidity and rabbinical concern for minutiae that called forth St. Paul's strictures on certain Jewish converts; the tendency is all the other way. It is not common sense about canon law that moves the Traditionalists. What they are talking about is throwing out the Law completely. In effect this is to again fall in with the Modernists, in their rejection of the "institutional Church".

It is not common sense about canon law that approves of dozens of Traditionalist Churches, or of the one big Econe umbrella, but insanity. For if the juridical order Christ established could be without law and permit the setting up of separate Churches, it could never have been an institution. Anyway, which Traditionalist common sense "solution" ought one to follow? That is, of the separate church variety.

In any case, as Paul VI and his Modernists have done, so also the Traditionalists in betraying the Papacy.

What about the Conservatives, such as those Catholics who read The Wanderer, Register, Christian Order in England? The answer is simple: the "conservative" publishers and those who support them are Modernists. After foot dragging on some ~~uhams~~, they have accepted every one of the Modernist reforms. Adhering blindly to their "I follow the pope" single firm doctrine, they will go all the way into the new world church for all religions, the Great Apostacy. Nothing they have done gives evidence to the contrary.

I started this Letter by mentioning the evil of Vatican II. That evil remains with us. But as St. Thomas Aquinas teaches, following St. Augustine, and in fact giving the common doctrine of the Church, "evil is permitted for a greater good, and so it is declared that all things are 'for the sake of the elect'." As Fr. Garrigou-Lagrange comments in his book "The One God", page 642, Chapter "The Providence of God", well worth reading every six months or so, "There is no contradiction in the chiaroscuro effect of this mystery, but in it these certain principles are preserved intact: moral evil cannot even indirectly be willed by God; God commands not impossibilities, but by commanding admonishes you to do what you are able, and to ask for what you are not able (to do), as said by St. Augustine, whom the Council of Trent quotes."

Those of us who have kept the Faith without compromise and self-seeking, and who have tried to warn others, as have most of my readers, have done what we could. The rest is in God's hands. It is true that when, or if, He acts to turn the tide of evil in the Church and world, He will in the main act through human agents. But it is not for us to choose such agents, nor to welcome "one who comes in his own name". No one has ever had nor ever will have a mandate to act outside the juridical order established by Christ.

For several reasons I have gotten far behind in correspondence, always difficult to keep up to date. We hope to catch up soon. In the meantime, many thanks to those who have supported my writings this past year, according to their means. It is those who have been extra-generous who have enabled me to continue to distribute my Letters and papers. The cost for one mailing of six to eight pages, by the way, is about forty cents per envelope. Thanks also for the many nice Christmas greetings. I have been most grateful for news clips and other items which are often timely and most helpful, even though I cite or quote from only a few of them.

In their Dec. 1975 issue Veritas editors feature a translation of chapter 4, "Can A Pope Fall Into Heresy?", of Fr. Saenz's book "The New Church of Montini". I recommend this article for those who are confused about this matter. Send 50 cents to Veritas, P.O. Box 1605, Louisville, Ky. 40201.

SHALOM, SHALOM, SHALOM

SHALOM Prayer Center, Benedictine Sisters, Mt. Angel, Oregon.

"Peace, peace, I come as a pilgrim of peace," says Paul 6 in his abject address to the atheistic United Nation Organization Assembly in New York. Shalom, shalom, shalom....

The above heading and address of the Benedictine Sisters appears on the front of a three-page orange and black brochure being distributed in churches of the Portland archdiocese. These are the Sisters who closed their Catholic academy for young ladies, to open a co-ed college which failed and became the Caesar Chavez center. All this in a "conservative" prosperous agricultural community, around an abbey and seminary where Mass had been offered many times daily the past one hundred years.

From a reader in Kentucky "The new thing at the church I used to attend (Christ the King), is to have those who intend to be married, go for instructions about Christian marriage to a Jewish rabbi." I have mentioned at least two dioceses in which it is required to attend lectures by a rabbi as a condition for being confirmed. There is also the large archdiocese where the chancery office and synagogue have set up a common religious and social arrangement. If I have heard of a few such things, then quite certainly there are many more. This follows from the instruction of Paul 6 for implementing the Conciliarist document *Nostra Aetate* on the relationship of Christians with Jews.

I have on hand a great work of investigation on this subject. Were there any slightest sign of Catholic dignity and militancy remaining after Vatican II, this lengthy manuscript ought to be published. I give here only a few sentences, which indicate the proximate source of SHALOM prayer centers, etc. "in the literary world history of intrigue, revolution and anarchy, we doubt that there are any documents which expose such a systematic plot as that which is revealed in the annual budget reports of the American Jewish Congress..." There follows a list of activities of the American Jewish Committee – Churches of Christian denominations, Education, Veterans' organizations, Tax exempt and other 'charitable organizations', Newspapers, Magazines, Books, Motion Pictures, Radio and Television, Labor, Government. All these and much more have these Jews been working on.

What ought to be of special interest to Catholics is this quotation from pages 96-102 of the 1953 Budget: "Christian religious education, a subject of MAJOR CONCERN to the American Jewish Committee within the past four years, has likewise enjoyed a phenomenal development... The religious school, which now embraces a substantial segment of American youth, bears even more careful examination than in the past. As a result of our closer association with religious educators, we are in a better position to encourage them to assume greater responsibility, both for eliminating prejudicial material and for making constructive education a part of their program... Our (!) Christian educators have come to regard our agency as having special competence in inter-group education and have no hesitation in calling upon us for counsel."

In the A.J.C. Yearbook for 1954: "New projects for 1954 – Work in the Catholic Textbook Field: New efforts will be made... to seek publication of revised editions of Catholic textbooks through the good offices of the Catholic Biblical Association. In addition, we will help the Committee on Citizenship of the Catholic University of America in preparation of texts on Jews and Judaism" (page 57).

The Catholic gentleman who put these notes together makes this comment on them. "If you are infuriated by the above quotations, or if you think them incredible, look for some of the press statements issued by Cardinal Cushing after he returned from the insanities of the Ecumenical Council. In these statements you will find Cushing's bleatings for cleaning out of Catholic literature and Catholic educational materials all references which are Inimical or disturbing to our 'Jewish brothers'. Cushing parrots almost word for word the A.J.C. statements quoted above."

Our author also mentions the National Conference of Christians and Jews and their work. This and much more he wrote before Vatican II. We get it straight from the horse's mouth in *Nostra Aetate*, 28 October 1965, then in the Declaration signed by Paul VI, 1 December 1974, which I wrote about in my paper "The Holy Year and the Jews". Just one sentence from the Declaration of the Commission for Religious Relations with the Jews". "In addition to friendly talks, competent people will be encouraged to meet and study the many problems deriving from the fundamental convictions of Judaism and Christianity."

So, like sheep our modern Catholics are led into the Synagogue, into SHALOM prayer centers by formerly Catholic Sisters, required to see a rabbi before being married or confirmed. Given the Gnostic new form of the confirmation rite, and the low regard for Christian marriage since Vatican II as shown by Vatican annulments and in many other ways, it all fits in. Catholics have simply given up their Catholic religion.

But not all are being taken in? True. This past six weeks or so I have heard of fourteen priests, two of them over sixty years old, who are no longer able in good conscience to follow along in that obedience which held them until now. One of these priests explained to me that he had been held back from leaving long ago, because of the spectacle afforded by the Traditionalists.

From another quarter comes another opinion – this also by phone from a priest, a Traditionalist: "Some of us were talking the other night, and we agreed that if the Church had foreseen the present state of things under Paul VI, the Church would have made some provision for it." In other words, Christ the invisible Head of the Church, God the Holy Ghost, has failed to foresee and make provision for the present age. Such an argument takes the Church for a purely human organization, which is the basic premise of the whole Traditionalist movement; that is, of the operators of public chapels, one or many. The Traditionalists say that since Paul 6 has thrown out the Law, we may do likewise. Someone writes that "Son of Perdition" as translated in Greek comes out as "the Lawless One". However that may be, I see the same marks of the devil on the lawless Traditionalist operations as appear with the work of Vatican II and Montini: confusion and divisions, a refusal to hear sound doctrine with regard to the Papacy. It is assumed that it is all very simple, the good guys here, the bad there. But a long book could be written about why the One Church, with papal jurisdiction, must apply at all times, even more so today than ever. What I read in numerous letters about the various factions, lay operators and bosses in chapels, open to all the peculiar kinds of Traditionalists and non-Traditionalists, could be shown as "practical" reasons why Christ established the Papacy, without which nothing Catholic can be done.

It is Catholic doctrine that the Pope is the principle of Catholic unity. In the case of a bad or false pope, that is the place to begin, not by setting up separate Churches. We may be sure that Christ knew that to allow these individual initiatives, would be to open the door to a variety of heretics, schismatics, and charlatans. The possibilities for this are far greater in times of general confusion, such as we are experiencing today. But many are taken in by the simplistic argument that we must have the Sacraments, that it is therefore permitted ("in these extraordinary times") to take them from any and all who give the appearance of sincerity and concern.

From another source I receive word that "what we need now is consolation". There is some justification for saying so. The frightful confusion from Vatican II, the further confusion among faithful Catholics caused by Traditionalist operators, especially the one from Ecône, has split husband and wife, parents from their children, etc. This is a severe trial for many, even though our Lord had foretold that fidelity to Him and His teachings would often pit father against son, brother against brother. It is hard to be lonely, to be cast aside by parish priest and relatives; by those who welcome, even gush over members of non-Catholic sects who join them in the new "ecumenism". And of course the charlatans are making the most of this social need of every man. But it is a cruel thing to raise false hopes in response to this need for support and affection in time of trial. In the little Matt family publication a letter writer tells the editor "you are keeping us from despair." But actually this man and thousands like him are being set up for despair, when the Great Traditionalist bubble breaks, as it will in time. What we really need is sound doctrine, which is not without its consolation for today; as in St. John's Apocalypse, rightly understood; also in Christ's promise to remain always with us until the End., Here too, though, in this matter of prophecy, the devil steps in with a number of lying and ridiculous false seers, who are listened to eagerly, regardless of the Church's laws and general precautions against such things. The Bayside Circus and others like it are monstrous lies, the greatest of frauds, but of course a "market" is there for that kind of thing, or it wouldn't flourish.

THE LATE LEFEBVRE-MATT SHOW From a kindly older priest I have received a letter in which my attention is directed to some things W. Matt, H. Fraser and Abp. Lefebvre have said in defense of the Faith. There are three things I can say briefly in reply: (1) even Paul 6 speaks some orthodoxy, which is necessary for maintaining credibility; (2) since I began writing for distribution, I have written many pages on the obfuscating, compromising, confusing Matt family publications; and on the Affair Lefebvre this past year and a half; (3) nothing has happened to make me change my mind since last I wrote. The religion of the younger Matt is simple and straightforward: "the pope is the pope". Who knows where his uncle stands at any given time, who himself has never known. As to Lefebvre, Fraser, Davies, an odd trio; I don't trust them. However, I have argued mainly on

doctrinal grounds against Ecône and especially recommend my Letter 16 as a summary. On that doctrinal and factual basis I shall continue to warn against Archbishop Lefebvre and his propagandists and organizers. I shall continue to warn against joining or supporting any one of the Traditionalist new Churches, however many chapels, seminaries, convents, and soon, they may operate. These things besides being wrong in themselves, are works of division among faithful Catholics, diverting attention from and implicitly denying the unique responsibility of the papal office in all matters pertaining to the Church. These Traditionalist new Church builders, as I well know from years of close observation of them, serve the devil well by taking up the time and energy of those few of us who defend the Papacy against the present usurper.

Anyway, I am not impressed, whatever their motives, with those who support a bishop who was, by his own account of it, consecrated by a Mason, who surely knew his man, having been this same bishop's seminary professor. A bishop who has attempted and partly succeeded in making shady deals with certain Swiss bishops, and who when his agreement with them was lawfully terminated, attempts to light off a big smokescreen about canon law and start his own Church, while denying that he is doing this; all the while begging Paul 6 to take him into his "ecumenic" counter-Church within the Church. It is a peculiar thing, too, that it is two adult converts (one from Communism) who have most to say -- his chiefs of doctrine and propaganda; in books, at the banquet table, and on lecture circuit. To say the least, this is a poor kind of leadership for Catholics to put their confidence in. As to certain orthodox things they are presumed to have said, here and there, I present the following.

RULES OF THE VATICAN II CONSERVATIVE-TRADITIONALIST GAME For confused compromisers, pious dupes and cash operators:

It is permitted to speak out against Vatican II, and in a general way against Paul 6. What must be avoided, at least for now, and what has been avoided, is that the specific heresies, scandals and destructive acts of Paul 6 must not be mentioned in time to have an effect on the program of destruction. Those who have waited for fifteen years to speak out have observed this rule.

The Vatican II revolutionary directors do not mind at all about those who take up a single activity against their program, such as organizing against the new catechisms, or "pro-life" agitation, which even Hindus can take part in. Political diversions are highly approved, since it is now too late to salvage anything worthwhile politically, once the Catholic people have been at least neutralized; or, better yet, are turned into the revolutionary New Thinking, the "new style" of Paul 6, which they get from their parish priests, bishop, and the so-called Catholic press.

The Vatican II revolutionary directors do not mind at all our starting Traditionalist sects, new churches, seminaries, communes, etc., all of which adds to that confusion which they aimed at from the beginning, and which takes the heat off their man in the papal chair. The new Traditionalist churches and chapels serve to divert Catholic energies into money collecting and building, and it stirs up contentions among those who join in that kind of thing. Then, too, these properties may very well be delivered up to Paul 6 when compromise is made with him by the Great Traditionalist Leader.

For those Traditionalists caught in some dubious association, such as Freemasonry, the correct tactic is to attack in a general way those with whom one has been caught; but of course omitting to mention the man in the papal chair, who displays on occasion the emblem he wears of Royal Arch Masonry, given to him after his Masonic speech before the atheistic United Nations Assembly in New York. But if you are really intent on breaking off from the Papacy, at the right moment, let us say, to start a new Church, you will at that time get around to pointing out these things.

If you happen to be a young gallant who, casting aside all fear of Hell, undertakes to defend Paul 6 in the name of Catholic Orthodoxy, you will expend much of your time holding forth against the fake Traditionalists. This is already being done. If it is your intention to become a Traditionalist cash operator, it would first of all be wise to somehow get yourself ordained to at least the priesthood; but this is not necessary. I have observed several Traditionalist cash operators these past ten years or so, and there's no putting the art of it in a few paragraphs. One must first of all observe, take thought, practice, walk the thin line, sound your market out. Three general rules, however, seem to me reliable even at this late hour; they are: (1) make no definite sounds against Paul 6; you will do well to call him "our Holy Father"; (2) attack no other Traditionalists; or at the most, not more than one or two; certainly not the whole pack of chapel operators and collectors; and (3) provide for your readers the kind of consolation they want, not hard facts; and not doctrine in any considerable amount. Frequent pounding on the Church's outside enemies, Jews and Masons, in general terms, will do you no harm at all, but will add to your image as a fighter for the Faith. It will help immensely, too, if you can get going, or at least put forth the promise of

it, some kind of commune, chapel, or pious association. Should you prosper sufficiently with your Traditionalist publication, you can give yourself a big boost by organizing an occasional banquet or other get-together. You have possibly read somewhere (as I have) that the armament salesmen used to do their biggest business at peace conferences. Briefly, your little publication should be attractive and contain just enough punch for your Traditionalist readers, but easy on Paul 6.

How long will the Vatican II show go on? Surely for another five years. If it has not already surpassed that of Barnum and Bailey in length of time, certainly it does so in number of side shows. So why not get into the act? On the Traditionalist side. It doesn't appear that we are going to have any real Catholic resistance, which must start with honest, open opposition to the crooked man in the papal chair. Incidentally, this will be your sure test of other operators, whether they do or do not pussy-foot around on this vital matter. End of Rules for Trad Operators.

In my "Vatican Two Dictionary," among those terms I did not do justice to was that of "moderate Traditionalist". I mean those who are timid (pusillanimous), self-conscious and self-seeking in their piety, who make public display of their piety to promote their own thing; those who, talking endlessly, cannot make up their own minds, and who are therefore ready to compromise and soften just criticisms of Paul 6 and company. Such men easily acquire a reputation for moderation, restraint, prudence, and thus gain a following from among the doubtful, the wavering and lukewarm. The blind lead the blind.

You find thousands of well meaning Catholics opposed to the Vatican II program of destruction. The Traditionalist operator -- "moderate", occultist, enemy agent, opportunists looking for cash – diverts the energy and savings of this opposition to his own ends. The worse it becomes with the Church, the better for the Operator. Thus we find one publisher gloating over an additional one thousand new subscriptions from his banquet table promotion.

"*THE ANGELUS*, the Voice of Traditional Catholicism." This comes from Houston where it is said that "The necessity of a publication to put forth the Voice of Traditional Catholicism has long been considered as indispensable by Traditionalist Catholics all over the Country." Just as Catholics consider the voice of the Papacy indispensable, I suppose.

This announcement reminds me of TFP bombast I once commented on – a TFP "Manifesto addressed to the whole American continent." (Whatever happened to TFP, which promised a few years ago to save the Church and Christian civilization?) *The Angelus* editors promise to "work diligently for the establishment of the reign of Jesus Christ on earth," and "to restore all things in Christ." All this, of course, is the work of the Papacy. It would be rash and presumptuous for several bishops, working in concert and with purest motives, to hint that they might even begin to restore the Church, let alone "restore all things in Christ." I see on page two that the editor is a Rev. Hector L. Bolduc.

Houston the new Rome? Aside from not having seen their pope's credentials, I really can't place much hope in restoration by a few illicitly ordained young men.

As a Special Supplement the publishers include "an Address given 15 February 1975, His Grace, Archbishop Marcel Lefebvre, Florence, Italy". I had commented on this in one of my Letters, on the part wherein it is said that "the Rite of the Mass is the foundation of the Church and Christian civilization." This statement appears in this *Angelus* issue without qualification. Yet there are no plainer words in Holy Scripture than those of Christ, "Upon this rock I will build My Church". By denying this doctrine in words, Lefebvre pretends to justify his action in setting aside the Papacy, so as to set up his own Church.

"The Voice of Traditionalism" Let them have it who have ears for that kind of voice. I am waiting for the voice of Catholicism to be restored. And not by another usurper.

NEW ORDINATION RITE INVALID? There are increasing signs of alarm on this account; a few readers have asked about it lately. More than three years ago an Australian priest judged that the form was invalid. I hear that it has been made more openly so since then, and I have heard another priest say why he thought it invalid; the reasons he gave – from the wording, which is the form – seemed to me indisputable. A generous reader has sent me money for a copy of the latest modified rite, and I shall send for it, but I hear that it is being held close among the chief culprits. In the meantime a letter I once reprinted from, I think, *The London Times*:

> On reading the new ordination service, one is immediately struck by the many things which are missing and which, of themselves, form the life of a priest.
>
> There is now no prayer of consecration over the hands of the ordinand; no prayer for the consecrated hands to

consecrate, hallow and bless. . .no apostolic power is given through the Holy Ghost to forgive and bind sins; no apostolic power to Sacrifice to God and to celebrate Mass both for the living and the dead as in the old Ordination Rite -- only the vague words "to offer sacrifice to God and sanctify the Christian assembly", whatever that may mean.

If the ordinands no longer receive the apostolic power from the ordaining bishop, in accordance with the tradition of the Catholic Church since the time of the Apostles, can anyone tell me just where they do get the power from?

I do not think I could do a better job of stating the case. The conclusion of the two priests I mentioned, would be, of course, that the power of the priesthood cannot be gotten from the new rite. But then this is just one more item which can be used by those who would build their own new Church. Far be it from me to become excited about the matter, so that failing in trust of Divine Providence I should look for remedy from outside that divine order established by Christ.

SHALOM, SHALOM, SHALOM Someone has given me a catalogue, one of those little useless-gifts kind of thing, listing perhaps a thousand or so trivial items, some of them of a religious sort. It is from the Abbey Press, "Christian Family Catalogue", Benedictines of Saint Meinrad's. I pass over any mention of straight junk pieces, the usual Luv-Luv plaques, the Butterfly Box, Love Letter stationary, things of that kind. What I find of interest are the many Stars of David, intertwined triangles, Shalom medals, the usual LOVE and PEACE things in distorted letter shapes. Star of David pieces can be found listed on pages 12,13, 23, 24, 40 (this one with cross superimposed), and 41. In addition are listed all the other hippy and occult devices now displayed by the New Left and the New Clergy and Religious. For example, on page 24 the "Peace / Shalom" medal, the "Love Life" medal ("Love, Conception, sharing of the gift of life in developing circles"). Passing over a dozen others, a blunt cross with Star of David; "Save our Earth" (the New Pantheism); "Let there be peace on earth" (witches foot, hippy "peace symbol"); "Peace-Shalom", another witches foot, bent upside-down cross, an occult symbolism. Paul 6 carries a distorted bent cross on occasion, so the monks are right with Paul's "new style". With this catalogue on hand, there is no need any longer to go to the big city occult shops for your supply of the new religious medals.

FROM A PARISH BULLETIN An instruction printed by J. S. Paluch, 1978, Chicago, "with Ecclesiastical Approbation"

HOW FAR WE HAVE COME!

And how far we have to go! Some Catholics, untouched by the ecumenical movement, continue to view their separated Christian brethren as second-class citizens. Your own reactions to the following statements may be a fair test of your own viewpoint.

A Catholic must always be married before a priest. FALSE. A Catholic entering a mixed marriage may now receive permission to be married before a Protestant minister in a Protestant church. Or a Protestant minister may be asked to preach at a Catholic marriage ceremony that is not a part of a Mass.

The Catholic Church cannot join the Protestant-founded World Council of Churches. FALSE. The Church in nineteen countries holds full membership in the Council of Churches. Moreover, individual Catholics serve on World Council bodies, including the key Commission on Faith and Order.

There's more of that, including a Scriptural text used to tell a lie, as they so often are used. Obviously we have here just one more statement of apostasy from the Catholic Faith by numbers of her clergy. It is of no use to argue about this with those who do not see it, for they are too far gone.

The lady who sent me this writes that her parish priest advises to "follow the pope". "Which pope?" she asked him. Paul 6, of course; the popes are dead. More of the "living magisterium". I wonder if that is all the doctrine modern priests were taught in the seminaries, in preparation for this time of take-over by the pope of the secret societies. Surely when Papal infallibility was defined at the First Vatican Council, our enemies would have prepared to take it up and put it to their own use; hence the virtual pope worship, especially among Irish and American Catholics.

What if the next pope (if there will be one) says turn right rather than left? What if he says, contradicting Pope Sixes, that Vatican II was not a new beginning, not a new Pentecost, the beginning of revelation? What will the parish priest do then? "What is truth?" asked Pilate. Certainly those bishops who join Councils of churches and approve of 'ecumenical' religious services do not care about Catholic truth; no more do those priests care who obey them in these things. They are now either apostates or on their way to final apostasy.

RECORDS-BREAKING FIERCE STORMS 1976-77, 1977-78 In letters received I have read conjectures concerning these extraordinary North American storms as possibly related to the coming End Times. Perhaps so,

anyway something I wrote about in my November 1974 Letter No. 2 might be of interest. In a *Washington Post* article, "Parade", 15 January 1967, Jack Anderson, with the head of the Weather Bureau, complains that "the weather is man's mightiest enemy" and brags that "we will tame the storms." On April 4, same year, taking up the same theme (so concerted is the revolutionary action), Charles Hosler, Dean of the College of Earth and Mineral Sciences, Pennsylvania State University, makes this remarkable ending to an even more remarkable statement before a Senate investigating committee: "I would urge you, gentlemen, to throw your support behind an intensive national program to enable the people of our Nation to be the first to throw off the tyranny of the rain gods. . ." I thought at the time: Wanting to play God, these foolish fellows are asking for it. They are not isolated nuts, but were speaking that which has been in atheistic minds for more than twenty years – twenty years since it went Into their plans as the Phoenix Papers, which included provision for "weather control". This paper was composed at a Bilderberger meeting, at the home of Cyrus Eaton, Pugwash, Nova Scotia. The birds are coming home to roost. The storms have not been tamed.

CHRISTIAN ORDER. In an English "*Novus Ordo* Traditionalist" publication. In the December 1977 issue appears an article by Fr. Vincent Miceli, S.J., "Detente All Around: Prelude to Anti-Christ", from which I will quote two brief passages:

> Mankind is living in an age in which the West denies God through an addiction to technological scientism while the East escalates a messianic war against God through its addiction to dialectical materialism. The West has divinized Security and Technocracy, the East, Science and Revolution. But in both camps atheistic humanism has become the State religion.

And further on:

> We are reminded of St. Paul's warning to the Thessalonians. In the last days there will be an awful, unparalleled outbreak of evil everywhere. This will be called the Great Apostasy. In the midst of this general falling away a certain Man of Sin, having the image of Satan and breathing hatred toward God and man, will appear. He will exercise frightening preternatural powers of destruction against the just. This Child of Perdition will be so singular an enemy of Christ that he will be called Antichrist.

Fr. Miceli is apparently looking to the future for this Man of Sin and expects that all will be able to recognize him. In the time of Christ the Jews looked for such a manifest operator as their Messiah, and so were unable to recognize Him when He came. Pope St. Pius X thought this Son of Perdition had probably already been born in his time. If so, then widespread evil, including general apostasy among Catholics, especially the clergy, was to be expected in our time, as happens since Vatican II and Paul 6. And unless we are to hold as secondary the almost total destruction of the Catholic Church since Vatican II, I for one do not look for this kind of open and savage Antichrist whom all can recognize. Fr. Miceli appears to have fallen for the Gnostic notions of those whom I have called Apocalyptic fantasy writers.

SHALOM, SHALOM, SHALOM "I come as a pilgrim of peace". So spoke Paul 6 to the enemies of Christ at the U.N.O. Assembly. In my Latter Days papers I point out that St. John's 666 stands for one "perfectly" opposed to Christ, who must be a pope. While warning against numbers juggling to identify this Son of Perdition, the Antichrist, I find interesting some figures from a pamphlet called "666, Beast of the Apocalypse". The writer of this short piece points out that J. B. Montini, the present Paul 6, had six names; that his number in the conclave which elected him pope was 6; that he was then 66 years of age; plus, of course, that he chose the name Paulus VI; was crowned the sixth month of the year, and breaking precedent, as he would in all things, at six o'clock in the evening. What is perhaps most intriguing is that in the list of the popes Montini's number, derived from the date of election and coronation, comes to 666, the only such first three numbers in the list. Of course the date of death is added in time, to complete the number. But suppose Montini has unpoped himself, date unknown? Or what if he doesn't die? What a problem!

W. F. STROJIE LETTER NO. 29

22 May 1978

THE NEW ORDER

It is part of the big Vatican II lie that Christ upholds the destructive works of Paul 6. Like an ignorant country preacher Paul speaks "smoke of satan" nonsense to explain the destruction which follows from his destructive reforms, which reforms follow from Paul's unCatholic state of mind and soul. As I have often repeated, it is plain from words and works of Paul 6 that he has departed from the traditions of the Popes. "My new style of government", he tells us. "Revelation is only at the beginning", he says. "My new economy of the Gospel", he announces from the Vatican. He calls the United Nations, that atheistic body which has set itself up without the slightest valid claim to legitimacy, "a mandatory path".

In 1854 Pope Pius IX in a Syllabus of Errors condemned the pagan doctrines upon which men are now trying to build a New World Order, putting aside the old order which we called Christendom, which old order was headed by the Popes and the Catholic bishops in union with the Pope. Not the old Christian Order for Paul 6, pope Montini, who journeys to New York to deliver Christ and His Church to the Assembly of the illegitimate new world order. Paul 6 comes, according to his own speech before the UNO Assembly, "as a friend to express desire and to beg a permission.....that of humbly, lovingly and disinterestedly serving this assembly, as far as we are competent to do so." In the name of the whole world Montini expresses his "gratitude and congratulations". "Many thanks to you, glory to you," he says to this anti-God assembly. Meanwhile, as was to be expected, where there was weakness and lukewarm faith, now chaos rapidly develops in the Catholic Church, while the powers of anti-God governments are loosed as never before. "Legal" abortion, destructive taxation, ruinous government spending of money borrowed at interest, state usurpation of family and other private or local responsibilities and customs, are a few of the immediate consequences of this "mandatory path". In other words, Animal Farm, 1984. Orwell's forecast, especially his timing, is remarkably close -- so close that he would seem to have had the exact schedule in hand at the time of writing, possibly hot from Hell.

Wouldn't it be the main work of The Antichrist to deliver the Church to the Powers of This World, the Prince of Darkness? In my Latter Days papers and booklet I emphasize that the Antichrist will not be a spectacular world conqueror whom all can recognize. On the other hand, in order that the Gospel warnings might serve their purpose, his identity must not be too well hidden. So I ask, was not this performance of Paul 6 before the atheistic assembly on the Hudson, watched by all the world, a sufficient self-revelation of The Antichrist?

In full view of all the world, including and especially the bishops and others of the Catholic clergy and religious, Paul 6 pays homage (the exact word for this speech of his) to these pagan, Jew and atheist pretenders to a New World Order which Paul 6 calls "the last hope of mankind", thus denying before the whole world Christ and His Church. Here is the great denial of Christ, not like that of Peter who repented, not even like that of Judas who at least felt remorse. Here is that ultimate denial which by its enormity, its far reaching effects, and official character, could not be greater. To those whose Catholic faith is lively, and who pause to consider the matter, it could not be more plain.

What distracts most faithful Catholics from the main thing, this Great Betrayal, is the constant commotion of Vatican II changes in the liturgy and other Catholic practices and structures, all of which diverts attention from the main show. Keep them busy "fighting abortion" or protesting "bad catechisms" and liturgical "abuses", and so on. Above all, keep them loyal to the Antichrist as pope. That is the program.

As was to be expected, the Antichrist would have his own New Order of what in some places they still call the Mass. In accordance with this new "ecumenical" liturgy, which was proposed at the first session of Vatican II, Christ's words of institution will be changed from "for you and for many" to "for all men". It is nonsense to insist that a Catholic intention governed the composition of this banal and "ecumenical" liturgy of Paul 6 and his Protestant collaborators.

Since the liturgy is an action visible to Catholics in their parish churches, it is here that the new reformers, like the old, will instill their new-think into the people. It is here also they will anticipate most resistance. What to do? Gradualism and active exterior participation -- "involvement" -- is the method of getting them with the new liturgy, and so with the whole Vatican II reform. As a "progressive" spokesman at the Council said, "The new liturgy contains the seeds of all the other reforms". As to the Catholic resistance, provide for it the "Traditionalist movement". Offer the resisters chapel and sacramental arrangements of their own. Say that this is not a new Church but an emergency measure. Don't hesitate to say that black is white. Audacity is a method that, oddly enough, goes along with gradual perversion in the revolutionary system. Let us take an example from the Lefevite paper "**For You and For Many**", January 1978, an account of Archbishop Marcel Lefebvre being interviewed by Alex Beam of NEWSWEEK.

Beam: "Are you founding your own Church?"

Lefebvre: "I'm not founding a Church. I'm defending the Catholic Church. And I'm sure that one day the bishops will recognize that the priests I instructed in my seminaries are simply Catholic priests trained in the old fashion. . .They can't reject them indefinitely."

Present writer's question: Not a new Church? What constitutes a new Church if not the passing on of Holy Orders -- ordaining priests, dispensing the other Sacraments, and so on? Convents, chapels, district superiors, all under this one man. And what in this world of insanity makes Lefebvre sure that one day the bishops will recognize his priests -- that "They can't reject them indefinitely". Does this man actually see the crowd of apostate bishops as poor misguided but right-intentioned Catholics, those who are promoting the Marxist "Call To Action" and the general revolutionist program that goes with that kind of thing? Can he be so naive, this very experienced retired archbishop who was himself, according to his own words, ordained by a Freemason! Or is it that Lefebvre knows that he, too, is of the same New Order as the others, and that this will become known to all in time?

Anyway, there's the method. As to Paul 6 the Traditionalists begin by first defending him, then they apologize for and explain him. Now after fifteen years the Traditionalists admit that, on second thought, perhaps Papa Paul is not so good. It is a matter of credibility, it being no longer possible to altogether deny or defend the destructive intent of Paul 6.

In the past we older people -- I for one anyway -- thought of revolution as more direct and violent than it need be. ("Bang, Bang, throw out the bad Dictator and we will all wear shoes!") It is not necessarily so. The revolution to establish the New World Order is a sneaky one, having been plotted in the high places of international banking, politics, secret lodges, the synagogue and counter-church. Years in advance it plots to set in motion a "pastoral council". Such plotters will not have failed to foresee, not only that there will be resistance to their programs; they will quite surely estimate the various degrees and stages of this resistance. As one warning against the Council expressed it: "It is intended to first carry out a probe and to begin with the reforms which encounter less resistance from the defenders of Holy Church, in order then to extend the range, as weakening resistance allows this". . .(From "The Plot Against The Church").

Not that all the false resistance leaders, the operators of chapels, need be deliberate agents. For one thing the Revolution could count on a Jansenistic (narrow, calvinistic) opposition which would only add to the devil's own confusion the Revolution is promoting. Well meaning dupes -- and it is easy to become one of these -- can be used effectively, so much does one confusion and division lead to others.

What the Revolution could count on as certain was that most men, more so women, will seek their own satisfaction, so far as their religion goes. They will concern themselves not so much about the Church but with their own desires for spiritual gratification. Muttering that it is the Mass that matters, they will charge with indifference to the Mass those who will not join in their illicit pursuit of it. Papal authority, the divine law itself, must be put aside to satisfy the demands of these devotees.

In the end, of course, as the Revolution approaches total control, the Traditionalist chapels will be taken over by the New Order. In fact, the chief Traditionalist leader has been begging Paul 6 to take him and his chapels into the New Order as a Traditionalist rite. That Montini has not yet done so I attribute to the continued usefulness of the Traditionalist movement as a diversionist trap and pacifier for the confused Catholic resistance.

Abp. Lefebvre and his men have raised a smokescreen around the whole issue of Lefebvre vs Paul 6, saying that it is mainly a question of the Mass rite. Now I read in the 15 April REMNANT that a Msgr. Houghton is setting up the same false issue. I give the words of Msgr. Houghton as quoted by W. Matt: "Everyone knows that the real trouble with Archbishop Lefebvre is that he sticks to the Immemorial

Mass and is training priests to do the like. . .Then (if this be so) why is it that he (Lefebvre) was not suspended for that", but (Matt speaking here) instead his priestly fraternity of St. Pius X was suppressed? Why? "It is precisely because the Archbishop could not be suspended for saying the Immemorial Mass that a devious means had to be employed. The Establishment is determined to crush the Old Mass". . .

Comments: 1. Yes, the "Establishment" is determined to crush the "Old Mass". 2. The way to save the Old Mass is not to start up a new Church but to speak out plainly for all the world to hear the whole fraud and heresy and apostacy of the New Order. To start a new Church is to neutralize legitimate and effective opposition to the evil forces and excommunicate oneself. It is unquestionably the right of a pope -- and it is Lefebvre who upholds Paul 6 as a legitimate pope -- to order a seminary (actually a diocesan pious union) closed.

The manner in which Paul 6 first suspends Abp. Lefebvre, then welcomes Lefebvre to Castel Gondolfo despite Lefebvre's refusal to close his Econe seminary as ordered, and regardless of Lefebvre's public masses in defiance of Paul's suspension, is quite revealing of the true New Order relationship which exists between these two shadow operators. "Shadow operators"because both men play the benign orthodox, leaving to their underlings the more open works of destruction and confusion.

True Catholic opposition to the diabolical New Order demands from bishops forthright public denunciation of the whole fraud and heresy of the thing, especially of the double-dealing treachery of Paul 6. We sin by silence, consent, and by joining in. Not only does Lefebvre fail to make any such denunciation, he professes his loyalty to the chief actor in the plot, and begs from him a place in it for himself and his Traditionalist rite. In other words Lefebvre has taken over the Catholic resistance under false pretenses. Not that those who follow him out of selfish motives do not deserve the kind of leadership they are getting. The kind of priests too.

Having been consecrated bishop by a Freemason, the one who led the evil revolution at Vatican II (another curious item with regard to Lefebvre), there have been raised questions about the validity of Lefebvre's consecration as bishop. I have not concerned myself about that, one way or the other. So much the worse for him and his followers if his orders are valid. As a bishop, or even simple priest or layman, he must know that he is bound to obey in any matter not wrong in itself the man he holds to be true pope.

There is always a Left and Right to revolution, deliberately set up in advance. The plotters do not neglect to provide for the opposition they know will certainly develop. In the case of the planned revolution starting with Vatican II, the "Right" was already there in the latent Jansenism which has plagued and confused Catholics the past two centuries or so. In defying the man he holds to be true pope, while pretending to remain loyal to him within the Catholic Church, Lefebvre follows the precedent set at the Jansenist center of Port Royal in 17th century France. There is always, too, a moderate party given to fatal compromise, as in England in the time of Elizabeth. Left, Right, weak or lukewarm center, the plotters get them all.

Another such traditionalist operator is Prof. Plinio Correa de Oliveira of Brazil. Like his friend Abp. Lefebvre Correa operates mainly with young men. One such who went to Brazil to pursue studies to the priesthood there, and with whom I had exchanged long letters before his departure, did not carry on his priestly studies but was quickly taken in by Prof. Correa and his TFP (Society for Tradition, Family and Property). Right away after coming under Correa's influence he began sending word that I ought to keep quiet about Paul 6. This is explainable in that the main pitch of TFP is the making of dramatic scenes against the mod Revolution while professing "filial obedience" to Paul 6. This appears lately in a thick TFP book, "The Church of Silence in Chile", as it has in other TFP publications. It is action to divert attention away from the Church of Silence in the whole world -- from the man at the Vatican who is chiefly responsible for the works of destruction.

Is TFP, then, of the New Order in the sense that I have been writing about it? I quote here, as I have elsewhere, from Prof. Correa's book "Revolution and Counter-Revolution", pages 67-68: "Because of this way of history, the Order born out of the Revolution shall shine forth even more than in the Middle Ages". . .And here is the jansenist, calvinist, rabbinical part of the Correa pronouncement of purpose: "The diligent disclosure and struggle against evil in all its early, initial, or covert forms; the fulmination thereof by execration as well as by change (sic) of infamy and the punishment with unswerving purpose, in every instance and particularly where orthodoxy and decent customs be at stake, as against the liberal metaphysics of the Revolution and its propensity to shelter and give free rein to evil."

A very strange statement that. Certainly it seems to be opposed to the total permissiveness and encouragement of evil elements by Paul 6. It is in fact of that narrow spirit of the Synagogue and the

LAW which minded too much the public rather than individual morality. It carries the threat of that rabbinical law. Yet Correa and his TFP (the TFP is Correa) profess their loyalty, their "filial obedience" to Paul 6.

The Revolution has two faces; two sides of the same counterfeit coin. There exists a division in the New Order family, one side of which takes in the older Catholics of jansenistic tendencies, the other gets the majority of lax Catholics, some of whom have been protestant in their thinking for years.

It might be objected that the small individual chapel groups ought not to be counted in this New Order bag. That would be a mistake; they are all mixed in with it. None of the chapel operators that I have heard of exclude Lefevites, Feeneyites, Schuckardites, Nugentites, TFP followers, Novus Ordo or divorced Catholics. They all support each other.

I do not judge the motives or inner state of those who do not publicly reveal themselves. I am not writing here of motives or morals at all, but of those heresies and irregularities which the Church has always named as prohibiting reception of Sacraments. Someone has asked me how the priest would know about individual cases. Today he doesn't. In former times those who shouldn't receive Communion didn't. This laxity is one reason why I am certain that these chapel initiatives are bad -- the "practical reason" why the divine law forbidding separate Churches, small or large, one or many, must apply despite seeming justification for such extraordinary arrangements in our time.

Incidentally the Traditionalist chapel will be favored as a source of Hosts for the Black Mass. This is not because diabolists generally know sacramental theology -- although some may know it very well -- but because some of them believe in the greater authenticity and spiritual force of a liturgy performed in an archaic language. I have had one report of the removal of a Communion Host from his mouth by a man at a Traditional Mass. More of that is to be expected as the satanic cults continue to increase as they have since Vatican II.

A definite revelation of the two New Order faces was the lifting, without abjuration of error, the excommunication of Fr. Leonard Feeney. As is well known, Fr. Feeney held to a very narrow interpretation of "outside the Catholic Church there is no salvation", denying what the Council of Trent had defined about baptism of desire and of blood. Yet without having retracted any part of his teaching, or having to comply with the order he had been given to go to Rome about his case, which he refused years ago to obey, Fr. Feeney's excommunication was lifted by the "ecumenical" church of Paul 6. Logically, of course, by its own stated principles and various pronouncements, the "ecumenical" church cannot exclude anyone. But what true Catholic would want any part of it?

What then of the New Order which Paul 6 works for? With regard to the Church, I have said that we do yet have a visible head, as Christ promised until the end of time, but that the present head is corrupted, as also are nearly all the bishops and others of the Clergy. It is the same situation Christ Himself remarked on in His time, about the Scribes and Pharisees sitting in the Chair of Moses. And like the great mass of Jews at the time of Christ who followed their religious leaders, so likewise Catholics of our time who follow Paul 6 and the bishops. In support of this opinion of mine I quote from Berthier-Raemers, "Compendium of Theology", Vol. 1, page 84: "Most theologians, before the time of Gallicanism, taught that the Synagogue, and in particular the High-Priest of the Synagogue, was infallible, because, by order of God, those who refused to submit to decisions issued by this authority were to be condemned to death. They add that the Synagogue erred for the first time when it condemned Christ to death -- a decision which spelled the destruction of its own authority." In practice and by his own words Paul 6 has rejected the true authority of the papal office.

The Sanhedrin handed Christ over to the great ruling power of the ancient world, the Roman government. Paul 6 delivers Christ to the modern world power, the United Nations and those who are behind it. It follows then that the End is in sight for the regime of Paul 6. This conclusion is supported by statistics of disintegration which I have cited elsewhere, the effects of which are visible. Those who are reading such material as this for the first time might, if they can locate a copy, read the famous LOOK magazine article "How The Jews Changed Catholic Thinking". Better yet, Leon de Poncins' "Judaism and the Vatican" which contains the LOOK article as appendix.

AGE OF THE HOLY GHOST: Thirty or more years ago, as well as I can remember, there began to appear occasional leaflets, perhaps an article here and there in magazines, deploring neglect by Catholics of prayer to the Holy Ghost. I thought nothing much about this at the time; only that it seemed to be a matter of pious emphasis. The Catholic Church, of course, has always given due honor to the Holy Ghost in her liturgy and other approved prayers. Then on the scene came Pope John XXIII who announced a general Council which he said was inspired by the Holy Spirit, at which Council the Holy Spirit was constantly cited as source of Council decisions and documents. We were assured, too,

that the Holy Spirit would soon bring about a great renewal in the Church. Now, fourteen or so years since Vatican II, we see results which cannot -- must not -- be attributed to the Holy Spirit; so of what spirit was the Council?

Some indication of this Spirit might be found in the information passed on by a Polish messianist named Wronski, about the year 1854, concerning a "coming Age of the Holy Ghost in which a new and purified magic would fix 'the absolute nature of man'." Those of us who have bothered to concern ourselves about Vatican II and its Spirit, so often appealed to in the early years by the Renewalists, will of course by this time be well aware of that Cult of Man which Paul 6 proclaimed at the closing session of the Council, and which subsequent words and actions of his bear out as of the Council and of those sinister forces which set it in motion.

Wronski passed on his information on the coming age of the Holy Ghost as from the Kabalah, to Eliphas Levi who, baptized a Catholic as an infant, had, so it is said, "a very tender love of Jesus and Mary". Levi entered a seminary, was ordained deacon, but left. He was later to "combine Cabalistic works with devout Catholicism". We see this same spirit at work in the book "The Science of the Sacraments" by occultist Bishop Leadbeater of the Old R.C. Liberal Catholic Church. In this book, written before the year 1920, can be found most details of Vatican II changes in the liturgy. As I have pointed out in other writings of mine, it also provides for those who, when the time comes for these changes, "will love His older Church".

One of the great and unique crimes of those who were behind and took part in the Vatican II Council -- another of those sins universal in its effects, and which indicate the presence of The Antichrist -- has been the Council's constant calling on the Holy Spirit to witness the truth of the great Lie by which the Conciliarists intended to destroy the Catholic Church, or to change it into the Church of Satan.

Can the Great Apostacy be reversed? Is there "a road back", so to speak? St. Paul says not. Christ our Lord says that sins against the Holy Spirit will not be forgiven in this world or the next. It is not that this sin could not be forgiven, but that those who commit it blind themselves to the fact of their own sin. And this is surely why St. Paul speaks of apostacy in connection with spiritual blindness. These two are closely related; are almost one. We often hear an expression indicating some degree of this combination sin and blindness, in the words "I follow the Pope". This from people who refuse to consider whether or not Paul 6 is following the Popes. St. Paul has yet more advice for such people to take heed of, saying that they should not listen to "an angel from heaven" who departs from the truth that was taught in the past.

THE SIX-POINT STAR: In my Letter 28 I mentioned Benedictine Sisters and their Shalom Prayer Center, and the six-point star --intertwined triangles-- available from a Benedictine abbey catalogue. This star is also sold at the nearby abbey religious goods store. One lady has written to say that twelve years ago her sister and others in a Benedictine convent had been wearing this emblem, and that they sang a Shalom hymn. Along with the circle, which seems to be indispensable, the six point star appears most frequently as part of cabalistic magic and occultist ritual. A book at hand on witchcraft and magic, by Grillot de Givry, gives information on the "Pentacle or Seal of Solomon, composed of intertwined triangles".

With regard to the circle, which as I say seems to be indispensable to the practioners of magic and other occultist rites, consider the churches in the round which have been built since Vatican II, including the one which replaces the shrine of Our Lady of Guadalupe. I heard some time ago of a Benedictine priest who was intent on getting the parish church at which he was stationed, an older rectangular church not much changed since the Council, set up in a circular fashion with the altar (table) in the middle. From all this it would appear that the Cabalists had penetrated the Catholic Church to a far greater extent than uninformed Catholics could have imagined possible before Vatican II. Certainly this is all new to me, and I'm thankful to have been spared the knowledge of it until lately.

THE FIVE POINT STAR OF SOVIET RUSSIA. A reader inquired about this and I looked it up in a book on occultism, according to which the five-point star symbolizes Mars, the planet of war. This would account for the Red of Russia also. And come to think of it, possibly also Karl, self renamed, Marx -- Karl Mars, former name Mordecai, in whose new name war on Christian society was proclaimed. This kind of name-changing was common practice among revolutionary Jews, very few of whom retained their family names. I could provide a long list of examples, starting with Lenin, but it would be a waste of time. Sufficient to know about the deceit and occult symbolism of these enemies of God and man.

SOVIET WEATHER WAR? Several readers have sent me copies of "Soviet Weather Warfare" by an outfit that calls itself, curiously, "Youth Action". According to this paper the Russians caused the fierce North American storms of last winter, by tampering with the atmosphere. It might be possible,

what with Soviet Canada to the north, to cause some intensification of southward moving storms. But the atmosphere of this earth is enormous and is not easily affected by man even within limited areas, say within a 300-mile radius. It is also of one piece, so to speak, and what might be done to modify it on one continent must have effects, perhaps disastrous, in other regions. This weather warfare thing sounds like the scare and surrender tactics of our enemies who would prefer to take over the western world without the damage that a war, inevitably atomic, would inflict. Better to get the western technical apparatus in working order, and the farms and homes undamaged. That is the meaning of shalom, shalom, shalom, part of the work of Paul 6 who comes to the United Nations as a "pilgrim of peace". The enemies of Christ and His church, including Paul 6, don't much want that "even then shall sudden destruction come upon them," as St. Paul foretold that it will.

ADDITIONAL NOTES

My "Last Days of the Catholic Church" booklet $2, only $1 each for extra copies. I have put ads for this booklet in some big daily newspapers, and in other publications. Without having read the book, but only the ad, several people wrote me indignant notes, saying that the Church will last until the end of time. It apparently does not occur to such people that the end of time could be close, that no one of us knows the hour or the day, but that in any case there will be an end. The modern evolutionist mentality has taken firm hold.

I am grateful to all who sent me something extra to help pay for and distribute my "Last Days". But I do not expect extra payment for these things. I do not intend, of course, to put anyone to the expense and trouble of returning the occasional extra copy for possible distribution. I did send a few extras because the cost of mailing is the same for one, two or three of this Last Days booklet. The truth in this book will be confirmed in a time not too far distant, so that more people will see it soon. At present fakery prevails, such as (as one reader put it) "the baying at Bayside", a "Catholic" Rapture book which is the same old apocalyptic fantasy that I mention so often, and a book about a "future" pope and cardinals coming to terms with Communism. This one is like a forecast of yesterday's weather. There's other junk in the mill, far more than I have the time or energy to comment on.

Pope Pius XII -- Completion? In connection with what I have in my Latter Days writings, that the Church must end on earth with a true Pope, and that 12 is the number of completion, a reader points out that Pius XII may very well be he. If so, and it does fit, this would clear up one point that I have been uncertain about. More on this next Letter.

THE RELIGION OF ANTICHRIST

In many papers and "Letters" these past seven years, I have assembled some doctrine and opinions against the Vatican II "ecumenical" Council. In this Letter I try to condense the argument I have carried on, by focusing on the religion of The Antichrist. For, as it seems to me, just as we can, for all its richness and external diversity, reduce the Catholic religion to its basics of Church and Creed, the Way, the Truth, and the Life, so too can we reduce the seeming diversity of Evil to its Satanic components of counter-Church and deceit, particularly as it has shown itself since the opening of Vatican II.

Error *versus* Truth – with, of course, Error attempting always to put on the mask of Truth, and generally succeeding in doing so.

Heresies multiply like bad weeds. Yet there is nothing new of their kind under the sun. What we do find are new circumstances of time and place, new combinations of error and malice, new emphases on one or more of the older heresies. And a time is foretold when nearly all men will abandon God Who is all Truth and become spiritually blind, following one whom St. John called The Antichrist. What kind of man will this Antichrist be? What disorderly passion of social and economic tyranny, what false doctrine or religion will motivate him? A good starting point for those who want the truth of the matter is not the hundreds of books by modern writers purporting to interpret the Apocalypse of St. John, but St. Thomas Aquinas on the signs that will precede the final judgment. I have quoted St. Thomas on this in other writings of mine. Here in part is what he has to say about The Antichrist.

> Antichrist is said to be head of all the wicked not by a likeness of influence, but by a likeness of perfection. For in him the devil, as it were, brings his wickedness to a head, in the same way that anyone is said to bring his purpose to a head when he executes it.

I call attention to "likeness of influence". St. Thomas evidently does not reason to a military world conquerer. In another passage St. Thomas writes that "in the head are found three things, order, perfection, and the power of influencing," and that Antichrist "will pervert some in his day by exterior persuasion," none of which argues for a physically active tyrant. St. Thomas writes further that Antichrist "is head of all the wicked by reason of the perfection of his wickedness." Quite certainly St. Thomas derives this opinion at least in part from St. John's numerical symbol of the Antichrist, 666, the number of "perfect imperfection"

In his *Eschatology of The Catholic Doctrine of the Last Things, A Dogmatic Treatise*, by Msgr. Joseph Pohle, Ph.D., D.D., published by Herder Book Co., 1918, page 109, there appears this sentence:

> THE GREAT APOSTASY AND ANTICHRIST. – The "great apostasy", i.e., a tremendous defection among the faithful, is described partly as the cause and partly as an effect of the appearance of Antichrist.

These words, no more than do those of St. Thomas, indicate a physically violent Antichrist, the military tyrant usually imagined by nearly all who have written in late years on The Antichrist. There is this further argument in the words of St. Paul against an outwardly savage Antichrist:

> Whose coming is according to the working of Satan, in all power, and signs, and, lying wonders. And in all seduction in iniquity to them that perish; because they received not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying, that all might be judged who have not believed the truth, but have consented unto iniquity. (*2 Thess. 9, 10, 11*)

As we see from this, St. Paul speaks not of violence but of seduction. He predicts the mode of operation of Antichrist, "an operation of error", which is "the working of Satan," and of "lying wonders". Since the devil is the "father of lies, a liar by his very nature", it follows that his creature, that man who will in time put himself wholly at Satan's disposal, must of necessity employ Satan's own methods of deceit rather than physical force.

Antichrist will come at a time of general weakening of faith among the Church's members, in an age inclined toward paganism, to all of which he will bring his special diabolical influence, and thus the words of Msgr. Pohle, quoted above, "a tremendous defection among the faithful, partly as a cause and partly as an effect of the appearance of Antichrist". Msgr Pohle writes:

> Among the faithful St. Paul predicted a spiritual blindness among the faithful. There is no mention of distinct heresies

in St. Paul's predictions. So we need not conclude to a general deliberate following of the Antichrist, who will of course appear as an angel of light. In the words of Fr. Coleridge, S. J., in his book *The Return of the King*, "he will come unto his own, and his own will receive him".

St. Paul writes of the coming of the Son of Perdition and the Great Apostasy as of one piece. The apostasy is mainly that of Catholics who think themselves following Christ but who are not because of their spiritual blindness. They are instead following Antichrist. As St. Paul foretells it, they are those who have not sufficient love for the truth, but believe error. What errors would they believe? Surely, those which will be taught as by an 'angel of light' in the name of an updated religion, which religion Pope St. Plus X called Modernism which he said would bring on a universal apostasy.

Apostasy does not come from physical force, although many weak in the faith may from fear of torture or death deny Christ. Since only one great apostasy is foretold, the words of Holy Scripture are made confusing if we look for a great apostasy and one yet greater. There can be only one great apostasy, only one Antichrist in the Scriptural sense, St. Paul's Man of Sin.

What kind of man, then, will this Antichrist be? What office or position of influence will he occupy so as to be able to persuade a majority of the faithful? St. Paul writes that a revolt must come first, before the Man of Sin can be revealed. A revolt came with Vatican II which a "progressivist" priest, Fr. Yves Congar, a leading Vatican II theologian, approvingly called "the October revolution". This revolution is well documented in a book called *The Rhine Flows Into The Tiber*, by Fr. Ralph M. Wiltgen, a careful and objective reporter.

The revolt of the Vatican II bishops against Catholic Tradition, what they have since called their ongoing religion, has resulted in changing all forms of the Sacraments, the rite of the Mass itself, all disciplines, and canon law. ("Who sits in the holy place, changing all laws.") And nearly all the reverend clergy and the laity have joined in the revolt.

I have repeatedly quoted words of revolt of the head man, such as those he spoke on 29 June 1970 from the Vatican palace:

> The rapport of the faithful with Christ has in Peter its minister, its interpreter, its guarantor. All must obey him .(the Pope) in whatever he orders, if they wish to be associated with him in the new economy of the Gospel.

Later he would speak to the Cardinals of his "new style of government".

The whole method and revolt are in these words. Montini first associates himself with Peter, then he insists, as though it follows without qualification, that we must obey him "in whatever he orders", even though this be an impossible "new economy of the Gospel a "new style of government." By such lies is Catholic obedience obtained for the support of revolution.

"He will enthrone himself in the temple of God". St. Jerome writes in reference to St. Paul's words about the temple of God, that they mean "either in Jerusalem as some think, or in the Church, which seems to me most likely." St. John Chrysostom, "Not in the temple of Jerusalem, but in the temple of the Church", that is, in our time, the Vatican.

This new economy of the gospel is imposed in "the Spirit of Vatican II" which, it has been constantly asserted, is "a new Pentecost".

Truth about the certain assistance of the Holy Ghost has been turned into the Vatican II big lie. It is done by those who say that because a true pope does have this guarantee of divine assistance, Paul VI could not be encouraging false doctrine. In other words, heresy and apostasy cannot be heresy and apostasy when encouraged by the man in the papal chair. But in defining the truth about papal infallibility the First Vatican Council rejected the opinion of those who said that the Pope must he declared infallible in all his official pronouncements. While speaking mostly truth a false pope can give every kind of aid to destructive measures. It is a sin against the Holy Ghost, the Spirit of Truth, to deny the self-evident truth about pope Montini and the evil fruits of his pontificate.

It does not follow that gray is white, or that three times seven is seventeen, or some other number than twenty-one, because the Pope says so. Catholic doctrine is at least as immutable as mathematics, and while it has become better understood and defined over the Christian centuries, never can we have a "new economy of the Gospel, a new Pentecost". When some men start telling us that they have a new interpretation given by the Holy Spirit, we can be sure they are lying.

Time and again I have received objections to my attempts to expose this fraud, from people who say that the Pope is guaranteed guidance of the Holy Spirit, which truth I have just shown as having been expressed in a talk from the Vatican palace. We find this clever use of Catholic doctrine, by slight twists, omissions, etc., in all the works of radical reform. It is as old as Satan. The devil does not deny Catholic truth but interprets it to his own purpose. "Yes, yes," he says, "I am with you in this. Let us make this gospel of love real. Too long have we been hampered by the old methods." He gives us a "higher" or "inner knowledge"), that of intuition, of the Holy Spirit. This "inner vision" and appeal to the Spirit is found in Gnostic writings, including those of Theosophist Bishop Leadbeater and in the pretensions of Vatican II. It finds its popular expression in the pentecostal insanity, led by Cardinal Suenens, Pope Paul's "great souled churchman", who, amazingly, joined Paul VI when he gave his first blessing as pope from the Vatican palace.

It is Catholic doctrine that a true pope could not go far astray – that at the least he will not teach error *ex cathedra*, as we say – because the papal office is guaranteed the guidance of the Holy Spirit to those who do not deliberately reject this guidance. It is also Catholic truth that all men have free will, and that like Judas all can betray Christ. The greatest of these rejections and betrayals will of course be that by the one Holy Scripture speaks of as The Antichrist.

Right from the start, when Pope John XXIII announced his "Inspiration" to call a Council, Catholics have been directed by an "Inner vision" or Spirit of Vatican II. This by an arrogant claim of the reformers to an enlightenment which transcends the teachings of the popes and other doctors of the Church prior to Vatican II. This pretension is simply that of the old Gnosticism, the devil's own thing by which he plays the ape of God. It is certain that from the Gnostics comes the Antichrist.

In *A Catholic Dictionary*, 1884, the writer on Gnosticism tells his readers that

> Gnosticism means no more than 'knowledge', but even in the Epistles of St. Paul (*1 Cor, xii, 8 xiv. 6*) it begins to acquire a technical significance, and implies a peculiar insight into the depths of Christian doctrine.

We find this element in the Vatican II reformers' constant appeal to "the experts", rather than to defined dogma.

Donald Atwater's *Catholic Dictionary* contains Information that "the Gnostics were pre-Christian in origin, and had come into contact with the religions of Egypt and India as well as with Judaism." This relationship helps to explain the "Hinduism in the Seminaries" a priest recently wrote about in *National Catholic Register*. I am sure it was this kind of thing which impelled a popular monk-writer to go to Asia, to study Asiatic monasticism, where he was electrocuted by accident. Gnosticism or Modernism are of the same package, what Pope Pius X called a "synthesis of all heresies."

As I've mentioned several times in my writings, the Gnostic "ecumenical" program of Vatican II can be found in detail in the writings, before 1920, of Theosophist Liberal *Old Roman Catholic* Church, which I shall refer to at least once more in this Letter. Here I only quote a few lines from the Bishops Leadbeater and Wedgewood, from Peter Anson's *Bishops at Large*:

> A Church that is Catholic, must include all sects, creeds, and religions. It should be a universal brotherhood, for the link joining all men is Divine Love. "Religion is life", not a creed. The eternal principles were laid down by our Lord of Nazareth, and the other great World Teachers.

Notice the persistency of Gnosticism, which the dictionary writer tells us was known in the early centuries of the Church, and even before that time – that "it had come into contact with the religions of Egypt and India as well as with Judaism", and which is clearly discernible in twentieth century occultist writings and in the program of Vatican II. This persistence shows it to be Satan's own special religion, using "religion" in the sense given in a dictionary at hand: "belief in a divine or superhuman power or powers to be obeyed or worshipped as the creator(s) or rulers) of the universe." As Satan's own, it will of course be the religion of The Antichrist.

PROTESTANTISM AND GNOSTICISM

What of Protestantism? This question came to mind as I wrote the last part of the sentence ending in "synthesis of all heresies". I thought of an article I had read in the 1870 *Catholic World*, a commentary on a paper written by one Abbe Martin, Paris, 1869, a paragraph from which follows:

> Protestantism differs essentially from all the heresies that have previously rent the Church. It is not a particular heresy,

> nor a union of heresies; it is simply a frame for the reception of errors... It is a circle capable of indefinite extension, of being enlarged as occasion requires, so as to include any and every error within its circumference. A new error arises on the horizon, the circle extends further and takes it in. Its power of extension is limited only by its last denial, and is therefore practically unlimited. What it asserted in the beginning it was able to deny a century later; what it maintained a century ago it can reject now; and what it holds today it may discard tomorrow. It may deny indefinitely, and still be Protestantism. It can modify, metamorphose, turn and return itself without losing any thing of its identity. Grub, caterpillar, chrysalis, butterfly, it is transformed, but does not die.

So wrote this French priest, Abbe Martin, in Paris, 1869. He would perhaps be amused to read the sign I saw last Sunday on a nearby Protestant church, one of two in the same town with a six-point intertwined triangle star in the main window. The sign, "NOT RELIGIOUS. YET CHRISTIAN". Some one delving into the matter in England lately has turned up the number of 7,000 Protestant sects. That is perhaps a bit too neat, yet we know how these divisions inevitably increase, what little of belief is required for membership.

What follows is from the commentary on Abbe Martin's paper, just quoted, an article by an American priest, a convert from Protestantism.

> All this is very true. Protestantism undoubtedly differs essentially from all the particular heresies of former times, such as the Arian, Macedonian, Nestorian, Eutychian, Pelagian, etc.; but we think it bears many marks of affinity with ancient Gnosticism, of which it is perhaps the historical continuation and development. Gnosticism was not a particular or special heresy, denying a particular article, dogma, or proposition of faith. The Gnostics held themselves to be the enlightened Christians of their times. ..they looked down with contempt on Catholics remaining in the outer court, knowing nothing of the Spirit.

Each of the Protestant 'reformers', leaders of the many and various sects, claimed that his own special insight, his reading of Scripture, where he departed from Catholic teaching, and from the other Protestants, was of divine inspiration. In other words, these men claimed to be "the enlightened Christians of their times", as our priest-writer in *The Catholic World* put it, which claim he identified as that of the Gnostics. Certainly the Gnostic name must be applied to the leaders of secret societies, such as Freemasonry, who pretend to a higher, esoteric knowledge and a "broader, more encompassing faith", as we find it expressed in Mr. Robert Welch's *JBS* Bluebook. Gnostics certainly are those who claim the special enlightenment they call "the Spirit of Vatican II". We hear less about this today, as the fruits of Vatican II are shown to be rotten. Nevertheless the counter-Church of Paul 6 continues to make its appeal to Vatican II as its doctrinal source and inspiration, rejecting the popes. In this Vatican II is at one with the Protestant "reformers", which oneness is openly shown in every way possible, including the common "liturgy for all Faiths" proposed at the First Session of Vatican II, which became reality in Pope Paul's *Novus Ordo*, the "new mass now generally called the "Eucharist" or "Assembly"

More on Protestantism from our priest writer in *The Catholic World*. I do not have his name; editors seem not to have published the names of their contributors those days.

> The real character of contemporary Protestantism, we apprehend, is to be sought in the ascendancy acquired in the fifteenth century, and which has invaded Catholic nations hardly less successfully than Protestant nations. Protestantism is the child of this ascendancy, and its legitimate tendency into place the world above heaven, the supremacy of the secular over the spiritual. ... This spirit was not originated by the Reformation. It had preceded it, it had caused the carnal Jews to misinterpret the prophecies and to expect in the promised Messiah a temporal prince instead of a spiritual redeemer and regenerator. It had even entered the garden and induced the fall of our first parents. It has always subsisted in the world; it is what St. Augustine called the City of the World as opposed to the City of God. It is the purely secular spirit emancipated from the spiritual, and substituting itself for it.

The spirit and program of Vatican II and Paul 6 is contained in those sentences. The Vatican II opening to the world, the secular spirit substituting itself for the spiritual, which achieves ultimate and spectacular fulfillment in Paul 6, abjectly surrendering to the powers of this world at the United Nations. You hadn't thought of it that way? Read more carefully what the bishops have been saying, in line with what they are doing. Read *Maryknoll* and other so-called Catholic magazines, especially those of orders which were once mainly engaged in missionary work. Actually, most any so-called Catholic publication you might pick up contains evidence of the secular spirit and latter days Gnosticism.

Incidentally, if I write of heresy and apostasy, of Gnosticism and of Gnostics, I certainly do not mean to apply in this modern age of confusion about religion, such terms to individual Protestants or Catholics. I am not fudging any Catholic whose words and works do not show outwardly his full acceptance and promotion of the new religion.

Many are disturbed and do not know where to turn. So it has been these past eighteen years or so with Catholics; centuries for the western world in general. However, I would suggest to those Catholics who, ignoring doctrine and evidence, thoughtlessly defend Paul VI, that they consider the case of the Jew Pierleone, who, as Anacletus II, occupied the Chair of Peter for eight years, yet whose name does not appear in the list of popes, but as an Antipope.

PAUL 6-VATICAN 11 GNOSTICISM

The old *Catholic Encyclopedia* affirms the eastern origin of Gnosticism. What most clearly ties in Gnosticism with Vatican II is the assurance from the learned writer, Matter, that "Gnosticism in its purest forms strove to give Christianity the widest possible meaning, by linking it with the oldest religious doctrines." Hence the "return to sources" of the Vatican II reformers, which return contradicts their updating, their progressivism. Of even greater significance is this historian's assurance in connection with the Gnosis, that "the belief in the divinity has revealed itself in the religious institutions of all nations, which leads to a kind of universal religion, which contains the basic material of all." This, of course, is straight Vatican II "ecumenism". Pope Pius X in his *Pascendi* shows this to be one of the doctrines of the Modernists, in the following passage:

> It is well to note at once that, given this doctrine of experience united with that other doctrine of symbolism, every religion, even that of paganism, must be held true ... in the conflict between different religions, the most that the Modernists maintain is that the Catholic religion has more of truth because it is more living.

Paul 6 expresses the Gnostic belief in his appeal to Peking for a "dialogue", on the basis that the thoughts of Chairman Mao Tse-Tung "also contain Christian values". (*N.Y. Times*, 18 April 1973.)

A painting of Mao was hung, next to one of Paul 6, in the Vatican press office. (*Seattle Post-Intelligencer*, 24 Dec 1969) On another occasion Paul 6 makes the remark that "today we are all Christians". (I have the reference to this from *The Wanderer*; the editor did not comment.) On another occasion he speaks of a Church which "seeks to come into new contact with a world which has appropriated to itself the principles of Christianity". (*Dialogues*, by Msgr. Clancy) In all this and much more since Vatican II we see this Gnosticism which "sought to give the widest possible meaning to Christianity". That the chief Traditionalist leader of the past few years, one who has his own priests. seminaries, and sacramental system, has begged for a place in this Gnostic counter-Church, also confirms "the widest possible meaning" the Gnostics give to Christianity, or rather the Catholic Faith. Not in all the years since the Vatican II Gnostic Council has this traditionalist leader ever forthrightly denounced the complete refusal of Paul 6 to govern as pope. On the contrary he has time and again affirmed his loyalty to him. More on this later.

With regard to this "widest possible meaning" again, I quote from the Vatican II Pastoral Constitution of the Church in the Modern World.

> 2. Hence this Second Vatican Council, having probed more profoundly into the mystery of the Church, now addresses itself without hesitation, not only to the sons of the Church and to all who invoke the name of Christ, but to the whole of humanity.

Why only the "Church in the modern world"? This presumably follows from "having probed more profoundly into the mystery of the Church", definitely a Gnostic presumption, coming as it does in these late centuries, after Catholic doctrine has been defined. And of course it is a double lie that the Catholic Church did not address Itself to the whole of humanity from the beginning. It is a double lie because these same men announced an end to conversions a few years ago. This was in line with that "widest possible meaning" which counts all men already in, and for which reason they changed the words of Christ Himself in the Mass to "for all men". Not of course that Christ did not die for and does not desire the salvation of all men, but not all will be saved. Mass is offered for the Church's members.

Most disturbing is the way in which all the writings of Vatican II are acted upon. According to a leading French Progressive, "The Pope speaks for the right but acts for the left, and actions are what count". So far had they already gone at the beginning of the Council, as to let out this bit of duplicity as a proper policy. Anyway here in part is what was quoted from Fr. Michael C. Reilly, S.J. of the LeMoyne College religious studies department, in the Winter 1978 issue of the *Northwest Jesuit*, about the Jesuit Missionary spirit:

> Yes, the Society and the Church have lost their "old enthusiasm for the missions – because the rules (perhaps even the ball game itself) have been changed. We are seeing the end of the mission era; we are in a transition period of doubt and trial / error...

The writer, also a priest, who quotes Fr. Reilly, continues:

> There are deeper reasons behind the "change of spirit". Fr. Reilly highlights two of them; the first, theological. The feverish missionary activity over the past 100 years and more was basically motivated by the theological premise: if pagans were not baptized and converted they would go to hell or at least, save their souls with great difficulty. Since Vatican II's declaration that non-Christian religions can be vehicles of salvation, the steam has been taken out of the old motive.

Well, there you have it, a denial of the Church's teaching concerning the urgency of baptism and conversion, a denial which expresses the Gnostic "widest possible meaning" on salvation.

I don't remember ever having read anything more enthusiastically Marxist than a recent *Maryknoll* magazine issue in adoration of Martin Luther King. A writer in *Liguorian* tells of Maryknoll Father Walsh of China-jail-fame, that he does not want to be with the old mission priests but in that decision-making position he occupies. The January 1978 issue of *Maryknoll* contains an article titled "Why I am a missioner", by Fr. Joseph Towle, MM., who says this:

> Many people have asked me why I decided to enter the seminary and become a missioner. It is a question that I still ask myself. How do I answer? On most occasions I have replied in what must seem a facile manner: "I feel God called me to be a missioner to people of another culture"... Even after 22 years of experience in Maryknoll, I find it difficult to make an adequate reply.

The adequate reply is not given. The remainder of the article is devoted to Fr. Towle's personal experiences. Heading this piece is a photo of two Maryknoll priests and a bishop, all three in rough clothes contemplating an old auto engine. It might be objected that this kind of thing does not fit in with the Gnostic 'salvation through knowledge' that I have been writing about, but depicts a quite certain loss of salvation through emptiness. Quite true. Yet it is the Gnostics who are in the background of it all; and these priests, even as the common grubby little communist, think themselves in possession of a new, truer religion since Vatican II. It certainly confirms what I have written in several other papers, that the modern attack by our enemies has been before all an assault on our intellects.

Having lost the Catholic sense and intellect, the Faith itself, it is easy for such priests to follow the Gnostic pope from the contemplation of things divine to that of automobile engines, tractors, all the devices of modern technology as gods in themselves. I quote here from a photo collection, "Dell, the story of the POPE", mainly about Pius XII but with this about Archbishop Montini, page 54:

> Since coming to the world's biggest Catholic diocese in 1954, the Archbishop has put in an almost unbroken string of 16-hour days. He spent his first Sunday touring "Stalingrad", Milan's strongly communist industrial suburbs, and has since visited every factory in the area. In crisp speeches free of cant or jargon Montini enunciated the terms of the reconciliation of Church and labor so forcefully that he has become known as "the Archbishop of the workers". "It is up to the priest, not the people, to take the initiative," he says. "It is useless for the priest to ring his bell. No one listens. What is necessary is that the priest be able to hear the factory sirens, to understand the temples of technology where the modern world lives and throbs".

So now we have a pope who has had an inspiration about factory sirens. Factories as they are in fleeting time and modern technology and its spirit, are for this pope absolutes. With the beauty of Europe of the Christian centuries around him he dares to say that no one listens to the priest. Montini seems never to have lacked that audacity in lying that can only come from the devil. And how all the Jeers of Lombardy and the Milan communists must have listened to these "crisp" words of Montini "without cant or jargon", certainly without Catholic truth or inspiration. Yes, Montini will care nothing for the priest as priest, or why would he have tolerated the Marxist Maryknolls and their kind these past fifteen years? Montini will give every encouragement and example calculated to assist the priest who listens only to the factory sirens and contemplates old automobile engines. At the beginning of his evil pontificate he will bring to that temple of atheists, the *UN*, his abject profession of faith in the factory whistle rather than the bells which formerly called men to Catholic worship. In short, Montini worships the world, not God. (And the devil took him up into a high building of the new World Order.. ,)

Why do I keep harping on pope Montini and his evil pontificate? Because there is nothing that so much matters to the whole world than the fact of this pope opposed to the truth, beauty and order which once was Christendom. Nothing now wrong can be set right while this man occupies the papal chair. I knew from the beginning that only continued corruption and confusion could result during the time he might occupy the papal chair. So it has been. So

it will continue to be. All that any layman can do is to warn those Catholics who are being taken in – those who do not actually welcome the new religion. The others are beyond help from the Saints themselves.

THE RELIGION OF ANTICHRIST

Of all the elements several learned writers, those I have quoted in parts have seen in Gnosticism, I think we can take one as basic in our search for the religion of The Antichrist: "the doctrine of salvation by knowledge", with which definition the writer in the old *Catholic Encyclopedia* begins his article on that subject. I am certain that the evil character of the Antichrist will be that of Lucifer whose intellectual pride, his presumed superior knowledge, led to the first terrible revolt, that of the heavenly spirits. Lucifer in his pride presumed to a higher knowledge, possession of which would, according to Lucifer, deliver the angelic spirits from servitude to their Creator. And he used the same approach to Mother Eve, promising that her eyes would be opened, that she and Adam would become as gods, if only they would listen to him and put aside God's simple command not to eat of the forbidden fruit. Thus did Lucifer downgrade authority and tradition, as at Vatican II.

And so it is with Antichrist. He brings a 'higher knowledge' to the papal office, a "new style of government ... a new economy of the gospel", superior to that of all the popes who preceded him. Not for Montini the doctrines and laws handed down by those who in the past represented Christ. He will change all things – the disciplines, the Sacramental forms, the Mass: he will do away with the practice of condemning heresies and heretics, calling this practice tyranny, which he, Montini, is too generous and noble to carry on. No, pope Montini will not act as did his unenlightened and ignoble predecessors. In accordance with his new style of government Montini will institute a total change of doctrinal emphasis, setting aside as irrelevant all laws, divine and positive. In his superior wisdom Montini will throw out the past and refer all things to his New Pentecost, his Vatican II, the articles of which he signed, and which revolutionary "pastoral council" he has carried out with lies added to lies, mostly by speaking Catholic orthodoxy in peculiar accents, while permitting and encouraging his reforms in "the Spirit of Vatican II". Promulgating the Vatican II Declaration on Religious Liberty, Montini, in the words of the Abbe de Nantes' *Libellum* "gave vent to a glorification of Man-who-makes-himself-God which is without parallel in the history of the Church".

I have elsewhere given other reasons why St. John's 666 of "perfect imperfection", St. Thomas' "perfection in evil", has to apply to a pope, one in the highest spiritual office, and no other. See especially my Letters No. 4 and 9, or my booklet *Last Days of the Catholic Church*.

It has been said lately that Montini seems now to be speaking only Catholic orthodoxy. This was to be expected, for as his revolution comes more into the open, so that most Catholics who yet care are disturbed by it, the pretense of Catholic orthodoxy must be stepped up. All the correct Catholic doctrine the man can manage to speak from now on will not change the course of evil he has set in motion – and Montini knows this. The bishops are his. Yet it is not unlikely that after the Catholic decline in numbers since Vatican II, the new syncretist Antichrist church will increase in total membership. The editor of *National Catholic Register* has recently interviewed the representative of a group of hippies who have come into the Church after years of searching. It is not unreasonable to feel quite certain that these people do not have a correct understanding of the Catholic religion – that if they did they would not accept it. What they have discovered in the Montinian church is their own thing, which any number of the new clergy are living.

THE JEWS AND ANTICHRIST

What about the Jews whose doctrine of This World salvation I have so often mentioned as the evil influence behind Vatican II and the Great Apostasy? As always, Jews are the managers, the prime movers. Jewish messianism, lately taking form in Marxism and Zionism, never dies. But for practical purposes at least, Judaism broadens out into something more encompassing which takes in many Gentiles.

In the time of Christ the Jews were divided into two main parties, the Pharisees and the Sadducees. The Sadducees were the Liberals of their day among the Jews. Most or perhaps all of the Scribes were Sadducees. It was they who favored and practiced a sort of Vatican II opening to the world – the Roman world of secular power. It was to this power they appealed in their move to kill Christ, threatening Pilate with loss of friendship with Caesar. (In other words, they would have Pilate sacked.) The Pharisees who held to a narrow Jewish position, scrupulously

separating themselves from the Gentiles, nevertheless joined in this appeal to Caesar to put Christ to death. Here certainly was an example of the self-righteous religious person who in the pride of his supposed superior knowledge makes a deal with Satan. We see the thing repeated in the Jansenists who drifted into occultism, the last stage of Gnosticism.

I wrote in an earlier paper that Paul 6 is of the Sadducees. It is he who brings to a head the religious opening to the world of our time. It is he who delivers Christ to that illegitimate world power, the *United Nations*. Undoubtedly Paul 6 would be a friend of Caesar. His whole program, starting with his first encyclical, *Ecclesiam Suam*, proclaims this. It is not the normal good relationship of Church to Christian governments that Montini would have, but an abdication of the spiritual power, its degradation and eventual death with the establishment of an all-powerful new World Order.

With regard to the generality of the Jews today, a leading Jewish writer of some years ago, Herman Wouk, had this to say in the *New York World-Tribune* of 17. Nov. 1959.

> The Talmud to this day is the circulating heart's blood of the Jewish religion. Whatever laws, customs or ceremonies we observe – whether we are Orthodox, Conservative, Reform or merely spasmodic sentimentalists – we follow the Talmud. It is our common law.

The well known Rabbi Stephen Wise, now dead, said this:

> The return from Babylon and the adoption of the Babylonian Talmud marked the end of Hebrewism and the beginning of Judaism.

Thus Judaism is not true Hebrewism but something derived from the minds and imaginations and desires of certain individual Jews. These Talmudic teachers do not completely reject the *Old Testament* but interpret it according to a presumed superior intuitive knowledge, which carries on the old Gnostic heresy of the Jews as eventual rulers of a kingdom of this world. The school which Karl Marx attended taught that the Jewish race would be its own messiah.

A book by Max Dimont, copyright 1971, is summed up in these words by the *St. Louis Post-Dispatch*: "The Jew in his proud and proper role as the bearer of culture and morality..."

Always the Prince of This World has his party opposed to Christ's kingdom. It will be the work of Antichrist to first usurp the spiritual power, then surrender it to the satanic powers of this world. This Gnostic power appears in the presumption of the Scribes and Pharisees of a superior knowledge which led them to add 813 precepts to the Law as given by God to Moses, then to interpret that law in a carnal sense. What has been passed down through the centuries from these men are the Babylonian Talmud and the Kabbala. The latter is called in the old *Catholic Encyclopedia* "the system of esoteric theosophy which for many generations played an important part, chiefly among the Jews, after the beginning of the tenth century of our era." You can find this "system of Jewish religious philosophy", as the writer in the *Encyclopedia* calls it, in a thick book on Masonic morals and dogma. The same thing – the Vatican II new religion – appears in a recently printed leaflet at hand from a Theosophical Society. Here in part is what it says:

> The Theosophical Society is a world-wide organization ... composed of men and women who are united by their determination to promote brotherhood and remove religious, racial and other antagonisms. Their bond of union is a common search for Truth. They hold that Truth should be sought by study, by reflection, by service, and not imposed by authority as a dogma. They consider that belief should be the result of individual study, experience and insight rather than mere acceptance of traditional ideas, and that it should rest on knowledge, not on assertion. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, its practice to proselytism. Peace is their watchword, as Truth is their aim.

In that statement you have all the elements of Vatican II, not of course so brashly set forth, it is the Gnostic thing, the ape of God – brotherhood, peace, Truth, racial harmony, etc. Peace, of course, has been the constant cry of Montini, as also his program of service to the world. No condemnations of any kind either – not from Montini; and the end of conversions, that is, "no proselytism". The Montini. Vatican II doctrine is that of the Gnostics of the Theosophical Society, in that both "see every religion as an expression of the Divine Wisdom."

One thing in all that smoke of Theosophy that we may safely take exception to, is their claim to be in favor of individual study, experience and insight to determine religious truth. The "adepts", the rabbis, the real Gnostic directors of this satanic program will be working deftly to guide the individual searcher on his way to proper

brotherhood and 'understanding'. The search for the new truth will end as it has ended in Russia, China, Cuba, and in other Soviet areas.

THE PROGRAM OF ANTICHRIST

The Vatican 11 "opening to the world" means active cooperation with the Liberal-Marxist forces aiming at total control of all human activities. This is shown in many ways, the first of which was the inviting of Soviet clergy to the Council on their terms, and, by the refusal of the council to condemn atheistic Communism. It is shown by the cordial relations which have existed between Paul 6 and murderous Soviet leaders: before all by Montini's abject surrender at the *UN* – his begging there that his humble services be accepted by the representatives of this atheistic and illegitimate body.

As "Progressives" and evolutionists with a secular World State in view, these forces, carrying forward the messianic dreams of Judaism, are especially concerned to erase all that remains of Christian belief and instinct from the minds of youth; and so they have worked in the school systems – from the 1950's in Catholic schools, as I mention elsewhere. This year, 1978, the final push is on in the United States to take complete control by the State of all private and public schools. They want the child at an early age. The 'new truth' is in sex and horrible text books of 'social studies', in the new catechisms of Vatican II, doctored by the Jews, in nearly all magazines and newspapers, on television. I quote here from the 5 June 1978 issue of *The Spotlight*, a national tabloid unusual in that it exposes some of these things.

> On March 29, 1973, John and Vicky Singer withdrew their children from the South Elementary School (in Utah). Like many concerned parents across the United States who have watched their children being taught principles foreign to their beliefs, the Singers objected to textbooks that undermined the family, the home, and God.

The accompanying photos show a wholesome family, father, mother and seven children, in their own schoolroom. What I find especially significant here, related to my subject, is this public school textbook sample of what the Singers object to:

HUMANIST MANIFESTO

> We reject these features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potential. Humans are responsible for what they are or will become. No Deity will save us, we must save ourselves. (*Humanist Manifesto II*, 1973).

The new religion is pervasive. It creeps and sneaks where circumstances make this approach expedient. In the meantime it prepares new gulags for those who refuses to fall in with the 'new truth'. Orchestrating the betrayal of the Catholic Church into the modern Gnosticism, what Pope St. Plus X called Modernism, and thus opposing himself directly to Christ, in that unique and complete sense in which only a pope could do it, is the hypocrite Montini, the Antichrist. Far from speaking out against the encroaching atheistic World State, Montini obviously supports the Marxist 'Call to Action' for bishops and missioners. Everything fits in with what I wrote in my second paper, and which 1 have held to, that the Revolution in Church and world are one.

This betrayal of the Papacy, of that spiritual power and divine mission Christ bestowed on the popes, affects not Catholics only but the whole world. The moral and intellectual disorders multiply as a result of the Montini secularization. Whatever feelings the Catholic Church might have aroused in those opposed to it, the Papacy has been central and necessary to the stability and moral order by which western men have lived. It was certainly St. John's apocalyptic "loosing of Satan" which opened Vatican II, and which comes to a head in the time of pope Montini. Had any great scholar thought in the Christian centuries about what kind of program The Antichrist must follow, surely he would have set down the following main parts:

1. He would have foreseen the Antichrist put himself and the papal office at the service of a new secularist World Order. This would be an order of men, pagans, Jews, atheists, and apostate Catholics, who see themselves and their organization as the supreme directing force in all human affairs.

2. It would have been foreseen that Antichrist world announce a new interpretation of the Gospel, inverting Christ's "seek first the kingdom of God". Our old Christian scholar will have foreseen Antichrist announcing "a new economy of the gospel", and with it a New Order of Worship (*Novus Ordo*) in which all religions can join.

3. It would have been foreseen that Antichrist will condemn no errors but proclaim new and higher truths in a new gospel of Love, derived from inspiration. And,

4. Because he must follow Satan's own method, the only one that in any case would work, that of deceit, of saying mostly what is true and doing all that is false, Antichrist will often or usually speak Catholic orthodoxy.

I have said here that a learned and perceptive Christian scholar of past centuries, one who might have studied deeply what kind of program the Antichrist would impose, might have reasoned doctrinally to these four parts. Actually there is reason to be quite certain that all this would have been beyond the powers of even the greatest. Christ Himself had said of that time no man knows. St. Augustine thought that only in the latter days, the time of the Antichrist, could he and his program be recognized. Yet I think that if this program could have been presented "to the great Catholic scholars in the four parts as I have set them down (having seen it with my own eyes), they would have agreed that it must be so, and that indeed it could not be carried out in any other way.

But the average person after reading these papers, then seeing one of the thousands of photos of Paul 6, and reading his latest words to a group of pious pilgrims, will think incredible, after all, that this tired old man could be The Antichrist. As the prophet Daniel foretold, "He will do more than could be believed." These words of Daniel should be our guide; that is, we must realize that it is not so much what this Son of Perdition says, but in what he manages to do that is significant. It is this which will enable us to see beyond ordinary outward appearances. According to St. John the Antichrist is, after all, a man, not a monster. It is only in the distracting wildly imaginative writings of those I have called apocalyptic fantasy writers, and in some occultist photos I have seen, that a strange, scarcely human kind of Antichrist is pictured. This kind of thing comprises a devilish device for putting around doctrinal discussion of the subject an aura of insanity. Say Antichrist and they think you are a bit odd, to say the least.

So as not to be led astray or be spiritually and mentally blinded we should hold to these facts: the Antichrist is a man, he will surely hold a unique spiritual office, he will oppose himself to Christ's divine plan of salvation: Doing Satan's work he must use Satan's method of deceit, he will come during and to some extent be responsible for a great falling away among Catholics, he will do more than can be believed by most people. Remember that the Apocalypse depicts a spiritual not a physical combat between the powers of heaven and the malignant powers of hell. Physical violence enters only as a result of moral disorders. In this connection there exists for the first time in history that physical power (atomic) by which man can destroy a large part of mankind.

Had the Catholic reader of this paper been told thirty years ago that a pope could change the Mass so that non-Catholic ministers could join in celebrating it, he would have thought the questioner either totally ignorant or out of his mind. Had this same Catholic, or any other of ordinary intelligence, been told that there would come a time when a pope would call a secular world organization "the last hope of mankind", as Paul 6 did at the *UN* Assembly in New York, he would have dismissed the notion as foolish. Were Catholics told that a pope would announce "a new economy of the gospel", the reaction would have been "impossible and heretical", as of course it is. So would I have said. The revolution brought about by Paul 6 could not have entered my mind in advance as possible for any pope to conceive -- and of course it is not possible for a true pope. Yet such a pope as Paul 6 and the revolution he brings about must appear in the prophetic writings, as it does – in the prophecies of an Antichrist to come, along with a great apostasy and general spiritual blindness of the latter days.

Twenty years ago nearly all priests would have said that what Paul 6 has done could not happen. Today those same priests find themselves doing and upholding what they would have said couldn't happen. And even while it is happening they say it isn't, and they blame those who point out the reality of it all. "The pope is the pope", is all they can say now. As everything is overturned they tell us, insanely, that nothing essential has been changed. Today they are either attuned to the "factory siren", the modern this-world religion of Montini, or they have simply closed their eyes to that truth they were all ordained to dispense by word and deed. No more do they put first the kingdom of God Christ gave them to teach. But it is not Montini who will judge them; they will be judged with him.

What these priests are preaching today, who say never mind doctrine but close your eyes in obedience, is Luther's salvation by faith alone. Having closed their own eyes to Catholic doctrine and current reality, they would herd us all into Montini's mind and faith-destroying Gnostic liturgy.

It is not necessary to exhaustively analyze all the writings, opinions and errors of our time; their number is legion. In trying to know all, and thinking to be saved by knowledge of doctrine and the antiChrist conspiracy alone, we become as Gnostics of the Bircher type. There is no need to seek out all the details either of heresy or of

apocalyptic writings. St. Jerome said that St. John's Apocalypse contains more mysteries than words. It is enough to notice the self-evident departures from Catholic doctrine and practice. Up to a point it is enough! That point is where the Traditionalist sects enter in and where the pose of Catholic orthodoxy is more convincingly maintained. The shading off of the Traditionalist sects into a background of Theosphist *Old Catholic* and cash operators is more difficult to perceive than are the Vatican II modernist heresies which Pope Pius X had expertly identified as early as 1907. The well known historian and writer Peter Anson, in his book *Bishops At Large*, called a large part of what now parades as Catholic traditions as "dark and shadowy", an opinion which after seven years study of the matter has become my own. I am certain that the "operation of error" St. Paul predicted would not restrict itself to only that which calls itself Progressive. God permits this operation of error, a loosing of Satan which Fr. Coleridge writes is judicial, and no man will ever be able to adequately deal with all its ramifications and shadings. I do not mean by this that we cannot distinguish false doctrine from true, but only that truth is being so cleverly twisted from various angles so as "to deceive, if possible, even the elect".

GNOSTIC TRADITIONALISM

"To deceive even the elect." This is where the Traditionalist comes in. The Traditionalist Gnostic is often difficult to recognize by his doctrine, so orthodox does he appear to be. Yet by one mark he is sometimes revealed – by his appeal to the Spirit, Holy Spirit or Holy Ghost, and by his obscuring or twisting into another sense the Catholic doctrine of the Incarnation. Thus we have Theosophist Liberal *Old Catholic* Bishop Leadbeater appealing throughout his book *The Science of the Sacraments*, to the Holy Spirit. He writes in his chapter one of "the descent of the Second Person of the Trinity (not Holy Trinity, be it noted) into matter," whereas the Church had most clearly formulated simply, that God became man. God did not merely descend into matter, which is imprecise and pantheistic, and therefore to be avoided. The Catholic Church, having become aware of the Gnostic sects and formulations in the early centuries, stated clearly the doctrine of the incarnation as it appears in the Gospel. St. John in his Prologue expresses the true Catholic doctrine, clearly and completely, saying, "In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh and dwelt among us." Every priest read those words in what came to be called the "Last Gospel" of the Mass. And this formula was repeated daily by Catholics all over the world as part of the prayer called *The Angelus*.

It is then significant that, while the Leadbeater "Mass" follows quite closely that of the Roman Rite before this rite was destroyed by Vatican II, it has a totally Gnostic twist, of magical outgoing force, and from it has been dropped the "Last Gospel", which was the first part of the Mass omitted by Vatican II.

In connection with this occultist appeal to the Spirit by Theosophist Leadbeater and his garbling Catholic doctrine of the Incarnation, the chief Traditionalist leader, in an ordination sermon, speaks in the same obscure manner of the Word made flesh, as follows.

> For our Lord Jesus Christ is priest for eternity... because the divinity of the word was infused into the humanity he assumed," and "the humanity of our Lord Jesus Christ was penetrated by the divinity of the Word of God, and thus he was made priest.

I suppose that even among well educated Catholics (or such as seem to be so) few will take notice of such distortions, so long as other Catholic appearances are kept up.

At Ecône, Switzerland. June 1976 was preached the "...infused into the humanity which He assumed ... descending into a humanity which is Our Lord Jesus Christ ... the humanity of our Lord Jesus Christ was penetrated by the divinity of the Word of God ... there is only one Word, the word of the Holy Spirit", none of which express what the Catholic Church has defined, that God BECAME MAN. There was no infusion, no descent into. There came into existence that which had not existed, "the Word made flesh'", the God-man. Yet not once does the Traditionalist bishop say the simple, short, yet complete orthodox form which comes from St. John's Gospel, and which is repeated in the Creed: AND WAS MADE MAN. Why not? A dictionary at hand has

> 1. *infusus*, pp, of *infundere*, to pour in, into, or upon, 2. to put qualities in, as by pouring; instill; impart. 3. to fill: pervade; imbue; inspire.

To pour coloring into water is to infuse that water with color, yet it remains water. Nothing is thereby made that did not already exist.

The phrase "descent of divinity into humanity" might possibly be applied in several ways; as, for instance, the

descent of the Holy Ghost upon the Apostles, or in quite another way, the Gnostic "you shall become as gods", neither of which is equivalent to "the Word was made flesh" or "God became man". And why descent into "humanity"? Because "humanity", too, not the individual man, is part of the utopian, collectivist, pantheist, doctrine of the Gnostics. In any case God did not descend into humanity, as the Traditionalist bishop said, but became man. It was this denial of the Catholic doctrine of the Incarnation by Arians and other Gnostic sects which, so I have read, caused a pope to place St. John's *Prologue* near the closing of the Mass; the so-called Last Gospel, elimination of which was first of the Vatican II liturgical changes.

On another occasion, at Dickenson, Texas, 7 July 1977, this Traditionalist bishop is quoted "as not be against the Pope in any way. I am for the Pope. But this attitude of the Vatican against us does not come from the Holy Ghost." Yes, always the appeal to the Holy Ghost, or the Holy Spirit, or Spirit, whether they call themselves Progressive or Traditionalist. An honest and orthodox Catholic bishop would cite facts and doctrine against Paul 6.

There existed from the beginning of Vatican II, and long before that, a division between those Theosophists or Gnostics who favored the vernacular and those who thought that liturgy in an archaic language produced a greater "outgoing force". And as Gnostics both sides make their appeal, not, of course, to the popes, but directly to the Holy Spirit, or Spirit. But we need not base our conclusions on these doctrinal obscurations alone, which most laymen do not grasp. The contradiction of a bishop who harps on his loyalty to Catholic Tradition, yet professes his loyalty to Paul 6, knowing as any bishop must know, that Montini's destructive program has to be deliberate, totally opposed to the Catholic Faith, shows that bishop to be of the same Gnostic party as Paul 6.

But I've written enough on that in other papers. And I know it is futile to try to dissuade those who insist that in these times anyone can set up his own Church or public chapel. Only this comment here: these chapels attract like flies every shade of Traditionalist heretic and occultist, and no attempt is made to keep them out. As I've written before, this is surely a "practical" reason for the divine mandate of papal jurisdiction over priestly ordinations, and over those public churches or chapels where Mass may be offered and the Sacraments dispensed. This divine mandate, the Keys to Peter, is not made void by the fact of a false pope in the papal chair.

One of the Traditionalist operations, one which has attacked Paul 6 and his *Novus Ordo*, announced its "Ecclesiastical Tribunal which is coordinated into denominational sections, such as the Roman Catholic Section, the Eastern Orthodox Section, the Old Roman Catholic Section, Lutheran Section," etc. More of that "widest possible meaning" of the Gnostics. An enquirer was assured by the lay leader of this outfit that Masons are welcome to join.

SUMMARY AND CONCLUSION

The works of Satan are mainly those of confusion and divisions. The religion of the Antichrist is therefore one of total opposition to Christ and His truth, to the unity of His divine order. He will do within the Church, worldwide, what the many promoters of division, the "many antichrists" of St. John's gospel, have done on a limited scale, and he will do so by pretending to a new and higher vision than that of the true popes. As I have shown in the first part of this Letter, this is according to the pretensions of those whom true scholars have called the Gnostics.

No one can deny that since the coming of Paul 6 Catholic unity has disintegrated, so that now we have Progressives, Pentecostals, phony seers, false mysticism (extremely deceptive), and several dozen Traditionalist sects, including that of the retired French bishop, above referred to, who as virtual or standby pope has set up his own international Church, seminaries and all. There are also the moderates who accept more or less of the new religion, who more or less support Paul 6. The divisions among the moderates cannot even be named, so nebulous and constantly shifting are they, dividing even families. There are many shadings of truth and of feelings, of Catholic orthodoxy or lack of it in all this, a great confusion of minds, which is Satan's own thing. As already mentioned, it is the "operation of error" that St. Paul spoke of and which, in the words of St. Thomas, quoted at the start of this Letter, is perfected and brought to a head in the one Holy Scripture calls The Antichrist.

My basic conclusion and advice to those who want to keep the Faith is this: Whether or not you grasp the details that I have set down here, and regardless of possible doubts about what I have written in other Letters concerning the divine law and papal jurisdiction against organizers of new Churches and public chapels, there is sufficient reason to be extremely wary of all offers of Mass and Sacraments from those who call themselves Traditionalists.

There does exist a Traditionalist "ecumenism", a Traditionalist Gnosticism. Stay away from all of them. And do not attend the parish churches, all of which impart the "new religion" by means of the Gnostic liturgy of Vatican II

and Paul 6. Of this liturgy, which non-Catholics joined in composing, two venerable cardinals with their thirty-two associate theologians made the following summary comments: "This new *Ordo* represents as a whole and in its details a striking departure from the Catholic theology of the Mass". And, "It is evident that the Novus Ordo has no intention of presenting the Faith as taught by the Council of Trent, to which, nonetheless, the Catholic conscience is bound forever." These theologians say further that this "Mass of Paul VI "teems with insinuations or manifest errors against the purity of the Catholic religion and dismantles all defenses of the Faith"; that is, it gradually destroys the Catholic sense and belief of those who take part in it. The evidence of this is there for all who will look at it directly.

This brings to mind what I wrote in one of my "Strange New Church" papers: that it is the respectable, the reverent, the apparently right-intentioned priest who will be most effective in imposing this false Mass on the generality of Catholics. Of these, one who does not himself perform the *Novus Ordo*, is the French priest Georges de Nantes who insists that his followers attend Paul's Gnostic liturgy. The Abbe de Nantes also advocates joining with the leading modernist Gnostics in a Third Vatican Council.

So much for conclusions. As I wrote that last paragraph, there arrived a letter containing this bit of advice: "...try to get the feeling for the Holy Father's way of leading the Church". ..by reading *L'Osservatore Romano*. In that sentence is expressed acceptance of the Gnostic pretension of Paul 6 to a higher knowledge, a mysterious vision, and therefore Paul's "new style of government". The letter writer is a Catholic who, like millions of others, has accepted the Montini "new economy of the Gospel" gradually, without having given a thought to Montini's heresy or his own drift into this heresy. It is safe to say that he never heard the explicit expression of Montini about his new gospel. And like millions of Catholics this letter writer thinks that in defending Paul 6 he is defending the Catholic Faith. In his short bit of advice we have a sample of the spiritual blindness St. Paul predicted would be widespread in the time of The Antichrist.

My apologies to regular readers for repeating so often things I've written in other papers. The reason for this is, first, my constant concern to reach other Catholics with the whole truth, or as much as we know, as well as to make some advance in my own discernment and yours of the evil spirits abroad in our time. It is not a matter of wanting knowledge for its own sake, of wanting to know both good and evil, which can be spiritually dangerous, but of being not merely simple as doves, but wise as serpents, if we are to avoid the innumerable snares of *the* devil since Vatican II. All this being so, I shall continue in my next Letter the line of investigation thus far carried on.

I have been asked what I think of Malachi Martin's *The Final Conclave*. I think it a masterpiece of gnostic confusion – that it might well have been called Malachi's Malarkey. I find it disappointing in that it lacks even those bits of accidental useful information that I had expected to find in a gossip book about the Vatican. I didn't read the tiresome last part, but only glanced over it. Paula Haigh does an excellent job of reviewing it in her last paper.

W. F. STROJIE LETTER No. 31 15 August 1978

ENOUGH IS ENOUGH

In my Letter No. 30 I promised to continue the line of investigation carried on in that paper and in others on the Gnostics and The Antichrist. I started to take up that theme again but decided to hold it off until later, after I recover from our move and eye surgery right after it. We had intended to stay in our house in the Coast Range near Sheridan until the end of July but decided it would be better to move sooner. So here we sit, ten miles out in the country from the town which gives its name and the name Clark-Smith Drive (whoever Clark-Smith are) as our address. We moved the ninety miles from the tall conifers to this farm and pasture land, so as to be near our daughter, her excellent husband, and their beautiful young family of six.

Having become certain more than eight years ago of the falsity of the Vatican II reform, of the evil intent behind it, I thought to sit it out in the hills, away from the whole stupid mess. But in the presence of so much lying and hypocrisy, the Spirit of Vatican II, I couldn't refrain from speaking against it in letters to relatives and friends. Then about seven years ago I began distributing short papers, or Letters as I began to call them, to a wider readership.

VALIDITY -- It is the habit of schismatics to try to make validity the sole test of their position. So they have -- or think they have -- valid orders, a valid Mass and Sacraments, in which case they will tell you that good Catholics may join them, especially in these extraordinary times. They will even dig a few parts of canon law which seem to support their arguments. Canons 209 and 628 are often cited, the first of which they pretend supplies jurisdiction to every schismatic, the second they say gives the laity the right to demand the Sacraments of any priest. I've written about these things in other Letters, especially 18 and 19, so will add only this much here: The key words are those ending Canon 682,"according to the rules of ecclesiastical discipline." According to that discipline, derived from divine law, the Power of the Keys, we may demand the Sacraments from the local pastor and bishop, and I'm all for doing this. Speak out loud and clear, right on up to the papal office. That is the right and Catholic way to proceed, not go running after various charlatans who set up their own Churches.

The "necessity knows no law" of St. Thomas, which one young schismatic tried to apply to his own false position, was meant only for those at the point of death, who can be absolved even of severe censures by any validly ordained priest. This of course is within the rules of ecclesiastical discipline, having been declared so by papal authority as a special case.

FATHER LEONARD FEENEY, S.J.

I get letters in which the late Father Feeney is spoken of as a martyr. He was no such thing. His was a mind of a talmudic-calvinist-jansenist-puritan cast, which makes legal observance the condition of salvation rather than God's love and mercy. For years I had been reading in Feeneyite publications that those who do not submit to the Roman Pontiff cannot be saved. It was only after the death of Fr. Feeney that I found out that he had refused, in the time of Pope Pius XII, the command of the Holy Office to go to Rome for an examination of his doctrine -- this refusal after years of demanding a special pronouncement for Father Feeney on what the Church had never doubted, that some persons could be saved who had not been baptized with water. That the Archbishop to whom Father Feeney was subject at the time turned out to be a thoroughgoing Modernist, does not affect his case at all.

The sad state of the Feeneyites, their confusion about "no salvation outside the Catholic Church," is shown today by those members who have accepted ordination in the Vatican II ecumenical church with its doctrine that even pagan religions are vehicles of salvation.

Of course I have formed no opinion on whether or not Fr. Feeney found salvation in the true Church, but hope and pray that he did find what he never seemed to think, that God's mercy is indeed above His works.

MR. DOUGLAS LAUDENSCHLAGER

In her latest paper Miss Haigh quotes from the "official" Econe publication, **The Angelus**, an Edict by Douglas Laudenschlager against "The chemist, the weatherman, and the rejected seminarian." Miss Haigh assumes that I am "the weatherman" of Mr. Laudenschlager's anathema. But surely my old friend Douglas Laudenschlager would not have become so muddled (not even at Econe) as to either have placed my name on his index of forbidden writers, or to have confused me with one of those confused weathermen -- "50 per cent chance of rain or something," the experts of a wrongly applied science, or with the TV clowns who parrot their vague forecasts.

It is true that I acted as weather advisor for all kinds of Navy operations -- carrier, surface and air patrols, ice patrols from Newfoundland, hurricane patrols in the Caribbean, ship and air operations in the South Pacific where I flew regularly with squadrons that lost half their planes. I was once fished out of the drink myself, and by the toss of a coin missed being on Attu when the Japs took its few Navy defenders.

During my time in the Navy I had developed a system of forecaster training and practice which I later offered to the U.S. Weather Bureau, and which if skillfully applied would cut costs more than fifty per cent, and for the first time get reliably accurate detailed forecasts. But the U.S. government prefers to spend millions annually on fabulously expensive electronics equipment of no value, rather than develop intellectual aptitudes. At my last station, Pearl Harbor, my work was evaluated as "fast, precise, accurate". So I am not a mere weatherman in the derogatory sense apparently intended by Douglas Laudenschlager.

In a letter dated 8 January 1973 Douglas wrote to me that "Jesus has called me to enter His priesthood. But there is so much confusion, lukewarmness, apostasy everywhere I look. And I too am now confused." Douglas was then nineteen years old. In another of his letters he informed me that, after having read some of my papers, he had taken down the Teilhard banners in his room. He then sent me some Clement XV material, which he thought I'd benefit from, but he soft-pedaled this after I wrote him a letter against that absurdity. He replied that he wasn't exactly pushing the Clement thing but that "man's ways are not God's ways," which he thought he had read somewhere in the Bible.

In a letter of 29 March, same year, Douglas wrote to me as follows: "Since I stayed home from school today with the poor excuse of a runny nose, I had a good time to study your new article (on the Strange New Church) which came in the mail this morning."

Between February 1973 and July 1974 when Douglas expressed his pleasure at being accepted at Econe, he wrote what amounts to about a half-inch stack of letters and notes to me, some of it in defense of odd notions of his, part of it concerning his plans for a youth organization, and of possibly joining up with Fr. Nelson at Powers Lake or with the Catherine Emmerich Center at Feasterville. He often sent me a dollar or two for extra copies of my papers to distribute.

In one of my letters I chided him on his wild attack on several unnamed persons, in a most immature piece he had circulated, possibly in **The Voice** where other writings of his appeared. In **The Voice** piece Douglas used the same kind of allusion as he did in his "the chemist, the weatherman" tirade, aiming some things at an "immigrant scientist" who would be well known to **Voice** readers. That he included a few others of us in his "mini-popes" nonsense, he indicated by specifying certain subject matter these "mini-popes" had had the temerity to write about. (That no Catholic in his right mind would possibly see papal pretensions in the writings of any layman seemed entirely to escape Douglas's notice.) Whether or not Douglas actually had me in mind, certainly those who had read my papers would feel sure that he did. When I wrote to him about this he disclaimed any intention to attack anyone. It is only "attitudes" he was attacking, he wrote back to me. What then about his "immigrant scientist"? I had pointed out the foolish impropriety of his attack on a man, the "immigrant scientist", more than three times his age, well versed in Catholic doctrine and canon law. The following lines are taken from Douglas's reply.

> "You must, I dare say, have a rather unflattering conception of me, to think that I would write to you as a friend for so long, often complimenting you on your writings, and suddenly turn and attack you with a malice proportionate to the distress exhibited in your letter."

My letter was quite restrained. Such "distress" as it contained was an expression of my concern for Douglas, not for me. I suggested to him that he put a copy of his preachment away for a year or two, then read it; that if he did so he would surely be ashamed of what he had written. With regard to his castigation of "fulminating mini-popes", he apparently saw not at all that this term applied most aptly and fully to himself.

Anyway, as the above short quotation shows, Miss Haigh is surely mistaken in thinking that my dear friend Douglas Laudenschlager intended to include me in his latest barrage against uninformed lay people who dare to voice an opinion on matters reserved exclusively to those who wear the cassock.

Lest anyone think that I misrepresent the Laudenschlager fulmination of a few years ago, I repeat here a few paragraphs from that outcry. The copy I have is from Douglas, signed by him 3 September 1974, "CATHOLIC VIGILANTES: ENOUGH IS ENOUGH!" All punctuation and underlines are as in the original.

> The American people will put up with a heck of a lot. Through the entire Watergate scandal, pity and regret, and the determination to prevent future errors, surged much more strongly than violent contempt. There were no assassination attempts. Bitterness came only from the expected quarters. Reluctantly, the due process of law moved forward. But when President Nixon finally revealed that he had known about Watergate right along, the people of the United States said, "Enough is enough!" Richard Nixon heard, and resigned.
>
> Unfortunately, at some moments in history, certain criminals have succeeded at delaying or evading justice. (Is it I, Douglas?) Worse yet, the local citizenry -- when they have "had enough" -- have sometimes decided to "take the law into their own hands" and settle the problem by lynchings or vigilante groups. Crying for justice, they have wrought even greater injustice. Insisting that "no one is above the law," they themselves have disregarded it in violent and irrational behavior which tends only to increase lawlessness.

Does the present reader at this point wonder what this wild flinging around of "law and justice," and of "vigilante groups" and "certain criminals" can be leading up to? To ease your suspense I will tell you. Douglas is pummeling those few of us who have been writing little papers in defense of the Catholic Faith against Paul 6 and his destructive works. More:

> Following the attempted murder of the Mystical Body of Christ, His Church, in the last decade, many sincere but impassioned traditional Catholics who have 'had enough' have responded with reckless zeal. With regard to the latter-day Reformers and their Reform, traditionalist "theologians" and "canonists" have sprung up like weeds, pontificating from their celestial thrones on doctrinal decisions which would have made a Pontiff hesitate, in language which makes Saint Pius X sound like Paul VI; passing ecclesiastical censures right and left and settling questions of Canon Law which deserve weeks of attention from a learned commission; promising dramatic solutions to the problems of the Church next to which the Reformers' own outlandish concepts sound prosaic. With regard to the traditionalist movement itself, each seems to allow the "shoot anything that moves" policy, attacking every other traditionalist group with such un-Catholic chaos and disunity that Sino-Soviet relations take on the aspects of a jolly camaraderie! To this dangerous rabble of Catholic vigilantes, I for one want to say, "Enough is enough!"

So there! Douglas the learned historian and astute political observer says to the dangerous rabble of Catholic vigilantes, "Enough is enough." I say so too.

Please pardon me if I risk tiring perplexed readers a bit further, by quoting the last three paragraphs of "Enough is enough". I want to do full justice to my old friend and mini-popel.

> "And those who insist upon running up and down the decks of the wallowing Barque of Peter, warning the few sober passengers that the lifeboats have leaks, might do a lot better to build a better lifeboat, or to find an altogether different solution. Or to remain silent, since a leaky lifeboat ultimately is better than none."

As an ex-sailor I might point out that it is this "ultimately" which weighs most heavily against a leaky lifeboat. As to the notion of building a better one while the ship is sinking, that is surely an original idea, one that should perhaps be patented.

In response to the letter I sent Douglas chiding him on his wild swinging at vigilantes, he directs my attention to this post script which he appended to his article:

> "I do not mean to criticize those prudent traditionalists who, with genuine scholarship, may have **rightly** condemned some of the same things, or reached the same conclusions, which I **do** mean to criticize their less prudent confreres for condemning, or concluding, wrongly, or with irrational anger rather than rational study." Again, all as in the original.

"To any who may read this and wonder with a vague uneasiness, 'Did he mean me?', let me only say that I have referred to particular individuals only where it is quite obviously so. Otherwise, I have meant only to attack those 'I know better' and 'I want to do it my way' attitudes which, as a facet of human pride, hold some sway in every human endeavor, and thus in every traditional organization, leader and activist (clerical or lay). I have intended no condemnation of persons, but only a stern admonition: 'ENOUGH IS ENOUGH!!!' "

There you have it. At nineteen, only a year or so after he took down his Teilhard banners, Douglas Laudenschlager issues his first stern admonition to upstart lay traditionalist writers. I'll not bother the reader with the nonsense in his latest, in the "official" publication of Econe in America, **The Angelus**, except to quote one sentence here and a closing paragraph: "Most regrettably yet, such unqualified teachers have not failed to appear, and the good of souls obliges us to unmask them before faithful Catholics."

It would seem that from his birth Douglas felt this duty to unmask unqualified teachers. That he has not lost anything of his power of "stern admonition" will be evident from the closing paragraph of his latest Edict:

"Catholics must realize that they have a duty NOT TO READ or support in any way the writing of such unqualified lay 'teachers', not even 'to keep abreast of what they are saying.' (Douglas lets us guess where he got that quote, and to whom it was originally applied. WS) And let them encourage all their fellow Catholics to do likewise. NO ONE may endanger his faith and salvation by confiding in such doubtful 'popes', devoid of all authority and of the necessary training. Once all loyal Catholics will have abandoned them to their lonely obsessions, they will ultimately disappear and be forgotten, and the great work of salvation of souls will calmly continue with one less hell-bred hindrance."

Thus does this great Catholic seminarian expound in **The Angelus** his doctrine of required total silence on the part of lay persons concerning doctrinal matters. I take it from Douglas that in the Church there is this one great stride which if taken permits one to speak, the putting on the cassock.

Enough of this comic opera Econe Church? Who cares what Douglas says or thinks? I certainly don't, except that behind him sits the titular Archbishop and new Church founder with his pussycat smile. It is this man who is building his own strange Church with a twenty-four year old head of Holy Office, who has already started his index of forbidden writers. In this Church a 28-year old becomes head of a major seminary; a collector of valuables, Head of Propaganda.

For the instruction of this retired archbishop and his little boys, I quote here from a book which had the explicit approval of the Holy See, "Liberalism Is A Sin". The author, Dr. Don Felix Sarda y Salvany, wrote his book against the Liberals but what he writes here applies to all: "Of what use would be the rule of faith and morals, if in every particular case the faithful cannot of themselves make the immediate application; if they are constantly obliged to consult the Pope or diocesan pastor? . . . It would be rendering the superior rule of faith useless, absurd and impossible to require the supreme authority of the Church to make its special and immediate application in every case, upon every occasion which calls it forth. . . Nothing could be more convenient for Liberalism than to put this legal muzzle upon the lips and pens of their most determined enemies. It would be a great triumph for them, under the pretext that no one except Pope and Bishops could speak with the least authority, to thus impose this silence upon the lay champions of the faith."

Little Douglas exemplifies that pride of knowledge, of an elite rule by those in the know, which I identified in my Letter No. 30 as Gnosticism, and which would put a muzzle on "unqualified teachers". He got in with the right crowd.

I repeat here what I've written elsewhere: I make no pretensions to being a champion of any kind. But there are self-evident truths and some basic doctrine that any informed Catholic can see and apply. One of these is the application of truth and doctrine to show the absurdity and utter wrongness of the Econe operation, which some of us have done. No wonder that they prefer silence from me and a few others.

What many fail to see is that unlike St. Peter who was appointed head of a Church, Archbishop Lefebvre like Jesus Christ is founder of a Church.

MR. WALTER MATT -- publisher of a little 'traditionalist' paper called **The Remnant**. Just as I was typing the foregoing paragraph we received in the mail the 19 July 1978 issue of this paper. In it Mr. Matt, because of complaints from his readers, apologizes for three ads he had published, one of them for my booklet "The Last Days of the Catholic Church". I reproduce here the letter of complaint on that.

"Editor, The Remnant: Recently I was given a book which you are currently advertising in The Remnant. I refer to 'The Last Days of the Catholic Church' (by W. F. Strojie).

"I find this little book a virtual litany of venom, but the author makes his point on the very last page. His main theme is reserved for the final paragraphs. You're not going to believe this, so I will quote here the final two paragraphs of this book. (pp 64, 65):

"The greatest danger today for those who want to remain Catholic, who do not actually welcome the Vatican II new religion, is not Paul VI whose counter-church within shows ever more plainly its corrupting influence. The present danger, the ultimate trap for faithful Catholics, is the Traditionalist false 'solution', especially as conducted from Econe with its illicitly ordained young men. Certainly the planners of such a long range, worldwide program of infiltration and subversion as we have seen working since Vatican II, would not fail to set up its own fake opposition. I have no hesitance in presenting here such a conclusion, for a bishop who openly defies Paul VI while professing his loyalty to him, a bishop who takes no account of the divine law which established the papal office as necessary authority for the ordaining of priests, and for other matters, cannot be other than the double-speaker his words show him to be. Of my recent papers on that subject I recommend especially Letters 15 and 16. Holy Scripture does not speak of a latter day Moses, but of false prophets.'

"Can you believe it? The prime enemies then of the Church according to Mr. Strojie are the bishop of Econe and his priests, and this book is allowed space in The Remnant. Why? Was this a simple error of judgement on your part? Or was this calculated for -- thirty pieces of silver?

Dr. Eugene F. McKenzie
St. Marys, Kansas"

There follows Mr. Matt's comment on the above letter:

"Dr. McKenzie is quite right in protesting advertising space in The Remnant for the book, 'Last Days of the Catholic Church.' While we resent the needless slur about our having perhaps accepted the ad for '30 pieces of silver' (!), we do plead guilty to 'a simple error of judgement' in having accepted the ad via a third party whose professional competence and good sense in such matters had never been open to question. Had we realized who the author was -- a man whose frenzied harangues have been directed not only against Archbishop Lefebvre but also on occasion against ourselves and The Remnant, we would have declined, quite naturally, such advertising. As it was, we accepted the ad in good faith, though the name of the author as well as the contents were unknown to us. . ."

Just a few comments on this note of Mr. Matt's, then to Dr. McKenzie's anguished cry.

Miss Haigh, Mr. Matt's "third party", when she set up her center, offered to place some ads for my "Last Days" booklet. It was entirely up to her about the ads, mostly paid for out of sales of the book. I was quite surprised at her success in getting them into certain publications whose policy had in the past been one of suppressing certain truths concerning Paul 6 and Abp. Lefebvre. Mr. Matt writes that he didn't know the name of the author of "The Last Days", nor of the contents. Why not? He could have had a copy free for the asking, as other publishers have gotten it. As publisher of a little "remnant" paper one would suppose he would make a point of reading a current book announcing the last days of the Catholic Church, if for no other reason than to keep himself informed about what is being published of traditionalist interest, or danger to his readers. But Mr. Matt did know the name of the author, as the last two paragraphs of a letter from Paula Haigh to him will show. Here they are:

From a letter of 12 April 1978 to Walter Matt: "There is something of an un-Christian pettyness, all unworthy of a man of your influence, in the kind of proud exclusiveness that could with all justice and truth be imputed to the **Remnant** and its Editor in the event that you continue to ignore a man like Mr. Strojie and his most urgent and necessary message.

"I enclose $1 for a copy of Michael Davies' 'The Roman Rite Destroyed' as advertised on page 4 of the March 31st **Remnant**. Also, please advise about the ad for Mr. Strojie's book: Last Days of the Catholic Church. . ."

Miss Haigh mentions my name four times in her one-page letter to Mr. Matt. She did so in others, too. Writing to me she said that she had sent Mr. Matt $100, and wondered what he might do with it. Well, he published the ad as requested. And had he read the book he needn't have tried to disclaim responsibility for advertising it.

My "Last Days" is before all a defense of the Catholic Faith. It is an attempt to explain Scripturally and doctrinally the present chaos in the light of our Lord's promise to remain always with His Church. I have sifted out all the usual fantasy and mere conjecture. I quote Saints Paul, Thomas Aquinas, Pope Pius X, and other most reliable authorities. I affirm as present the reforming mania of the Modernists and universal apostacy Pope Pius X warned against. All this Dr. McKenzie passes over to pen a rash judgement on me to the Editor of The Remnant -- which rash judgement the pious Editor hastens to join in, even while admitting that he hadn't read the book.

A few more comments on Dr. McKenzie's little yelp. His description of my booklet as a "virtual litany of venom" sounds as if it came from an hysterical young lady. Read the paragraph of mine which Dr. McKenzie quotes. Does the reader see anything there of what might properly be called venomous, or of the "frenzied harangue" which Walter Matt ascribes to my writings? It is part of my doctrinal and Scriptural argument on the Latter Days that no provision has been made for the founding of a new Church. Hence the part on Abp. Lefebvre and Econe.

I do not say, as Dr. McKenzie falsely charges, that Abp. Lefebvre and his clergy are the prime enemies of the Church; that would be ridiculous. I wrote clearly that a false Traditionalist solution is the greatest **present danger** to those who now see the corrupting influence of the counter-church of Paul 6. If Dr. McKenzie and Walter Matt see nothing wrong in a "bishop who openly defies Paul VI while professing loyalty to him," -- if these two men are able to satisfy their conscience that such double-speak is acceptable since it comes from Abp. Lefebvre -- well, that's their affair. I simply note the fact of this double-speak as one more bit of evidence against the notion of a Latter Days refounding of the Church -- against a "a latter day Moses", as I put it. In any case, it is completely false to imply, as Dr. McKenzie did, that my whole book is directed against Abp. Lefebvre and Econe. I have more than enough against Econe but it is not the main theme of my Last Days booklet. Nor is there the slightest good excuse for anyone who pretends to think that it was.

Just one more correction for Dr. McKenzie. Abp. Lefebvre is not "the bishop of Econe" as he calls him, but a mere titular archbishop without a diocese; that is, without authority over the least child. This is sufficient reason to warn against him and his international new Church.

It is the present danger that those who see the corruption of doctrine, liturgy and discipline in the Paul 6 counter-church will be lured into schism, their last state becoming worse than their first. If Dr. McKenzie finds this unbelievable, I do not. I mention in several of my papers those who long ago announced the kind of reform imposed by Vatican II, who also had plans for "those who will love His older Church."

In the Remnant issue I have been referring to Mr. Matt apologizes for accepting certain ads. I suggest that he ought to be more careful about publishing some letters. At least he might refrain from endorsing their insulting contents, especially about writings which he admits he hadn't read. Polemic and satire have their legitimate uses and I employ them occasionally, especially against pious pretenders. I am not hampered by a pollyanna false concept of charity. But there is none of that in my "Last Days". The McKenzie-Matt kind of misrepresentation and crude application of such words as "venom" and "frenzied harangue" cannot be justified. Not that I am surprised at them or much perturbed. They are the last resort of those who have no legitimate argument.

POST-SCRIPT

Sunday 6 August: As I typed corrections to this Letter I heard that Montini had died in Rome this day. I have warned against his public acts as pope, his "new style of government with its results disastrous to the Church and world, saying that he was against the true popes, which means according to Catholic belief anti-Christ. That is where I leave Paul 6 and his works, this side of the grave where his works can never be undone. I repeat what I wrote 24 February 1974, in my "Dark Night of the Church," part two: "It is urgent that his works be made notorious before he dies. If they are not, then we shall witness a whipped-up emotional binge over Paul VI, who will be acclaimed the "Martyr Pope of Anguish", or

some such thing, and the accompanying spectacle will be used as a new leap forward to the hoped-for final destruction of the Church."

"For the sake of the elect those days will be shortened." Spiritual evil has reached its peak. The main sustaining force has passed. The apparent union that existed among the evil forces, which rested on their common opposition to the good, will give way to the normal state of evil which is that of confusion and open enmity between the factions. "When they shall say peace and security. . ."

Against Paul VI I have written many things, none of them secret but known to all who cared to see. I have quoted Montini's words and cited his deeds destructive of the faith of Catholics. These can be summed up simply as apostacy in ecumenism. It is not possible for a pope to cause a great falling away by any kind of right intention, for it is Catholic truth that the Holy Ghost does guide and sustain in a special way true popes. Were it not so, if the Catholic Church were only a human creation, entirely reliant on human resources, it could not have lasted more than a century or two.

Thousands who regard themselves as knowledgeable about the affairs of this world will say something like, "Oh, so Pope Paul VI is dead. I wonder who will be the next pope." If these people miss the significance of Montini's death, perhaps some of them will at least see the evil fruits of his life in the decline of Catholic institutions, discipline, morals and influence, and in the resulting general breakdown of western society during the time of Paul VI.

I hear of Montini's death with foreboding, and with a certain sadness with regard to this individual soul, yet with a hope not felt in years. Whatever else happens, I think this death marks the beginning of disintegration of Satan's plans for a universal republic, aimed at total control of the human race.

Paul VI is called from this life the 6th August. Thus is one more 6 added to the clutter of sixes around the papal election and coronation, name, and death of this strange pope.

THE FIRST AND THE LAST REVOLT

In Letter No. 30 I expressed my opinion that what scholars have called Gnosticism is the religion of the Antichrist. My purpose in that Letter and in this one is, first, to identify the forces of evil behind outward appearances, and in accordance with the words of Our Lord that "He who is not with Me is against Me; and he who does not gather with Me scatters." We can be sure that when Christ spoke "for Me or against Me" He had a definite meaning in mind, a kind of division which cuts across all visible parties, sects, nations, and centuries. I know very well from years of study of the political and religious scene that an evil force transcends the divisions we call Right and Left, Traditionalist and Progressive. Never before have so many wolves worn sheep's clothing.

Of course it might be said that all who do the works of Satan are against Christ. But at first it is not clear who "they" are or what might be their ultimate objectives. The better to see who "they" are I have thought it useful to first look for the religion of Antichrist, and then at the sin of Antichrist, first in its source, Satan or Lucifer, and in its particular malice and deceit.

Writing of parties, I do not mean that what we call the Left is not recognizable as the main party of those opposed to all that is decent, Christian and sane. Without doubt the Left is the party of those Pope Benedict XV called "all the worst elements of society". I have in mind what St. Paul called an "operation of error", which is not outwardly visible but of a spiritual nature. St. Paul writes that "Our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the heavenly regions." Father Fernand Prat, S.J. in his *The Theology of St. Paul*, volume 2, gives the meaning of this passage as "The occult power which makes war upon us ... sometimes concentrated in its head, sometimes divided among a multitude of hostile beings". St. Paul called this occult power "the mystery of iniquity" which he said was already at work in his time. So then the question: By what traits can this occult power, this mystery of iniquity, transcending all parties, be identified in our time?

That mystery of iniquity, as St. Paul expressed it in *2 Thessalonians* (The Second Coming of Our Lord) is central to my subject for, if we can acquire some understanding of this mystery, it will help us to see, to some extent explain, and to help men of good will to avoid the widespread evil of our time, and the loss of eternal salvation. I am convinced that the way to arrive at an understanding of this mystery is to turn our thought to that event by which sin entered into Creation, the fall of the angels.

Before presenting doctrine, I profess my certainty of the correctness of one of the two great schools of the Middle Ages, because the argument of this school includes a plausible motive for the angelic revolt, which spiritual revolution I see re-enacted in the "October revolution" of the Second Vatican Council.

I shall be quoting from the very readable and complete book by Fr. Simon Augustus Blackmore, 1927, *The Angel World*, Page 124: "Divine Revelation teaches that some angels who were created in the state of original justice rebelled against God. These angels became bad through their own fault, for God cannot create any being that is morally evil by its nature." This is well known, of course, but it seems well to mention it here because of current revival of old forms of heresy contrary to this truth. So, from *The Angel World*, pages 126-127:

> Suarez sees in Satan's preeminence the probable occasion of his fall. His supreme excellence in natural, as well as in supernatural endowments, stimulated him above all others to elation and pride. The occasion arose at the revelation of the mystery of the Incarnation. Lucifer thought that the assumption of man's lowly nature by the Son of God was derogatory to his own dignity and preeminence. The intimate union of the creature with the Creator was a supreme favor, and as such it was especially due to himself on account of his super-excellence above all other creatures.

We have in this explanation a plausible motive for Lucifer's revolt, the sin of envy following on pride. St. Augustine rejected the idea of envy. But pride in his own excellence could not by itself explain Lucifer's revolt, for a proud creature usually wills to serve one superior to himself. As one of the highest intelligence, Lucifer knew he could not become like God, in the sense of becoming equal to God. Lucifer knew that he could not create another angel, that he did not and could not have created himself. And so we have in this prevision, which

the angels had from God of the Incarnation for their testing and probation, the quite certain motive for Lucifer's, revolt. As to the angels who followed Lucifer, St. Thomas Aquinas says that Satan caused other angels to sin, not as compelling, but as inducing them by plausible arguments and exhortations.

Touching on envy, on page 131, Fr. Blackmore has these lines:

> A more important question concerns the nature of Lucifer's sin. It was envy, thought St. Gregory of Nyssa and St. Cyprian. It was envy of man in seeing him created in God's own image. [Which image is chiefly in the soul, according to Catholic teaching. WS] St. Bernard says: "Lucifer fell into envy on seeing man of an inferior nature predestined to become his equal in future glory."

According to the probable theory I am presenting, all the angels, as well as man in Paradise, owed their original sanctity entirely to the merits of an absolutely predestined God-Man from Whom radiates all grace. It was then part of the divine plan that the angels in their time of probation must know by revelation their predestined ruler. The angels were deeply interested in the mystery of the Incarnation. To those who fell it thus became their greatest obsessive hatred, along with their hatred of men.

Fr. Blackmore carries on this teaching on page 144, where he writes:

> Our Savior alluded to this fact when, in rebuke of His enemies who sought His destruction, He said: "You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth." In this passage, interpreters say, Our Lord speaks of Satan when, in the beginning, he rebelled in pride against Him, the future Incarnate God, as revealed to the hosts of heaven. This view is confirmed by the text itself. What was the desire of the Jews in regard to Christ? It was undoubtedly to effect His destruction, and this was what Satan desired from the beginning.

It is of course part of the program of Vatican II revolution to wipe out the memory of this accusation and prediction of Christ – "a murderer from the beginning, whose works you WILL do." It is the ultimate aim of Masonic Vatican II to turn Christ into a Theosophist, or Gnostic.

From *The Angel World*, chapter 11, WAR IN HEAVEN, page 145:

> The probation of the angels terminated with the supreme test that brought to each salvation or reprobation ... Then began that conflict which must forever rise between the opposing forces of good and evil. The cause and occasion of the angels' rebellion against the future God-Man and their expulsion from heaven were substantially revealed in retrospective vision to St. John while in exile at Patmos, near the close of the first century of the Christian era.

As explained in several of my Letters, much more revealing to those of our time who hold to a down-to-earth sense of reality, are the writings of St. Paul regarding a great apostasy and Son of Perdition. For a better understanding of what is written here I refer readers to those writings of mine that I have called loosely, Latter Days papers, of which this Letter is an extension and, as I intend it, the completion.

To continue with Fr. Blackmore, pages 146, 147:

> Sacred Scripture gives us three most terrible descriptions of the fall of Satan, and his fall in each is made the type of the fall of some great earthly power, which had arisen under his inspiration. In the three descriptions the type is constantly mingled with the anti-type, and we see Satan blended with some earthly personage. Thus in the fourteenth chapter of Isaias, the fall of Satan is made the type of the fall of the King of Babylon, and in the second description, which is found in the twenty-eighth chapter of Ezechiel, he is portrayed as the type of the fall of the King of Tyre.
>
> But the third and most remarkable picture of Satan's other-throw is depicted in the twelfth chapter of the Apocalypse. Therein the fall of Lucifer is the type of the fall of Antichrist; and the first and the last great apostasies are brought together. In the sublime and terrible vision, St. John sees Lucifer revealed as the first Antichrist and as the inspirer and mover of the second. The combat in heaven is exhibited as the type of the final battle against the Church on earth...

We need not have the slightest doubt concerning the anti-type / type or analogy found in the way of God's working with His creatures. In her liturgy the Church recognizes the sacrificial lamb of the Temple as the anti-type of Christ the divine Redeemer. The destruction of the Temple at Jerusalem is seen as the anti-type of the final destruction of the world. Abraham in his willingness to sacrifice his only son, Isaac, is seen as anti-type of God the Father who gives His only Son as Sacrifice for the sins of the world. *A Catholic Commentary on Holy Scripture* (Nelson), page 196, section on "The Sacrifice of Isaac", ends with this sentence: "The Church has always seen in the Sacrifice of Isaac a figure of the Eternal Father delivering His incarnate Son to the Sacrifice

of Calvary, *Rom.* 8:32." This is perfect analogy. Yet, given the fact of Satan's influence on that man who will become the Antichrist of the end times, what more perfect, in fact what more necessary than that this man must be the top spiritual leader of a great revolt among men, as Lucifer led the revolt of the angels.

Of course there exists from the time of Christ only one spiritual office from which such a revolt can be led, that of the popes. Only a pope, by reason of his office, or the office he has usurped, can oppose himself, in a unique sense, totally to Christ and the Order He established on earth.

I have argued in other Letters that this pope has to be Paul 6, who in the name of a great Renewal has carried out a revolt such as has never occurred in the twenty centuries of the Church's existence. This revolt, in the guise of renewal or updating, has led millions of Catholics to loss of their Catholic beliefs. I mean those Catholics who have positively welcomed the Vatican II reform, which has set loose all kinds of sacrilege, revived old heresies and heathenism, stirred up unrest, all of which the "new clergy" actively promote.

It was Pope John XXIII who opened the window of the Vatican to every form of heresy and paganism. Thus John XXIII must be the Apocalyptic "angel with the key" to the depths of Hell, the "abyss" of the Apocalypse. St. Thomas says that popes have the keys to both heaven and hell. While this hellish revolt is carried out Paul 6 cries "No more war, war never again", and is cheered by the leaders who are setting up their own world empire, with its outward pretense of a United Nations, in opposition to the Divine Order founded by Christ.

"No more war, war never again," Paul 6 proclaims before the atheistic United Nations Assembly. During his "Holy Year" there was endless talk of reconciliation, and this word appears on the Holy Year coin, along with Paul's distorted cross, the hammer and sickle, the intertwined triangles of the six-point star. What then of reconciliation? From *Utopia, The Perennial Heresy* by Thomas Molnar, page 38:

> The young Marx ... regarded man and nature as consubstantial. K. Papaioannou makes the point that, the Marxian view...the technical reconstruction of the world assumes, with Marx, the meaning of a new creation... If nature is the object and man the subject, then the world of history created by industry -- and by industry alone -- is a subject-object, that is, reconciliation.

In my Letter No. 30 I quoted what from Archbishop Montini of Milan, later Paul 6, echoes the Marxian religion: "It is up to the priest, not the people, to take the initiative. It is useless for the priest to ring his bell. No one listens. What is necessary is that the priest be able to hear the factory sirens, to understand the temples of technology where the modern world lives and throbs." That is essentially Marxism.

In the thick book of *Masonic Morals.and Dogma.* "reconciliation" appears three times in the digest section, as follows: "Reconciliation of faith and reason, science and creed by Magic, Reconciliation of Good and Evil through the plan of Equilibrium, and Reconciliation of Light and Darkness; Free Will and Necessity and the harmonious result of all." This refers to two full pages of hodge-podge, pretended mysterious knowledge originating far back in time, well known Manichean dualism. How these "adepts", following the Talmud and Kabbala, take in with their mummery and insane ramblings the grunt-level, dues-paying lodge members! That Montini wore the emblem of Royal Arch Masonry, of the high priest Caiaphas, is well known by his deliberate display of it in public, many photos of which have appeared in newspapers and magazines. The point I wish to make here is that Freemasonry is the leading operation of that Gnosticism which I wrote in my Letter No. 30 is the religion of the Antichrist.

Fr. Blackmore gives the usual interpretation of the "woman" of the Apocalypse as the Virgin Mother, the figure of the Church – "for as Mary bore Christ, so the Church bears Christ in the bringing forth of His members." In the end, of course, Christ, His mother, and the Church will triumph over the forces of Antichrist let loose at the Second Vatican Council.

The religious revolt which divided Christendom in the 16th century marked the beginning of the great apostasy predicted by St. Paul. The End, the great apostasy strictly speaking, would come centuries later, in our time. The Gospel to be preached to the whole world yet awaited discovery of the New World with its many tribes and tongues. Now that the Gospel has been brought to the New World and the far flung Pacific Islands, and attempts at conversion have ended with Vatican II ecumenism, the End cannot be far off. This is a definite sign, not mere conjecture. I mention other such signs in my Latter Days papers.

THE SIN OF ANTICHRIST

Of what, then, consists the sin of the Antichrist? First, if we follow the theological reasoning presented by Fr. Blackmore, and which is supported by recent developments, the Antichrist will be the leader of a great spiritual revolt on earth, as Lucifer was in heaven. (The angels had not then been admitted to the Beatific Vision, or they could not have revolted. They were on probation.) Like Lucifer, the Antichrist will not command but persuade. Appearing as an angel of light he will propose "a new economy of the Gospel", and institute an ecumenical New Order of Worship. His pride will impel him to put aside the doctrines of the true popes, so that he can appear as the great loving father of all without discrimination. Condemning all his predecessors but John XXIII for "tyranny", he will bring to the papal office a new 'freedom' from truth and Catholic discipline, not condemning any heresy or heretic. Addressing the Cardinals, 17 February 1969, he says: "You will have noticed, my dear friends, to what extent the style of Our government of the Church seeks to be pastoral, fraternal, humble in spirit and form. It is on this account that, with the help of God, We hope to be loved." So in his self-centered pride, then, Paul 6 presumes to disregard the stern duties of the papal office, so that he may be "loved" and admired by men, especially those outside the Church.

The French "Counter-Reformation" paper of May 1978 has this quotation from Paul 6 to a Mgr. Elchinger: "Ecumenism is the most important and the most mysterious aspect of my pontificate." The Abbe de Nantes remarks, "Fifty years after Pius XI's *Mortalium Animos* [strongly condemning all that today is called ecumenism], this is its formal contradiction. . .a further indictment for the heresy trial of Paul 6." Well, there's nothing mysterious about this ecumenism of Paul 6. That and his "spirit of Vatican II" stem from the devil's own intellectual and spiritual pride, that of the ancient and ever adapting Gnosticism, as I show in my Letter No. 30.

What about envy? Paul 6 consistently showed his favor to those Marxist and 'Liberal' forces which have been stirring up hatred and envy of all who are in any way superior, or who have more than sufficient of this world's goods. He envied the beauty of the Catholic liturgy for which he substituted his drab and banal New Order of Worship. The envy of Paul 6 and his crowd is shown by their constant yapping about "Triumphalism", as though Christ had not risen from the dead.

Because Satan hates individual men and the family, this wretched creature whom Satan has seduced near the end of time will pretend to have great compassion for mankind, especially the poor. In this he is at one with the atheistic Jews and Marxists, Socialists and their spiritual cousins the Liberals. All these concern themselves with humanity, collective man, for whom in their monstrous pride they would play God by ordering the lives of all in every detail. While these people weep crocodile tears for the poor, by wild spending of public funds, gotten by destructive taxation, they build up a class of state dependents who keep the new gods of the state in power and unearned privilege. Behind this evil apparatus is an international people who believe themselves destined to rule the world.

Preaching his hypocritical anti-poverty gospel, the Antichrist robs the poor of the beauty they once had in their churches, while the rectories grow in luxury. And they enrich thousands of architects, builders, and sellers of all kinds of materials, who erect the new theosophic 'churches'. Preaching peace, the Antichrist and his Marxist "Call to Action" clergy favor spending billions to induce unchristian, uncivilized colored races to crowd into the cities of America, England, France and Portugal, to name but a few of the major migrations. It is, of course, the self-respecting working poor and middle class of such places who bear the main burden of the extra expense. It is these who must live among the races who are being taught to hold the whites in contempt. It is they who are pushed, insulted, mugged, raped and murdered by the new elements, while the Antichrist looks on benignly, crying for more of the same.

"No more war, war never again." True popes do not preach against war or poverty, the thing in the abstract, as of the collective – humanity, the nation, the world. It is Marxists and their fellow travelers who do that. The Marxists and Liberals preach and agitate against war and poverty while stirring up riots and general revolution. They promise to do away with war and poverty, by state enslavement, itself a form of physical and moral violence and the most galling of the conditions of poverty. To carry out their plans for the total remaking of society they openly proclaim the necessity for completely destroying all that exists. The popes have never preached against war as wrong at all times. They have laid down principles for a just war, knowing that a people threatened with enslavement, robbery of their property, slaughter of their old people, and rape of their women,

have a right and duty to defend themselves.

Hating men, then, hating before all the God-Man, Satan and his Antichrist propose love of mankind, of humanity. Hating Christ become Man, Satan induces his Antichrist to announce a new Cult of Man within the Church, and a man-centered liturgy to go with it. Hating individual men he encourages the collective – secular, atheistic, Russian and Liberal communism – the assembly, group, commune, thus distorting the social doctrine of the Catholic Church which sees all men as children of God and the state or nation as extension of the family.

Hating matter because created by God, and because the Second Person of the Holy Trinity became man, Satan and his Antichrist attempt to make materialism appear as the worst of sins, essentially satanic, whereas it is the spiritual pride and envy of these latter-day hypocrites which is at the bottom of the world's evils. It was with the pride of life and glory of the world that Satan tempted Christ on the mountain. Paul 6 had already yielded to that temptation, before he went of his own free will to eagerly and abjectly offer his services in the high tower of the UNO on the Hudson.

Extolling those who, crying peace and freedom, plot wars of 'liberation' from relative freedom, The Antichrist is acclaimed by all the Church's enemies. These enemies preach Science and Education, while they destroy true education and pervert the young with their atheistic 'social studies'.

I have written in other papers that the work of hell is spiritual. This is so because Satan is a spiritual being. It is the evil works of the spirit which are behind the worst of the world's disorders – truth twisted for diabolical purposes. Hating the God of nature, but unable to blind his followers to the beauty of nature, which is evidence of an all-powerful Creator, Satan proposes worship of nature itself – pantheism, perhaps the most widespread today of all the old heresies. Satan worship emerges from all this – from the dark corners of the earth, including some highly 'civilized' homes, where it had been contained during the Christian centuries. The old pagan practice of infant murder returns as 'legalized' abortion. Aborted children are packed in ice or cut up for experiments. Does the Antichrist say that such things ought not to be done? Of course he must say so, to maintain the fiction of his claim to be leader of the Catholic Church. But the test does not consist of what he says, but of what he at least permits, and of the fruits thereof. What he speaks for publication is not that which his bishops do, as was shown by their disagreements with his *Humanae Vitae*, which disagreements he found satisfactory.

I have given statistics elsewhere on the great apostasy, the closing of seminaries, the selling by religious orders large and small of their houses of study, etc. Here I shall sum up the matter by quoting a letter by a faithful priest: "Paul 6 destroyed the faith of millions of Catholics. He did so with his Humanism, Modernism, and ecumenism, treating with contempt every doctrine and document of his predecessors."

The modern forces of apostasy are, following Satan, before all anti-Incarnational; that is, they hate Christ become man, for which reason, as already mentioned, they speak always of humanity. They hate all that is Catholic, including Catholic gaiety. There is no "fiesta" in Russia, China, or other of the socialist states. In these states men are reduced to drab state slavery, assigned the meanest of living quarters like animals, their individual and family lives entirely regulated. Hatred of the Mass and Sacraments is shown by their suppression, or by counterfeit, Paul's New Order. The end of the Order founded by Christ, what was once Christendom, is the ultimate objective. This pope Montini, Freemason, has brought it about.

Behind the New Order stands the Marxist atheist Jew with his false doctrine of the Jews as chosen to dominate this world of "the goyim". Behind the Jew and his Gentile collaborators is the ancient Gnosticism, Satan's own special religion, using this word in its broadest sense.

POPE JOHN PAUL I Could he be the Antichrist? When I was first informed of the name I said, "You've got to be joking." I never thought they'd be so crude. As to his possibly being the Antichrist, putting aside as uncertain the new "pope's" evident lack of the satanic charisma of a Montini, there can be no question about the utterly wrong intention of the conclave of rascals who elected this new 'pope'. The name of course tells you what he stands for. Even if we leave aside questions of personal heresy of John XXIII and Paul VI, the evil fruits of the pontificates of John and Paul are well known to all who care to look. Certainly these cardinals have been well aware of the true state of the Church in recent years.

To give here just one indication of the catastrophic decline of the Catholic Church under John and Paul, statistics at hand, which are confirmed by direct information from what were once two large seminaries, show

an 80 per cent decrease in candidates for the priesthood. Of the 20 per cent occupancy of the seminaries, most are hippy types practicing some form of eastern religions. A priest writer in a large paper mentions Hinduism. Yet the new 'pope' shows extraordinary signs of his approval, by taking the names of both John and Paul in a precedent-breaking move. Just these few lines for those Catholics who close their eyes and say that it is quite impossible that all is not well in the Vatican. Ignoring the Scriptural prophecies of a great apostasy, they say it can't happen here – which spiritual blindness is one of the signs St. Paul gives of that apostasy. As late as 1907 Pope St. Pius X warned that it was imminent.

Anyway, there is the further matter contributing to the illegal, invalid election of this man, that the cardinals over eighty years of age were deprived not only of their right to vote, but to possibly be elected to the papal office. The Conclave was packed with those appointed by John and Paul, so that of 111 cardinals only three or so had been appointed in the time of Pope Pius XII. Most importantly, of course, with regard to the possibility of John Paul being the Antichrist, very little remains to be done by Montini's successor. He can only push over, or make use of what remains of the structure after Montini.

What about the name John Paul? As already mentioned, it carries an obvious message. It is also another Vatican II "first", significant of a total break with the past, with Catholic Tradition. The special significance of that name can be found in the thick book on *Masonic Morals and Dogma*, in which only two Saints' names are honored – John and Paul. According to the doctrine expressed in this book, the Masons pretend that John the Baptist taught an esoteric doctrine of the Essenes; and they favor "Paul" because of his supposed "leniency", what the opponents of the Papacy have made of Paul's apparent opposition to Peter on one point. I have often mentioned Montini's wearing of the emblem of the high priesthood of Royal Arch Masonry, and I have on file a photo of John XXIII wearing a white glove which prominently displays the sun symbol of the Gnostics. By a top French Mason, Yves Maursodon, John XXIII and Paul VI were praised in the Foreword of a book on Freemasonic ecumenism. Despite what was quoted from Paul 6 in "Counter-Reformation", which I repeated on another page, there is no mystery at all about Montini's ecumenism.

What now? I think the best I can do on that is to repeat what I have quoted in other "Letters" of mine from the *Summa* of St. Thomas Aquinas, concerning the words of St. Paul, "...when they shall say peace and security...", which words appear many times in the short U.N. Charter. Here is what St. Thomas says:

> According to St. Augustine, towards the end of the world there will be a general persecution of the good by the wicked: so that at the same time some will fear, namely the good, and some will be secure, namely the wicked. The words: "When they shall say peace and security", refer to the wicked, who will pay little heed to the signs of the coming judgment: while the words of *Luke* xxi. 26, "men withering away", etc. should be referred to the good.

As I see it, the crude assurance of the Conclave with their John Paul bears out these words of St. Thomas, especially concerning the secure feeling of the wicked.

I think I see the reasoning of St. Thomas behind this, but will let it pass for now.

What about the possible Catholic resistance? Only one bishop, without jurisdiction, has pretended to speak out, and that on a father-son relationship with Paul 6. By his own admission (because well known in France, surely) he too was ordained, and consecrated bishop, by a Mason – the very one, Cardinal Lienart, who led the "October Revolution" at the First Session of Vatican II. In line with advance plans for "those who will love His older Church", this bishop, with a curious assortment of young men ordained (?) by himself, has been setting up what in all respects is a new Church of his own.

Humanly speaking, the few remaining faithful Catholics have had it. Yet it is all according to the divine plan, of which both the first and final revolts were foreseen from all eternity. The attitude we are to assume on this is not new, but is given in the Lord's prayer: "Thy will be done on earth as it is in heaven." Thus patient submission, as Christ submitted to His executioners, is our guarantee of eternal salvation, not a new Church.

As Our Lord observed to His Apostles, "The Scribes and Pharisees (Gnostics) sit in the Chair of Moses." The bishops of our time have taken the same road of apostasy as that of the Jewish leaders.

POPE JOHN PAUL I

A NEW PRESIDENT TAKES CHARGE

Not so long ago a producer of a vital product was internationally known and respected. Then was appointed head of this successful enterprise a President Radical whose policies resulted in deterioration of the firm's output, much confusion among the district managers, and a consequent decline in the company's once prosperous business. Worse yet by far, the man who succeeded Radical, President Overthrow, not only carried on the destructive policies of Radical, but with great energy reduced the once prosperous enterprise to a shambles, so that its directors began to sell cheaply, or bulldoze down many of its buildings, leaving others to stand idle and nearly empty.

Following the death of this second in the line of radical Presidents of the Great Firm, there took place a rapid, apparently nearly unanimous election of Overthrow's successor. Would this not mean that the Board of Directors had had it up to the neck with Radical and Overthrow, and elected a man opposed to their destructive regimes? Wouldn't you, sane reader, expect that the Board would have elected a man ready to return to the old practices that had for so many years brought worldwide respect and prosperity to the firm? What do you think, then, when the new President praises the policies of Radical and Overthrow and promises to carry on their program? Foolish and sure to end in total extinction of the Company? Ah, but you forget one thing, the new President's SMILE, which will surely set at ease the minds of the shareholders, and restore former prosperity.

We do indeed, in these times, know the value of the Smile. With politicians it is indispensable. No one, not even the most murderous of the breed, can manage great states and bureaucracies without the prescribed smile. And I have noticed that in the thousands of photos taken of the Reverend Clergy and nuns of late years, the fixed smile, always present. A bishop without his miter, or lacking other parts of a bishop's clothing, OK. But a V-2 bishop without his SMILE – hah! It's not kosher.

Perhaps someone sees a connection between this account of mine concerning Presidents Radical, Overthrow and Smiley, and the Vatican II operation. Such a perceptive individual might accuse me of degrading or slandering the Papacy. A little-known scribbler degrade the Papacy? Influential atheist and Protestant writers; kings, princes, and politicians; apostate priests and bishops have tried to bring general scorn on the papal office among civilized peoples. All have failed. It is only those who have sat in the papal chair in recent times, John and Paul, who have seriously damaged the image of the Papacy among sane men of good will.

Of course those Catholics who have actually welcomed the new relaxed religion of John and Paul will not see the termites which have spread throughout the edifice since Vatican II. To such persons the smile of John Paul will set at rest any lingering disturbances of conscience, caused by their gradual abandonment of the Catholic Faith.

In my Letter No. Eleven I suggested that a small majority of right-intentioned men among the cardinals might elect a true pope. Apparently this hasn't happened. I suggested that the majority would elect an Antipope, "an attractive personality who will restore 'some Latin' to the liturgy." It appears that we have this man, who sings out some Latin at his liturgy of 'enthronement', and who, according to a letter at hand, sent his blessing to the "traditionalists" in response to a telegram of praise to him from a traditionalist priest In New York.

A well-informed lady correspondent sees John Paul as the Eisenhower of Vatican II reform. That seems to me an apt comparison; the Revolution's two steps forward, one apparent step backward. This calms the conservatives. After unrelenting blows for twenty years they are grateful for some appearance of sympathy for what they hold most dear to themselves.

Give the Traditionalists the few churches Abp. Lefebvre begged Paul 6 for, and most of them will enter the "universal" church of Vatican II for all religions. I have several times quoted the proposal made at the First Session of the Council, reported in the New York Times, for an ecumenic liturgy for all faiths. From what I have heard of it, John Paul gave a preview of that liturgy on the occasion of his "enthronement". As his choice of name shows to be quite certain, John Paul has the job of completing the One-World Church for All Religions.

Incidentally, in. this Archdiocese of Portland, Oregon, these past eight years or so, there has been an arrangement whereby a priest at one parish of the Archdiocese, performs at his table on Sundays both *Novus Ordo* – Paul's New Order of Worship – and a modified Tridentine Mass. In a paper he publishes (*Orthodoxy of the Catholic Doctrine*, Vol. 4, No. 1) this priest denies being against the New Ordo, and explains his double role of minister and priest in the following words.

> There are many and many faithful who in their conscience prefer to attend the Mass according to the Missal of Pius V. They do not seem directly contrary to Pope Paul VI and his New Ordo. They just object to the English translation and to the abuses...
>
> For this reason, a great number of the loyal faithful would rather go without Mass than attend one according to the New Ordo. What to do? Shall we tell them to go to the Greek Orthodox churches to attend Mass and receive the Sacraments there? Would this be according to the mind of the Church? I doubt! In fact, I believe, it is not.
>
> Wouldn't it then be better to use prudence and save these faithful by patient understanding and gradual proper instruction? This writer knows from experience the cases in which individuals, who were bitterly opposed to the New Ordo at the beginning, after a long and patient explanation and instruction, finally saw no objection in accepting the Latin Missal of Paul VI, and even the proper vernacular translation of it.

So there's the program. GRADUALLY rope them in. But if the New Ordo is Catholic and holy, why the necessity for "long and patient explanation"?

What about John Paul's "enthronement"? His refusal of coronation? There wasn't any enthronement, nor could there be. John Paul had already been quoted as being in agreement with Paul 6 on Religious Liberty, which includes Vatican II "ecumenism", a denial of the divine order, the Kingship of Christ.

What then of the visible Church? I take back nothing of what I have written in other papers on that. Our Lord had said to His apostles: "The scribes and pharisees sit in the Chair of Moses." He did not say that this Chair no longer existed. He did not even then denounce its Gnostic usurpers. Later, St. Paul would show his reverence for the High Priest of the day, before whom he was unjustly treated.

The Pope is Bishop of Rome. More exactly, the Bishop of Rome is Pope, John Paul is the present occupant of the papal chair, however he arrived there. We have only to believe and obey in what is lawful, which of course does not include acceptance of the New Order of Worship and corrupted Sacramental forms; nor of doubtful forms. We are bound to reject Vatican II ecumenism, which is apostasy. Although the canonical invalidity of the recent papal election and 'enthronement' appears certain, I see no need, and no obligation, for the Catholic priest or layman to come to a definite conclusion about the matter. I hold to that position which to me as a Catholic appeared required since Montini's ecumenical order of worship was imposed – simple withdrawal, refusal to in any way support or even countenance the thing.

In acting thus I follow the well known Catholic principle, that the obligation of the Faith is prior to that of obedience. Cardinals Ottaviani, Bacci and their thirty-two associate theologians wrote to Paul 6 that the 'new Mass' is a radical departure from the Catholic religion and "dismantles all defenses of the Faith". That heresy all-around accompanies the Vatican II reform and confirms the rightness of the Ottaviani judgment on the 'new Mass', and my own decision to have no part in it.

There are 'Traditionalists' who attempt to twist this principle concerning the prior obligation to keep the Faith, to an obligation to somehow arrange for a valid Mass, however illicit. Unfortunately for those so inclined, the obligation to keep the Faith includes the requirement that we reject illicit and schismatical Mass arrangements. The devil who is well known as able to quote most expertly the *Bible* to his purpose, can do the same with Canon Law.

I return often to this subject of Mass attendance because it is vital and the chief point of our contact with the Church. I do so again now, because I foresee a probable 'new deal' to be offered those who have thus far rejected the 'new Mass'. It seems to me quite certain to be part of the program of John Paul, to include the "traditionalists". Masonic ecumenism includes all in a "broader, more encompassing faith", to use the words of a well known American 'conservative' political leader.

A few readers have suggested that by divine intervention John Paul might turn out to be a true and good pope. If so, which notion I cannot seriously entertain, he must very soon hold a heresy trial on John XXIII and

Paul VI, and on most of the cardinals who elected him to office, all having joined in the heretical New Order of Vatican II. Come to think of it, he must first hold trial on himself.

That Luciani, an "outsider", was elected in such a short time, and so quickly comes up with the most surprising of innovations, taking the double name of John and Paul notorious demolitionists, quite certainly shows a directing hand which is not that of the Holy Ghost.

Now and then I receive a suggestion that if the few faithful Catholics get busy, get the word around, "bore from within", as one gentleman put it recently, that we can reverse the present falling away from the Faith. Based on considerable experience in trying to do something of this kind, I say there's little to hope from human efforts today. The indications are that you can't sell Catholics Catholicism. Pantheism, Judaism, Hinduism, Montini Marxism, yes, because these are all part of Vatican II ecumenism. But not even the Reverend Clergy – especially not the Reverend Clergy – will read anything that mentions the present self-evident apostasy.

I am frequently being urged by one person or another to write about economic and political threats, atomic bombs supposedly planted here and there, Russians offshore changing our weather, Russian troops moving from north or south, numbers on hand and head, the cashless society, UFOs spying or what? etc. There are several reasons why I decline to bother much with such things. First, I spend my energy only on what is certain, and about which I or my readers might do something effective. A young mother, for example, can do nothing about Russian submarines offshore, or the latest financial manipulations by gangs of international bandits. What she can do is try to keep her family faithful to God's commands, and to gradually let them know that these are times of extraordinary evil, foretold in the Old and New Testaments. I leave to others "the wrath to come", "cowering under grey and poisonous skies," as one writer put it. Let us die but once.

There has been some misunderstanding about what I wrote about evil and the passing of the Antichrist. I have nowhere suggested that we ought not to expect physical evils, or more of spiritual evils, but only that the union of spiritual evil has been broken by Montini's death. A true pope as vicar of Christ is the principle of Catholic unity; so then is Antichrist the principle of anti-Catholic union of the evil elements. Anyway I do not intend to join the doomsday shouters in their apocalyptic spectaculars. Sufficient for the day is the present climate of apostasy and insanity.

JOHN PAUL I ENTERS PAPACY AMID HUMILITY This is the heading of a page 1 article of a paper that calls itself Catholic – National Catholic Register. 10 September 1978. "...enters Papacy" is, of course, about the best way they can express John Paul's refusal of the complete papal office, with his manifest intention to carry on, as did his recent predecessors of unhappy memory, against the true popes.

But what of "amid humility"? I've never heard a Catholic talk like that. Catholics of the time of my youth and city, and certainly those of the old Catholic cultures, even the lukewarm, knew at least instinctively the meaning of "humility". Certainly none of these would have written such nonsense as "amid humility".

The new 'humility' is just one more distortion of a Catholic truth or concept. It is exhibitionism, the show-off socialist drab opposed to all that is beautiful, because beauty is an expression of truth and an effective reminder of the Creator. Pretending love for 'humanity', its object is to degrade man.

Humility is an inner thing, a state of mind and soul. There are many good definitions of it that can be given, but no single one of them can convey the reality of it to one who lacks the Catholic instinct. I repeat here one such definition by St. John of the Cross: "He is humble who hides in his own nothingness and knows how to abandon himself to God." The new twisted 'humility' is not a thing to be hidden, but to be displayed to all by those who practice it.

I think perhaps it is not Eisenhower but Carter who serves as model for John Paul I. We know that Gnosticism, ancient synthesis of all the heresies and ape of God though it be, always looks to the updated model. As I have shown in other Letters, this is what the saintly Pope Pius X wrote as certain in his encyclical *Pascendi* against the Errors of the Modernists.

What if I am mistaken and John Paul turns out to be a good pope? If I am mistaken, it is an error which the new pope has already done so much to bring about. I can see no sign of anything in all that he says, or in what he has been as archbishop and cardinal, which does not show his laughing approval of what Roncalli and Montini have done to destroy the Catholic Church. In no way could he indicate more clearly his approval of

these two demolitionists, than by taking their names. This is certainly not the time to throw out reason and common sense and take up wishful thinking.

What then to expect these next ten to twenty years or so? In his *Christ and the Critics* Fr. Hilarin Felder, OFM Cap. writes that "in the Messianic kingdom of Jesus there is nothing sudden, nothing irregular, nothing partial." From the time God promised to Adam a Redeemer, until the time of Moses and the Law, about 2,500 years went by; then another 1,500 years until the coming of Christ; and yet another seventy years before Jerusalem was destroyed, and the Romans burned the Temple.

I think it worthwhile to repeat here what I've written elsewhere, part of what St. Thomas Aquinas wrote about the Latter Days:

> According to St. Augustine, towards the end of the world there will be a general persecution of the good by the wicked: so that at the same time some will fear, namely the good, and some will be secure, namely the wicked. The words (of St. Paul) : "When they shall say, Peace and security," refer to the wicked, who will pay little heed to the signs of the coming judgment: while the words of Luke xxi.26, "men withering away", etc. should be referred to the good.

What coming signs does St. Thomas mean here? In his next paragraph he writes of physical signs, not to be expected before the judgment day itself. In his first reference to signs, St. Thomas surely has in mind the great falling away from the Catholic Faith and spiritual blindness St. Paul wrote about, which would occur not long before the second coming of Christ. St. Thomas again.

> We may reply that all these signs that will happen about the time of the judgment are reckoned to occur within the time occupied by the judgment, so that the judgment day contains them all. Wherefore although men be terrified by the signs appearing about the judgment day, yet before these signs begin to appear the wicked will think themselves to be in peace and security, after the death of Antichrist and before the coming of Christ, seeing that the world is not at once destroyed, as they thought hitherto.

"...the world not at once destroyed, as they thought hitherto". Following World War II and the dropping of the atom bomb on Nagasaki and Hiroshima, there was much fright concerning the possibilities of this horrible weapon. Then was set up the so-called United Nations, followed by 'detente', so that today the United Nations charter for "peace and security" seems to have all but wiped out – made merely academic – the threat of the Bomb; so that the wicked now feel themselves to be in peace and security, in which they can carry on (with a million murders here and there, as in Cambodia) their plans for total control of the human race.

It is this horrible program of total control which concerns me more than The Bomb. This is as it should be for those who hope to remain Catholic – until that time when signs shall appear in the sun and the moon and the stars; or until the angel of death shall come for us in the more common way of a decent illness.

Will John Paul the First be the Last? Last of the bogus popes, completing an unholy trinity? A better question is (whatever kind of pope or none-pope occupies the papal chair), "Will I keep the Faith?" "Will our children do so?" These are the questions that rightly concern good Catholics.

I owe many thanks to readers who in the past have sent me news clippings and entire editions of papers, magazines, etc. I am reminded of my neglect in this matter by the kindness of those who have sent so much on the death of Paul 6 and election of John Paul. Looking in Oregon for such material as received through the mail, I failed to find it. So my gratitude to those who sent this material. There are no signs in it of a change from the Vatican II course of destruction of the Catholic Church.

THE JOHN PAULS

It seems to me the first question to ask concerning the 'new pope', as also of his short term predecessor, is this: Why the enthusiasm for the names John and Paul? I point out in my Letter No. 32 why John and Paul are the only two Saints names honored by Freemasons, whose big 'thing' is ecumenism, with which their leaders are taking over the Catholic Church.

The present catastrophic decline of the Catholic Church (which has all but emptied the seminaries, except for hippy types) was fathered by John XXIII and carried out by Paul 6. How then explain this enthusiasm by the "September Pope", and by this latest one, for the destructive program of their predecessors? Silly sentimentalism? No, the cardinals are not sentimentalists, but make use of that quality, often a vice, a sickness of mind and soul. The John Pauls have been put forth as popes by the Church's enemies within, the enemies Pope St. Pius X warned against at the beginning of his pontificate.

How insane the general enthusiasm among Catholics for men who promise to follow what is now manifestly a destructive program, that of John XXIII and Paul 6! But perhaps this enthusiasm, the reported wide acclaim, is not quite what the news media make it appear to be. I personally know of thousands of Catholics who, if they were asked their opinion, would respond in a way the publishers would not see fit to print.

An AP news story at hand, just after the 'election' of John Paul 2, describes the new pope as having been "a strong supporter of Vatican II". The same newspaper, Portland Oregonian, gives information that the election of Cardinal Wotjlyla was a move to temper the opposition of Polish Cardinal Wysznski against the Communists.

In my last "Letter" I questioned whether John Paul I might be the last of an unholy trinity of bogus popes. Now I have an answer -- No. Interesting in this connection is a news item at hand, headed "Next Pontiff to be the Last?" This article was published shortly after the death of John Paul I. The AP writer notes the proliferation of books in Italy on the writings of the 16th-century French doctor-astronomer Nostradamus and the 12th-century Irish archbishop St. Malachy who seem to have found signs of a reign lasting only 34 days. The writer goes on to say Nostradamus predicted that following the death of a pope of a 15-year reign, there would be a "two-year period of short pontificates."

According to St. Malachy, after John Paul 2 there will be only two more popes. His symbol for John Paul I was "de mediatate lunae" (of the middle of the moon). Thus John Paul I whose reign lasted only one moon cycle, the middle of it being 16 September, in Italy. I pass this along as merely an item of possible interest. The prophecies of St. Paul and of Pope St. Pius X of a great apostacy are not only more reliable; they are seen by those who do not refuse to see, as having been fulfilled during the post-Vatican II years. In all the centuries of the Church there has never been a pope, not even among the worst of them in the past, who set about a total destructive reform of the kind carried out by Paul 6.

Full approval and support for the program of John XXIII and Paul 6 is promised by the John Pauls. Here are some statistics partly indicative of the falling away from the Faith since Vatican II. A 66 percent decline in Mass attendance in Italy, somewhat less decrease elsewhere. Seminary enrollment down about 80 percent all over. Holland has now no seminaries. More than 10,000 priests have ceased active ministry in the parishes. There has been a proportionate exodus of nuns for various reasons. I know from first-hand accounts that the view from inside seminaries and other religious houses is far worse than it appears from outside. Such are the results of Vatican II Renewal, of the pontificates of John XXIII and Paul 6, which the John Pauls have promised to carry on!

We have had presented to us this simple proposition from the John Pauls, the meaning of which cannot be missed by those who care to see, which is this: "You will understand by my choice of a name that I will follow the program of my recent predecessors, John XXIII and Paul VI." The John Pauls do not add to this word of theirs a reminder of what they of course know for certain, that the program of Roncalli and Montini has destroyed the faith of millions of Catholics, and will continue to do so. Lest there yet be any doubt about the intentions of John Paul I, consider this report from page 71 of the 9 October issue of TIME magazine.

> John Paul's only major statement was his address to the Sacred College of Cardinals the day after his election. Father Carl Peter, dean of religious studies at the Catholic University of America, finds one lasting point in that address, the endorsement of ecumenism as a "final directive." Says Peter: "I regard that as a promise that the rest of us will have to keep."

End of quotation. Ecumenism is of course a denial of Catholic teaching concerning the One True Church, a denial of the immutability -- changelessness -- of Catholic doctrine. It is not heresy only but apostacy.

No one should suppose that I am reading too much into the words "final directive" of John Paul I concerning ecumenism, or that he meant these words in a somehow Catholic sense. During the time Luciani was archbishop of Venice, the place became notorious as the Dialogue Center of Europe, with frequent ecumenical meetings, open and secret, with Jews and other non-Catholics, especially pentecostalists. Paul 6 knew about this and approved. Luciani could do openly in Venice what Montini thought expedient to play down in Rome. With the death of Montini the time had come to bring Luciani in as pope. The Revolution moves imperceptibly to many people, but it does move.

After having typed these lines I received a copy of a Mary Martinez article containing an account of her experience a few years ago, when she stumbled on what was intended to remain a secret ecumenical meeting in Venice, attended by the Rev. (meaning revolutionist) Potter, black head of the World Council of Churches. Mrs. Martinez who is most convincing in her expose of the ecumenical promotions of the former archbishop of Venice, has been right along a supporter of Abp. Lefebvre. Yet in the September 30 issue of The Remnant, a little 'traditionalist' paper, Lefebvre is quoted as follows: "It is possible that an understanding may now be reached as correspondence has already started with the Vatican, and I hope, with all my heart, that I shall soon be received by the new Supreme Pontiff."

The Remnant editor got his story of Lefebvre from L'Aurore, 31 August 1978, in which Lefebvre carries on the deception that it was the men around Paul 6, and then John Paul I -- their "entourage" -- who are chiefly responsible for the policies of these popes. Lefebvre who continues to play the naive pious schoolboy surely knows as well as Mrs. Martinez what went on in Venice in the time of Archbishop Luciani, the late John Paul I. In any case, he knows full well that the John Pauls are not going to restore the Mass but continue their program of setting up a "universal" church for all religions, into which Lefebvre will take as many Catholics as will follow him.

Lefebvre has no valid claim to special treatment from a true pope, but only condemnation as heretic and schismatic.

White smoke over the Vatican. It should have been pink, to show its hellish connection with Red atheism. Another John Paul! This one from Poland. So they move even geographically in the direction of Moscow.

Total apostacy among the cardinals. All took part in electing known heretics, men who promise to carry on the program of Roncalli and Montini, works destructive of the Catholic Church. None have denounced the program.

The other bishops? Apparently all are apostates. None that I know of for sure oppose the Johns and Pauls.

What smiles all around from these spiritual gangsters! What a disgusting exhibition! Such 'humility'! "Look this way, folks. See how humble I am. Let us have three cheers for our humility".

The visible Church, yes, but almost totally corrupted in its hierarchy. A bishop remains a bishop, priests remain priests, forever, even after they have become traitors. Valid orders in the older men but traitorous works.

I haven't the slightest doubt concerning the wrong intention of a large number of cardinals who elected Roncalli, of a larger number with evil intentions who elected Montini, and of nearly all who voted for the John Pauls. If I am wrong about this last, let the few Catholics (if any) speak up. Their silence implicates them fully.

There are those who have argued that the papal election of Montini was invalid. I have not been concerned to either affirm or deny this, his works being sufficient proof of evil intent. I have considered, too, that charlatans and schismatics use alleged invalidity of the Mass and of papal elections

to justify their own illicit promotions. In a time when the cardinals are, most of all of them, heretics and apostates, who will not act or even speak against a papal usurper, it has seemed to me best to simply warn against their works. As I have written in other "Letters", this is what Christ Himself did. "The Scribes and Pharisees," He said, "sit in the Chair of Moses. Do not according to their works." Simple, direct instruction that all can follow. No need to be a canon lawyer to understand and act according to the mind of Christ. Do not take part in their New Order of false Worship, do not listen to their false doctrines in general, or you shall lose your souls along with them. Do not think to stand where God's own annointed -- priests, bishops, cardinals -- have fallen. The compromising parish priest will of course advise you to take the road of little or no resistance that he himself is following.

With regard to the "moderate" or "conservative" clergy, without them the evil Vatican II revolution could not have succeeded as it has. There is always a moderate party. There was one in the time of the Elizabethan persecution in England. The Jesuits of that time led the party of no compromise. But the moderates were known to the enemy, and were made use of, to save the 'reformers' program when it faltered.

The Revolution needs the Wanderers and Remnants, the CUFs and Una Voce, etc., to lead as many Catholics as possible off the path of effective resistance. The moderate pharisee is a useful puppet. With a bit of encouragement from such leaders and publishers, self-deception can do wonders. A slightly harder line, pretendedly Traditionalist, also nullifies real resistance, leads many to abandon faith and discipline for Mass and Sacraments. One bishop and several priests that I know about are busy at that.

+ + + + +

It was estimated that John Paul I died at eleven o'clock on the eve of the Feast of St. Michael the Archangel. The body was not discovered before five-thirty the following morning. So there were five and a half hours after midnight in which John Paul I might have died. The state of the body probably did indicate that death had occurred not later but earlier during the night. But why so positive that it occurred at eleven and not, say, between midnight and two or three o'clock in the morning?

Anyway, it was the Feast of St. Michael, protector of the Church, in one half of the world or the other. Of four functions traditionally assigned to the Archangel Michael, two are possibly significant with regard to the death of John Paul I. One of these is to "be champion of God's people, protector of the Church," as just mentioned; another is "to call away from earth and bring men's souls to judgment" (1911 Catholic Encyclopedia). I should hope that Pope John Paul could be somehow not mortally guilty in promising to continue the destructive work of John XXIII and Paul 6, or that he had time to repent, and so I have not neglected to pray for his soul. Quite surely, by cutting short his time on the papal chair, God prevented John Paul I from doing immensely greater evil than he would have done had he lived for a few years as pope.

But not to take a warning from this sudden call by the Angel of Death! Not one of the cardinals, or other of the Clergy whose reactions I have read about, expressed the possible reason for the sudden death of John Paul I, that God might be displeased by the cardinals' choice. At least the shortness of this 'reign' is not a sign that God was pleased by this choice of the cardinals. And yet they have done it again! Another John Paul.

Luciani's ecumenism as a "final directive", and the many ecumenical meetings, some of them intended to be secret, that he arranged and attended as Patriarch of Venice, are objectively damning. These are sins which all the smiles in the world cannot absolve.

We have had, then, what appears to me a divine intervention in this affair of Vatican II heresy and apostacy in the highest places. If so, what of John Paul II? I had thought it possible that somehow (wishful thinking) the death of John Paul I would mark the end of the "bogus popes", an unholy trinity of John and Paul and John Paul, a definite turning point against the works of the Ancient Enemy of the Cross. I think so yet but, as in the past, I make no attempt to predict details of the future.

It was Pope St. Pius X who, near the beginning of this century, gave out to the bishops of the world a grave and detailed warning against the apostacy which is now upon us. Pius X wrote that in the plan of divine Providence deliverance is closer at hand whenever evil reaches a climax. With that assurance I hope with the help of God to remain patient, come whatever God permits.

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18 October 1978, I buy in town the Oregon Journal and Portland Oregonian. On page 2 of the Journal this heading: "Pope John Paul II Vows to Fight Oppression". Why didn't he fight oppression in

Communist Poland? His reputation there was of one given to accommodation and appeasement. What we are supposed to take from this kind of anti-oppression talk, is the lie that the Catholic Church is or should be spiritually allied, at least in its concern for the temporal welfare of men everywhere, with Marxists. To the immense scandal and confusion of many Catholics, a large number of the mod Clergy and Religious have fallen in with this stupid yet horrible heresy; and lately we have had it, not from the papal chair, but from those our enemies have selected for the office. There is no longer papal teaching but only pretentious socialist nonsense.

Proclaims John Paul 2: "We wish to extend our hand and open our heart at this time to all the peoples and individuals who are oppressed by any kind of injustice or discrimination". . .I think of our Lord's words: "Who has made Me divider among you?" This dreary harangue arises like a bad breath to the lips of every grubby communist and socialist windbag, while their bosses prepare new gualags. The quotation closes with the demand of John Paul II for "religious freedom," so dear to the black heart of atheistic communism, which always, on gaining power, brutally suppresses all freedoms.

On page 13 of the Journal this heading: "Polish Communists Hail Wojtyla As Pope." Yes, I'm sure they do.

On the front page of the Oregonian appears a large photo of Wojtyla with arms in a V position. The face and demeanor of the man in this photo is common, say that of a labor union boss. He promises a "ministry of love". This I understand in the distorted revolutionary sense of the word, and of other words of his, such as "discrimination", which makes free choice a crime in many things, a crime punishable by the State.

Page 4 of the Oregonian has the news that L'Osservatore Romano, the Vatican newspaper, beat all the Italian papers to the street with word on the new pope -- that it was sold in St. Peters Square less than an hour after the identity of the new pope was known. I should guess that the publishers of Osservatore could have put out the news of Wojtylas's selection-election long before they did.

Under the same heading, Vatican City (AP), appears another interesting item on prophecy, the value of which I leave to the reader's judgement, as before: "Nostradamus, the 16th-century doctor-astronomer who forecast events leading to the supposed end of the world in the year 2000, predicted that the pope of this time would be a non-Italian, his name beginning with "V". St. Malachy, Nostradamus, St. Cyprian, Isaac Newton, and many others have predicted the End near the year 2000. Scripturally this is obtained by analogy, a thousand years as a day in the mind of God, six centuries to correspond to the six days in which God is said to have "worked" to create the world. Whatever the value of this, we may safely set aside nonsense about a world evolving. The least credible of prophecies are more reliable than Evolutionist absurdities.

So much for the John Pauls, would-be pall bearers of the Catholic Church. The two more predicted would make the customary six.

I leave this dreary affair until later. Physical ailments make it advisable for me to be brief. My doctor has prescribed a diet of tacos, hot tamales, and beer, which I follow religiously. Perhaps I yet have energy for a bit of versifying to commemorate the latest phase of the Revolution.

THE WORD FROM ROME

Peace be to you,
Not as Christ gives,
But as the world gives.
Rome would be friends with Moscow.

The Rome of Vatican II, that is. Rome in the time when Satan has been "loosed", as St. John predicted he would be.

W. F. STROJIE LETTER No. 35 **1 DECEMBER 1978**

POPE WOJTYLA

The leaves have fallen here in western Oregon; heavy morning frosts, not much rain.

Two popes have died since mid-summer, and two have been -- what do we say now? -- not crowned, for while it is not yet openly asserted in the Vatican that God is dead. He is certainly no longer King. Nor do they any longer speak of the pope as the Vicar of Christ.

It would appear, however, that the new pope has some notion of Christ as king, but not in the Catholic sense. The Feast of Christ the King was established by Pope Pius XI and cannot be gotten rid of directly. John Paul II is called "the workers' pope" or "peoples' pope", the Communist flavor of which description cannot be mistaken.

Condolences from all sorts of people upon the death of Paul 6 and John Paul I, and congratulations to the dead popes' successors. Nearly all our old enemies seem to have joined in the general concern for a "pastoral" pope. At least one Baptist or Born-Again Carter, or nominal Catholic of the Carter administration, has been kept shuffling back and forth between Washington and Rome. Speculations on suitable papabili have been abundant but for the most part tiresomely the same. Considering that the primary obligations of a pope are to govern and teach, I am somewhat in the dark about this constant concern to find a "pastoral pope". I suppose it means finding one who is "with" the so-called pastoral council, Vatican II. From all accounts, Pope Wojtyla was and has continued to be a strong supporter of Vatican II reform, which reform has made of the Catholic Church a shambles.

According to NEWSWEEK, 21 Aug., "Russian Orthodox Metropolitan Nikodim flew from Leningrad with a Soviet delegation and personally celebrated a short Orthodox liturgy before the altar of St. Peter's". That must have been following the death of Paul 6. The Russian church is strictly controlled by the KGB, of which Nikodim is reported to be an agent. There's no reason to doubt such a report. I would assume as quite certain that the Russian Orthodox top men would be of the KGB.

Following the death of John Paul I and the brief period of "Smile, God loves you," it was reported from the Vatican that since the cardinals had so quickly, only a month or so past, been of a mind to elect a pastoral Italian, they would of course elect another such Italian to succeed John Paul I. But in scarcely less time than they took to elect Luciani, they chose a man from behind the Iron Curtain!

I shall proceed with a review of some of the news since the death of Paul 6. From New York CITY NEWS a headline: "Pope Paul II, on his first normal work day on the Throne of Peter, conferred yesterday with three bishops from the Soviet Union and the president of Italy. . ." This bears out what Max Lerner, a New York commentator, writes in his column -- that the cardinals elected a political pope. Two more headings: "Pope to visit Mount Sinai?" and "Peace Pontiff to Lebanon?" According to the reports, John Paul II has expressed interest in both these invitations. Is there some magic to be expected from John Paul's mere presence?

From the NEW YORK POST: "**JOHN PAUL II**, 'To start anew. . .on the road of history. . .with the help of God and the help of men'." Do they start anew again with John Paul II, after starting anew at Vatican II?

Quite touching has been the interest shown by the Jew atheist, agnostic or Gnostic secular publishers and politicians concerning recent elections of new popes. How is it that we Catholics have become so popular with these birds? It is of course presumed that we are all now in favor of what they call progress, which includes de-Catholicizing the Catholic Church.

The popes have been invited to join the modern world which has produced the two most devastating wars of all time, the billion or so murders in the great socialist experiment of Russia, China, Korea, Vietnam and Cambodia. New slaughter is being agitated in the east.

John XXIII with his "opening to the world" and Paul 6 following him have urged us to join the modern madness which, by destructive taxation and spending, has put the whole world on the brink of

total disaster. Insane social reforms by tyrannical big government, industrial and commercial ugliness, schools which produce mostly social misfits and illiterates, this is modern progress. So why is it such a great thing that the popes should be moved to take an active part in all this, leaving aside the foolish notion that they could be or have been out of the modern world. The answer to this question is that it is not the real world of the present they are being asked to join, and which the Johns and Pauls have joined, but an ideal super-sanitary world of the future which exists only in the minds of an international clique of insane messianists.

Environmentalism and all that. To return for a moment to Paul 6: By dying on the sixth day of the month, and by directing that his body, unlike that of any pope within memory, be buried six feet in the earth, Paul 6 adds two more sixes to his strange record as popel The Boston PILOT, attaching no significance to the fact, headlined a short article with the announcement that Paul 6 was the sixth pope of the twentieth century. This putting of Paul 6 six feet into the earth, as he had directed, and the recent outdoor burial services and papal installations are in accord with modern environmentalism and pantheism of the Modernists (Gnostics) who set up Vatican II. It would appear that the rain gods were pleased by these outdoor arrangements, washing as they did the burial service of John Paul I with pelting rain, the bishops in attendance holding upraised umbrellas.

TIME magazine, 30 October 1978, contains some interesting items on Pope Wojtyla. Most significantly, they note that Wojtyla is the first pope to come from a nation under Communist rule. They express no surprise at this, which ought to be inconceivable.

TIME reports that John Paul II "loves to ski in Poland's Tatra Mountains, to kyak or canoe on the Mazurian Lakes, to climb mountains and hike." They write that "While camping he takes along a portable altar for Mass and fashions a cross by lashing two paddles together." I read also in TIME that "A New Hampshire woman remembers that she once broke her leg while skiing in Poland and was serenaded in the nearby hospital by a group of fellow skiers; only later did she learn that the guitarist was Bishop Wojtyla." Very interesting. "On retreats," say the TIME editors, "he often takes his guitar along and sings late at night with his fellow priests." How did Hollywood miss this fellow?

Ah, the guitar! What new liturgy is complete without it.

From the same magazine the information that Wojtyla is widely traveled. He has visited the U.S. and Canada (a total of six weeks in 1969 and 1976), as well as Australia, New Zealand, Indonesia, much of Latin America and most of Europe. According to news reports, Wojtyla is also an actor, poet, publisher and lecturer. Add to this his two years of "doctoral work" in Rome.

All this by an Iron Curtain bishop? In persecuted Poland where a man must work for six months to a year to buy a suit of clothes. And from which country the Communists allow only a select few to travel outside its boundaries.

Both TIME and NEWSWEEK tell a story of how after ten years of importuning the Communist authorities Wojtyla got permission to build a church in Nova Huta -- New Foundry. I have seen photos of this monstrosity-in-the-round, after the fashion of the new theosophical temple 'church' they have been building in the U.S., and I wonder why the Communist masters did not give immediate approval of it. Perhaps the lower echelon Communist bosses in Poland are not up on their background occultism, which inspires their leaders in New York, San Francisco, Moscow and Rome, to name a few centers of importance.

"During the first day of the voting. . .Wojtyla nonchalantly read a quarterly review of Marxist theory as the time-consuming ballot dragged on." And, "The choice of a Pole stirred deep anxiety among the Jews in Israel and elsewhere, because of Poland's history of anti-semitism, but hurried phone calls to Poland and Rome reassured Jewish leaders." So say TIME. The Poles, too, at one time reached their limit in tolerating Jewish commercial rapacity and intrigue in their midst, and so dispelled them, as has nearly every country in Europe at one time or another. That is what they call "anti-semitism".

"Just before the conclave began, Joseph Malula, the stocky black Cardinal from Zaire, sat dejectedly on a wooden chair in a bare seminarian's room and scornfully waved his hand at the Vatican vista outside the window. 'All that imperial paraphernalia. All that isolation of the Pope. All that medieval remoteness and inheritance that makes Europeans think that the church is only Western'." Was this black cardinal really homesick for his African hut with its dung-covered floor and voodoo rites of former years? Let him relax. He will soon be returned to that condition, as the present program of degradation of the Church and western culture continues. Quite likely he will be back to eating human flesh. But of course right now he is only spouting the party line, as the masters have programmed all his kind to do.

A few items from TIME on Wojtyla's state of mind; that is, what his guitar and canoe paddles do not reveal. There is the information that Bishop Wojtyla visited Harvard University in 1976 to deliver an "abstruse philosophical lecture," and that he there greatly impressed Summer School Director Thomas Crooks. So also Professor Williams of Harvard Divinity School.

"Another Boston-area intellectual who knows and admires the new Pope is Anna-Theresa Tymieniecka, a fellow Pole who heads the Institute for Advanced Phenomenological Research. Wojtyla is an expert in phenomenology, a theory of knowledge that bases scientific objectivity upon the unique nature of subjective human perception. He has written a major work on it, 'Person and Act' (1969), which Tymieniecka is translating into English. Summarizing the Pope's complex thought, she says: 'He stresses the irreducible value of the human person. He finds a spiritual dimension in human interaction, and that leads him to a profoundly humanistic conception of society'."

Pope Montini's Cult of Man. More on this later, from Professor Williams of Harvard.

What is phenomenology? A dictionary at hand has "1. the science of dealing with phenomena as distinct from the science of being (ontology); 2. the brand of science that classifies and describes its phenomena without any attempt at explanation." Why should such a science be of great interest to a Catholic priest and bishop? It shouldn't, if he is really Catholic. The bishop who becomes a Marxist, or the Marxist who gets himself made bishop, might be much interested in phemonenology, because Marxism is materialistic. As Paul 6 informed his Milanese, priests and people must listen to the factory whistle, not the church bells.

We can get the basics of the thing from the word "phenomenon" -- "any fact, circumstance, or experience that is apparent to the senses". . .There has been an explosion of emphasis on the sensual in our time. Since Vatican II it has come into our churches and schools. Turn loose the animal in man, is what it amounts to, following the Talmudists. Do away with reverence and adoration and introduce commotion and sound. That is the program the Modernist bishops and priests established in the parishes, and which has destroyed the Catholic faith of millions.

Will Pope Wojtyla crack down on all this? Consider this information from NEWSWEEK, 30 October 1978: "Despite an essentially traditionalist view of church doctrine, he (Wojtyla) has encouraged such modernist departures as 'pop' religion. In 1975 he jammed into a church basement with 300 theatregoers to applaud a student production of 'Jesus Christ Superstar'. . ."

One more item from the 30 October NEWSWEEK: "The election of a Polish Pope astonished the world. In the Soviet Union, Moscow television reported a religious service for the first time in memory, running film of the new Pontiff celebrating Mass in the Sistine Chapel. In London, the Archbishop of Canterbury, Dr. Donald Coggan, was so moved by the election that he became the first head of the Anglican Church to attend a papal **inauguration** since the Church of England split with Rome nearly five centuries ago."

We may be sure that Moscow and Dr. Coggan know their man. I know him well enough from his choice of a name, another of the Vatican II false popes. My purpose in putting together this evidence of facts is for the benefit of doubters, those Catholics who have not yet been convinced of the total planned corruption of Catholic faith which began with the Second Vatican Council. Most baptized Catholics will never become aware of the difference, or they welcome it, saying that "It is time the Church changed".

Now to the Boston PILOT, archdiocesan paper, 3 November 1978, and George Huntston Williams, Professor of Divinity, Harvard University, on Pope John Paul II -- some extracts. The Williams article titled "The Philosophy of Pope John Paul II" covers a full newspaper-size page, minus about one- fifth, which part is taken up with a photo of Pope Wojtyla displaying the bent cross "redesigned by Pope Paul". A few lines near the beginning I shall quote later, following several other extracts. These I shall string out in the order in which they appear. The quotes will be inset. Protestant Professor Williams, then, on John Paul II.

> The Pope knows, moreover, that modern thinkers from Darwin, Marx, and Freud have also, from a non-Christian perspective, added unexpected dimensions to what must now be included in any rounded and satisfactory doctrine of man, not to say what the astrophysicists have added with their seemingly disordered universe of random vortices and black introversions; and the microbiologists with their DNA genetic determinism.
>
> The Pope has long belonged to a circle of philosophers of various thrusts, who are collectiveiy called Phenomenologists. Phenomenology, deriving from the Bohemian-born Jew Edmond Husserl (1859-1938), has led to such recent permutations as the hermeneutic phenomenology of Martin Heidegger and the existential phenomenology of Jean Paul Sartre. . ."

When did "the Pope" enter this circle of "modern thinkers"? Way back, it would seem, for

> . . .Father Wojtyla thought that possibly Scheler, as perhaps the most fecund and yet least methodologically exclusive of the earlier Phenomenologists, might lead the way. Son of mixed Jewish-Protestant parentage, Scheler, at age fourteen, had been allowed to choose his own religion: Catholicism, although he would not remain Catholic to the end.
>
> After three years in a suburban parish and as chaplain to university students from his base in St. Florian's in Cracow, Father Wojtyla was asked by the archbishop-metropolitan, in view of the readily perceived brilliance of the versatile priest, to work for a second doctorate (of habilitation) at the Theological Faculty of the University of Cracow. This work, in Polish, was "An assessment of the Possibility of Erecting a Christian Ethic on the Principles of Max Scheler. . ."

So Wojtyla's archbishop, too, had lost his faith in Catholicism, and had turned to a Jew-Protestant and later Catholic apostate for a "Christian ethic". It has the markings of Gnosticism and the Modernist-Theosophic search of Vatican II, so much propagated on the side by Paul 6. Then further along

> . . .He (Wojtyla) with his fellow bishops of Poland took a strong stand on the freedom of conscience and at the same time resisted the predictable demands of conservative and emigre easterners for the condemnation of atheism, which from his point of view would have been wholly counterproductive. Speaking his own conviction but also in the name of the Polish hierarchy, Wojtyla declared in the basilica: "Let us avoid any spirit of monopolizing and moralizing. One of the faults (of the document before the Fathers) is that the Church appears authoritarian in it.

This paragraph should dispel all notions of a Polish hierarchy standing fast as Catholics in the presence of Communist persecution. "Do not condemn atheism, away with the Church which teaches with the authority conferred on by Christ. No spirit of moralizing." If the Polish people cannot be beaten out of their Catholic religion, their own bishops will lead them out of it into the Vatican II New Order. The plot works even more smoothly in Poland than in, say, France or the United States, because the Polish bishops appear to be standing against the Communist persecutor. No wonder the Jews were quickly reassured through their phone calls to Poland and Rome. It is no Catholic who sits in the Chair Peter, but another member of the Brotherhood.

> . . .In his cathedral in Cracow on Epiphany 1976, in a sermon entitled "The Truth About Man," the Cardinal tactfully but courageously declared: "O Wise Men of the world, O Magi, where are you making for with such haste?... It cannot happen that one group...however well-deserving -- should impose on the whole people an ideology, an opinion, contrary to the convictions of the majority! We make up Poland: All of us, believers and non-believers...The principle of freedom of conscience must be interpreted completely. This truth of the freedom of conscience and worship is proclaimed by everyone: from the II Vatican Council to the Charter of Human Rights established by the U.N., and even the Helsinki Conference recognizes that it is the inviolable right of the human person."

So what does the Cardinal Wojtyla mean by this sermon of his? As a fairly well-informed Catholic, his meaning should be quite clear to me, and to most Catholics, but it is not. It appears to be that kind of double-speak Paul 6 was so good at, speaking to the Gnostic Brotherhood while Catholics present think they hear Catholic orthodoxy.

"The Truth About Man". Always he seems to speak of Man. And who are the "Wise Men of the World", the "Magi"? Those who know something about Gnosticism and the secret lodges may see a connection here. "It cannot happen that one group..." What group? Communists, Catholics, Jews, 'Liberal' One-Worlders? "The principle of freedom of conscience must be interpreted completely"? There is no question about freedom of conscience in Catholic theology. It must be respected, and acted upon, even when erroneous. However, all are obliged to strive to form a right conscience. The Church opposes religious freedom in the sense of those who say that error has equal rights with truth, and who act on this principle to destroy Christian societies, which is what is presently happening.

Wojtyla cites the 'authority' of the Second Vatican Council. In doing so he engages in that greatest fraud of all time, the falsehood that with Vatican II the Church had a new beginning. And he appeals to two organizations, the UN and Helsinki Conference, which certainly never had any legitimate authority at all. This from a man who will soon be elected pope. Back to Professor Williams.

> Such is the philosophy and theology of the present Pontiff. It was most characteristic of him at the Installation that he should have, during the pledges of the Cardinals, kissed in return the ring of his erstwhile Primate Wyszynski. It was also characteristic of him that his very last word in the Homily of Installation should have been man...

I shall now quote that part from near the beginning of this article by Professor Williams, which I mentioned as being held until later. Catholics who want to know about their new pope might do well to pay close attention to this, and to what follows it.

> The Polish Pontiff of such enormous physical vigor and intellectual rigor may well call another ecumenical council during his pontificate, with the chief item on the agenda: "What is man that thou art mindful of him?" Never before in council or in papally formulated teaching, nor in the confessions of the Reformation churches, has a doctrine of man ever been fully defined.

So much from the Professor of Divinity, Harvard University, who shows such enthusiasm over the election of John Paul II. Next, from a History of Magic practice, which I quoted in my Letter No. 29. I refer to what I wrote about a Polish messianist named Wronski, about the year 1854, concerning "a coming Age of the Holy Spirit in which "a new and purified magic would **fix the absolute nature of man**".

Pope John Paul II says Ecumenism Now "Irreversible", from the Boston PILOT, 27 October 1978, for those who want their heresy plain. This of John Paul II is correct as stated. Ecumenism is a denial of the Catholic doctrine of the One, True Church and is apostacy which St. Paul says is not reversible. Here are the first two paragraphs: "The commitment of the Catholic Church to the ecumenical movement, 'as it has been solemnly expressed in the Second Vatican Council, is irreversible', Pope John Paul II told representatives of other Christian churches.

"The pope received the representatives of other Christian churches and organizations attending his inaugural Mass on Oct. 22 only hours after the Mass ended." As I wrote pages back, he received three Soviet bishops on his "normal first working day".

John Paul I said the same -- that ecumenism is a "final directive". Whose final directive?

One last caution: That a person can possibly attain heaven without baptism of water -- be justified "interiorly" -- as St. Thomas Aquinas teaches and the Council of Trent, in no way supports what they now call ecumenism, which was explicitly condemned by Pope Pius XI in his encyclical "Mortalium Animos, the Promotion of True Religious Liberty." More on this later.

BUILDING THE ECUMENICAL CHURCH

Perhaps ROBBING CATHOLICS OF THEIR FAITH would be a better title.

About twenty years ago there came from the Vatican a startling announcement. The Pope would call a Council, having had an inspiration to do so. Startling the idea of a Council, more so that a pope would convoke one on such a questionable basis. Yet this first report was soon confirmed as correct.

In his book on the Vatican II Council, **"The Rhine Flows Into The Tiber,"** Fr. Ralph Wiltgen, S.V.D., writes of Pope John: "He had been pope for scarcely three months when he told seventeen astonished cardinals of his intention to call an ecumenical council, on January 25, 1959, in the Benedictine monastery of St. Paul Outside the Walls." E. E. Y. Hales in "Pope John and his Revolution" quotes the editor of French newspaper **LaCroix**, that at an interview Pope John had told him that "the idea of a council came to him suddenly, as an inspiration, only shortly before he was due to speak at St. Paul's Outside the Walls."

In his first statement of purpose of the Council, as it appeared in **Osservatore Romano**, February 1959, John 23 speaks already of changing the Code of Canon Law -- "ecclesiastical discipline suggested to Us by the Spirit of the Lord." This has never been the language of popes, or Catholics generally. The following May, John will refer to the Council as a "new Pentecost". This idea of Vatican II as a new beginning, inspired by the Holy spirit, will be repeated from then on.

Pope John had sent out a call for suggestions to all the bishops. According to Hales, page 101 of his "Pope John," "Very significantly however (at least in retrospect), the first reply came from Cardinal Montini, Archbishop of Milan, the future Pope Paul VI, and he at once grasped what was intended: 'The Council will make Rome the spiritual capitol of the world from whence the light will spread upon those places and institutions where men are working for the union of peoples, for social peace, for the welfare of the poor, for progress, for justice, and for liberty'." Here we have the whole masonic-marxist litany of men who would play God.

Of course Montini knew what was wanted. It is quite certain that he was chief advisor to John, flying to Rome daily from Milan, the only non-Curial bishop to occupy a room in the Vatican during the Council. Yet it is interesting to speculate where in the mind of Montini, the future Paul 6, did the "spiritual capital of the world" then exist, which he thought might be brought to Rome.

Of the opening day of the Council, 11 October, Fr. Wiltgen writes: "Pope John finally appeared at the end of the procession, his face radiant with joy. Repeatedly he bowed to the crowd, giving his blessing, and gladly accepting greetings in return. For, so to speak, this Council was his creation". . .

But was it? As I've mentioned in other Letters, in 1947 and again in 1957 I was told by military chaplains much travelled in Europe, that there would soon be a Council which would do away with all the old disciplines except the Mass obligation -- "for that is where the money is". The whole doctrinal thrust of Vatican II was foreseen and totally condemned by Pope St. Pius X in his encyclical Pascendi of 1907. Vatican II ecumenism was condemned explicitly -- meetings, congresses, prayer in common with non-Catholics -- by Pope Pius XI in 1928, in his encyclical on True Religious Liberty.

(Only within the divine order established by Christ does true liberty prevail. Where the Catholic spirit has been overcome we find only license or tyranny, or a combination of both, as it exists today in the United States.)

From the time the Council was announced through the four years of its sessions, and for a few years afterwards, the words Inspiration and Renewal filled the air. Scarcely a newspaper or magazine quotation from Council advocates which did not contain assurance of present inspiration and future renewal. We were hearing then, too, of the Spirit of Vatican II. Why one Council should be of a different spirit than the others was not explained.

Pope John in his opening address to the Council had this to say regarding certain cardinal skeptics of the Curia: "We feel we must disagree with those prophets of doom who are always forecasting disaster, as though the end of the world were at hand" . . . As it turns out, judging by the fruits of the Council -- empty seminaries and religious houses, Catholic schools closing daily, and so on -- the "prophets of doom" were far more correct in their outlook than was John 23 who so out-of-hand condemned them.

Your parish priest will not explain to you how it could happen that John's promise of a great renewal, based as it supposedly was on an inspiration of the Holy Spirit, could have failed.

Today the bishops are no longer Catholic bishops but Vatican II bishops, holding no higher allegiance than to the Vatican II popes. Of the 111 cardinals who elected the John Pauls, all but three were appointed by John 23 and Paul 6.

"Inspiration", a false promise of renewal, pentecostalism and chaos, great religious houses emptied and sold for a trifle of their actual value -- properties the Catholic faithful had paid for in hard times -- loss of the Catholic faith of millions, such are the fruits of Vatican II, the 'Great Renewal'.

How They Changed Catholic Thinking

"The Rhine Flows Into The Tiber" contains an account of how a bloc of north European bishops seized, by most questionable methods, nearly all the important offices of the Council, having plotted in advance to do so. Pope John looked on benignly. R. B. Kaiser in his **"Pope, Council and World"** writes with approval that "Pope John XXIII was a quiet and cunning revolutionary. Far from being the caretaker that the Church expected, John created an atmosphere in which, said Jesuit theologian John Courtney Murray, a lot of things became unstuck -- old patterns of thought, behavior, feeling. They were not challenged or refuted, but rather just dropped."

This creating of an atmosphere in which Catholic truths and practices "are not challenged or refuted but just dropped" is certain, as some of us know from experience. In this "atmosphere" the faith of millions of Catholics evaporates or is changed. Now we get it from John Paul 2, in his first address to the cardinals: "Above all, we want to insist on the constant importance of the Second Vatican Council. For it is a formal obligation that is to be studiously put into effect." How? "Above all we favor development of a proper mentality. First it is necessary to place oneself in harmony with the Council." So speaks John Paul II in his first statement of policy.

As could have been and certainly was foreseen, the chief means for creating this "atmosphere", the "proper mentality", the "harmony with the Council", has been by clever use of the liturgy. In seminaries, years before the Council, as far back as the 1940s, they had started the so-called Dialogue Mass which these same seminarians-become-priests would bring into the parishes in the 1950s. First the people are reluctantly persuaded to recite the Gloria and Credo with the celebrant; then later to answer all the responses. By such procedure they introduced a completely externalized participation, which has become the New Order of Ecumenical worship. Commenting on the New Order imposed by Paul 6, the French priest theologian Fr. Raymond Dulac writes that "A minute examination of the New Rite discloses numerous verbal tricks, mental reservations, intentional omissions, etc. -- tricks that are part of the equipment of experts; not at all theological experts but those psychological experts who excel in group-psychology and public relations."

The priests themselves were conditioned psychologically. Pope Pius X had warned that even in his time the seminaries were being infiltrated by those he called Modernists, that is, modern Gnostics. These priests further conditioned themselves so that today many or most of them believe as Protestants or pantheists about the Mass and Holy Eucharist. If God is in nature, in the pantheistic sense, then He is in this piece of bread. That is their "real presence" which, like their ecumenical brothers in the ministry, they understand only in a vague sense. Of three middle age theologians I consulted in 1958, not one affirmed the Catholic doctrine of Transubstantiation.

The first nine years of the reign of Pope Pius XII were filled with grave concerns over war in Europe, which war came to Rome itself. After World War II ended, Pius XII issued his encyclical Mediator Dei (on The Sacred Liturgy), November 1947, from which I quote the following paragraph:

Many of the faithful are unable to use the "Roman Missal" even though it is written in the ver-

nacular; nor are all capable of understanding correctly the liturgical rites and formulas. So varied and diverse are men's talents and characters that it is impossible for all to be moved and attracted to the same extent by community prayers, hymns, and liturgical services. Moreover, the needs and inclinations of all are not the same, nor are they always constant in the same individual. Who then would say, on account of such a prejudice, that all these Christians cannot participate in the Mass nor share its fruits? On the contrary, they can adopt some other method which proves easier for certain people, for instance, they can lovingly meditate on the mysteries of Jesus Christ or perform exercises of piety or recite prayers which, though they differ from the sacred rites, are still essentially in harmony with them.

So spoke Pope Pius XII in 1947. He also condemned what he called "excessive archaism," including a return to the use of the table as altar; he forbids everyone, including priests, to experiment in churches; and he condemns completely the notion now abroad that all piety must be centered in the liturgy, and that all must receive Communion. In a word, Pius XII condemns not only the errors of the 'progressives' but of those 'Traditionalists' who preach "It is the Mass that matters," as though grace cannot be obtained by other means, or faith be kept alive. The fact of the matter is that these thieves, the leaders of both sects, are of the same Gnostic stable. At present they show signs of coming to some kind of compromise (they are definite parties), which is what I have anticipated these past two years or so.

Thousands of good Catholics have been lured into this devil's box of frantic search for the true Mass, in time of its near-absence. Fallen into the Traditionalist trap, thousands have been led to extreme activism, anxiety and travel, desperately searching. Or building and quarreling they expend cash and energies on Traditionalist chapels, so that their last state becomes worse than their first. They have cast off one source of vexation and heresy, the mod parish, only to take up with another. Behind the whole show appears, not so faintly now, the image of Simon Magus.

Other confusers helpful to the Revolution are those promoters who twist the Fatima message into line with current Jew expectations of an earthly millenium of peace and prosperity; or who, on the other hand, make of it the basis of a new cult of Mariolatry as recommended in his time by Theosophist Bishop Leadbeater of the Liberal Old R.C. church. And there are the Seers Absurd -- of San Damiano, Bayside, Necedah, etc. -- who idolize Paul 6 while bewailing the effects of Paul's program on their devotional life. Confusing, too, are the fanatic Apocalyptic literalists: "Unless I see the mark of the beast on my hands and on my forehead, I will not believe." I had thought to mention here the pollyanna 'moderates', those ever-present compromisers which all revolutions make use of -- who in fact rescue every revolution in their times of crisis -- but at this stage they fit in with the 'new church' or with the 'Traditionalists'.

What about the Catholic Traditionalist opposition? Opposition? The most widely acknowledged leader of the "Traditionalists", a retired French archbishop, kept quiet until less than three years ago, and has since then been begging Paul 6 and the John Pauls for an arrangement. So, quite plainly, he puts personal ambition and his priestly pious union of the Illicitly Ordained before any opposition to the papal destroyers. That is the best light, not the worst, that I can put on this man's international apparatus.

The Catholic Traditionalist opposition is not Catholic, it is not traditionalist (except in the sense of a heresy which claims to appeal to Tradition alone, which heresy has been condemned), and it is not opposition, at least not to the Church's enemy within. It is not Catholic because Catholics do not beg recognition from Masonic-Marxist popes, and because no matter what kind of pope, or no pope, occupies the papal chair, Catholic bishops do not ordain illicitly, without jurisdiction. True Catholic bishops denounce usurpers of the papal chair, not try to make deals with them. As to the rest of the Traditionalist organizers, they are mostly shadow operators -- masonic "knights", Theosophists of the Old R.C. Liberal church, or Jansenistic cash operators (the slickest of them all now here in Oregon). The most influential of the Traditionalist priests outside the U.S. is the Abbe de Nantes of France whose main area of operation has lately become a dream world of dialogue with the devil. The main devil's use of the "Traditionalists" is to provide a scandalous caricature of the true Catholic opposition to the false Vatican II reform, and to rope in confused but as yet right-minded Catholics. All exclude the writings, advertisements, etc., of the very small Catholic opposition to the total Vatican II Infamy.

Catholic thinking since Vatican II has been changed by double-talk, vagaries, ambiguity, omissions, distortions, gradualism; by a liturgy of unCatholic nuances, banal, signifying falsely while keeping some Catholic appearances. The mind-changing has been carried on from chancery offices, and by

constant repetition of the same lies in the so-called Catholic press, including the larger papers which pretend to be conservative. Raising doubts through "dialogue", using words in the opposite sense of their true meanings, changing the Gospel to the social gospel of the Marxist state, mixing it all with sufficient truth to deceive effectively, such is the procedure. Briefly a policy of mind-conditioning which ignores Catholic protest while holding a keen ear towards the demands of the Marxist left.

What has been done these past twenty years amounts to a blending of the Church into other religions, the whole leading to a total transformation into the Masonic-Marxist state-church. Christ the King has become Christ the Worker. In Europe, Africa and South America the operation is carried out by "Castros in Cassocks", as the author of "The Vatican Moscow Alliance" puts it so aptly. In English-speaking countries the religious orders and parish clergy carry on more circumspectly, but quite as effectively.

A Heresy Not Of Men

Since World War II we have been hearing of Poland under Communist control, and the impression has been given of heroic resistance from the Polish bishops, and of vital faith among the lower clergy and laity. Undoubtedly there remain heroic Poles, but the truth is otherwise about the Polish hierarchy as a whole, who have quite certainly been mostly hand-picked from the "consultatory lists" maintained in mutual collaboration between the Vatican and Moscow (Baron Manhattan's "The Vatican Moscow Alliance"). Poland is also the place of PAX, the Russian agency directing Marxist-Catholic collaboration inside Poland. This operation includes seminaries for training Communist 'Catholic priests' who are sent into Austria, Africa and South America.

When Polish commissar Giereck complained to the Vatican that Cardinal Wyszynski, then Primate of Poland, seemed not to be walking the party line closely enough, Paul 6 could not dismiss Wyszynski, which action would have stirred up millions of Poles. What Paul did instead was to resort to a more subtle means, by nominating Archbishop Wojtyla of Cracow, who was made Cardinal with the specific aim of checking the then rebel Primate Wyszynski. It would seem that this was done after Wyszynski had sent to France information on the subversive character of PAX.

It was Wojtyla who spoke for the Polish hierarchy at the Second Vatican Council, this man who, with his "phenomenology", is in high favor at such an institution as Harvard, where Professor George Hunston Williams writes enthusiastically of Wojtyla's Doctrine of Man. In my Letter No. 35. "Pope Wojtyla", I mentioned a Polish messianist of the last century, Hoene Wronski, who had predicted a "coming AGE OF THE HOLY GHOST in which 'a new and purified magic would fix the absolute nature of man'." I left out that it was Wronski who introduced another Pole, Elipnas Levi, to the Kabalah. Levi as a boy spoke of the "tender name of Mary which made my heart palpitate" Levi studied for the priesthood but fell short of it and became a revolutionary socialist, and then a practitioner of ritualistic magic. It would seem, then, that Poland contains something other than heroic Catholic Poles.

In my last Letter I mentioned the huge monstrosity-in-the-round theosophist style church Archbishop Wotjyla had built in Nova Huta. Wotjyla seems to have a fondness for circles, as a recent **San Francisco Chronicle** news item appears to confirm: "Pope John Paul II met with 42 Protestant and Eastern Orthodox representatives. . .and asked them all to clasp hands in two circles of silent prayer." Let those who prefer to do so think that John Paul II simply likes to play kindergarten games. For my part I cannot help thinking that his fondness for circles, especially ecumenical circles, is in some way connected with the magic circle. And consider the further thing of Pope Wotjyla's enthusiastic adherence to the Spirit of Vatican II, surely Wronski's "Age of the Holy Ghost", and of Pope Paul's Cult of Man. Professor Williams of Harvard, whose long article of praise of Wotjyla I quoted from in Letter 35, had this prediction to make, that Pope Wotjyla is likely to call another Council, this one to define the nature of man.

The author of a scholarly study of magic writes that "the circle played a most important part in almost all operations of sorcery." And of interlaced triangles, the six-point star: "the occultists called this the Shield of Moses or Solomon's Seal." Incidentally, the editors of Boston PILOT who printed the full-page enthusiastic report of Professor Williams on John Paul II, display on the front page of their Christmas issue a very large six-point star above the church-like building toward which a man and a woman with a child are moving. Since Vatican II this age of inspiration and of the Holy Spirit, as they say it is, has seen the six-point star, some with a cross inside, sold in all the once-Catholic religious goods stores, with very few exceptions. Several dozen news items at hand tell of Wotjyla's special and tender love for the Jews. And of course the man who made him bishop and cardinal, Paul 6, wore the

emblem of Caiaphas, of the Jewish high priesthood of old, now worn by the high priest of Royal Arch Masonary.

Vatican II and its peculiar Spirit obviously ties in with the new Manichean dualism of the Middle Ages Cathari, the ancient Gnosticism from which the practice of higher, inner or secret "degrees" is derived. Ecumenism is an intregral part of Freemasonry, a constantly repeated doctrine of Vatican II. John Paul II told the cardinals that "ecumenism is not reversible". St. Bernard, speaking of the Cathari (Cathers or Khazars) asks: "By what name do you think you can call these? By none, for their heresy is not of men. It is the deceit of devils". . . (P. 151 "The Arrow and the Sword" by Hugh Ross Williamson, Faber and Faber, London).

Let the reader draw his own conclusions as to what I think of the religion held by the man now in the papal chair, and of his recent predecessors. It is reported that he studied secretly for the priesthood. It is my opinion that he studied for the secret priesthood of the Gnostic Brotherhood, of the Cabalistic Jews, and is not a validly ordained Catholic priest, but one of a pack of fakes spawned in Poland by the Masonic-Marxist revolution, the same which brought Vatican II into being. There are too many converging lines, too many 'coincidences', for any student of evidence to explain away.

The book I have quoted, "The Vatican Moscow Alliance", contains much more of such evidence and I recommend it to my readers for the information it contains, not particularly for the viewpoint of the author who is not a Catholic.

What Remains To Be Done

Very little. The Gates of Hell are at hand. Paul 6 has all but destroyed the Catholic Church. It remains for John Paul 2 to complete the Ecumenical Church begun by John 23. He must bring in the Traditionalists and the hardline Marxists -- one fold and one shepherd. I mean bring in the Traditionalist followers. The leaders are mostly in. It is their job to get the loot and those "Mass-that-matters" traditionalist providers of the loot. It is the old thesis-antithesis-synthesis game of the Jews, whose object is to establish their own kingdom of this world. Hence the Vatican II emphasis on the social gospel. Other outward signs are, bishops preaching in synagogues, the removal of Catholic imagery, elimination of specially Catholic practices and old customs. But two steps forward, one apparent step backward: the Traditionalists will be getting more favorable publicity, as at the Los Angeles banquet table promotion lately. Incidentally, a possible clue there, was that of the five or so keynote speakers, four were from England. Of these four, three were converts -- the priest an ex-Anglican, the two laymen, ex-socialist and ex-Communist. The Anglican church has been a hotbed of theosophist clergy which the Anglican bishops have never censured in any way. (See "Bishops at Large" by Peter Anson.) None of the Los Angeles banquet table speakers have ever, I'm sure, spoken clearly against John and Paul or the John Pauls.

I promised in my last Letter to write something on the present position of Catholics. I think this Letter implies a good deal about that. As I see it, we are in the same kind of position the Jewish people were in around the time of Christ's coming. The high priests of the time had their appointments either from the Roman Governor, or they were subject to his approval. J. P. Arendzen writes in his "Prophets, Priests and Publicans" that Annas, father-in-law of Caiaphas, had been high priest "from A.D. 6 to A.D. 15 when he was deposed by the Roman Governor, Valerius Gratus." We may be sure that the Sanhedrin as a whole was no more free from this secular tampering or control than were the high-priests. In other words, they were about in the fix the college of cardinals is getting into today. They had gradually sold out religiously to the powers of this world -- had become Gnostics, the Masons of their time. The Saducees were the 'progressives', the Pharisees, the Gnostic Traditionalists. Yet Christ did not condemn them in the exercise of office but only warned against their "works", that is, THEIR works, those they did which were not according to the divine law as given to Moses. This state of affairs lasted for a long time.

The Sacraments necessary for transmitting physical and eternal life, Matrimony and Baptism, do not require a priest. Canon 5 of the Council of Trent condemns those who say that the Sacraments were instituted for the sake of nourishing faith alone. To say that we cannot survive spiritually without Mass and Sacraments, and that we are bound to seek them out even when doubtfully valid or sacrilegiously performed in order to keep the faith is wrong. It not only denies the truth of Canon 5 but St. Paul's doctrine of sufficient grace. The same goes for Mass attendance. I write here of unusual circumstances, such as we are now in. Japanese kept the faith for 200 years without a priest.

I consider that Vatican II leaves us worse off than the Japanese had been -- that we must reject absolutely the forms of worship now in our once-Catholic churches; and quite as strictly all that calls

itself Traditionalist. My reasons are contained not only in this Letter but in several others I have written these past two years, and which are available for costs of printing and mailing, usually 50 cents per copy. I have no single financial supporter but depend for operating costs on regular readers. To these I send my thanks; and my apologies to those whose letters I have been unable to answer fully because of poor health this past year. We are grateful, too, for the many fine Christmas greetings.

There's nothing any group of priests and laymen can do to change what only the bishops might change. As a careful observer of the scene since the opening of Vatican II, I say that it is humanly impossible to stop the brigandage of the Johns and Pauls and of those who are behind these agents of the devil. For the present and perhaps for as many years as yet remain to me, I intend to sit and watch Charley Wotjyla complete his building of the Ecumenical Masonic Marxist Vatican II Talmudic Moslem Quaker Anglican Voodooist Jansenist Calvinist Mormon Lutheran Methodist Buddhist Taoist Holy Roller Four Square Gospel church. I wonder what kind of architecture they will adopt for this mod creation of the Johns and Pauls. Theosophist Temple is the in-thing around here, as in our nearby town of Lebanon.

W. F. STROJIE LETTER NO. 37 **14 FEBRUARY 1979**

THE CROSS OF ANTICHRIST

The first section of this No. 37 was written as Introduction to a collection of my Letters, put between paper covers this January 1979, to which I've given the title "The Gates of Hell", from my Letter 21 which appears first in the set.

THE GATES OF HELL

Introduction:

The Catholic Church barely survives. True, most of the old structures remain, interspersed, especially in the United States, with strange new buildings having the appearance of theosophical temples or synagogues. Cardinals and other bishops appear in their robes, and in number increase even as the numbers of the lower clergy and laity decrease. Catholic doctrine has been twisted by recent popes into revolutionary Marxism, called "liberation theology", a murderous business. Vatican II ecumenism which they said would bring unity to Christian peoples has created divisions without end, especially among Catholics. The fourth Marxist pope sits in the Chair of Peter. Will, then, the Scriptural "gates of hell" prevail? How are we to understand Christ's promise that Hell will not prevail? The assembled papers or Letters as I call them, contain some thoughts on this subject. Written between April 1977 and February 1979 they lead into recent phases of Vatican II revolution, and more or less summarize the Vatican II program of destruction of the Catholic Church.

". . . and, behold I am with you all days, even to the consummation of the world". The Catholic Church has seen the rise and fall of all the kingdoms and empires that have existed these past twenty centuries, until the last century or so. Will it see the end of them all? Undoubtedly, but only after the Scriptural great apostacy, now raging; and but barely if one is to believe these other and frightening words of Christ: "Think you that when the Son of Man returns, will He find faith upon the earth?"

As the circle of modern insanity draws more and more men daily into its vortex, that time of very little faith draws rapidly closer; so I would estimate that unless these days are providentially shortened, there will be not more than a few thousand who will believe entirely as Catholics by the year 1985. Not many of the younger generation so believe today; and not many priests do. These are facts observable by those who by the grace of God yet retain their Catholic instincts and a grasp of basic doctrines. "The just man lives by faith", that is, he is able to see when things have gone wrong and can thus, with the help of God, keep to that narrow path of doctrine and trust which leads to eternal life. For though members of the Gnostic Sect sit in the Chair of Peter, even as they did in the Chair of Moses in Christ's time, these will not dare to pretend to teach error ex cathedra, that is, from that Holy Chair. Christ remains as the invisible Head of the Church. Catholic doctrine and the Laws of God remain, for "Heaven and earth shall pass away, but My words will not pass away." That is all presently remaining to us -- and it is enough. We need no 'Traditionalist' heretics to rescue Christ and His Church or us.

That the end is not far off is certain. For, sixteen or so years ago, a false pope announced a new beginning, a turning away from Christ's doctrine of "Seek first the Kingdom of God" to the Jew-Marxist demand for establishment by religious leaders of a kingdom of this world -- the same as was demanded by those who rejected Christ. It is the eternal heresy of Lucifer, the Prince of Darkness and of this world. To the extent that it could be done, Paul 6 has destroyed the Catholic Church. It remains now for the First Commissar Pope to build on the ruins of the Church that kingdom of this world, cunningly plotted by the secret powers whose willing agent he is.

What follows, then, in the enclosed Letters, is not a warning; the time for that is past, but rather an explanation in the light (or dark) of present events, of how we can understand Christ's promise to remain with His Church until the End.

In Letters 21, 26, 29 and 30 enclosed, I write of Paul 6 as living, which he was when these were written. That Giovanni Battista Montini has since been called to Judgment does not much change our present situation, for the damage he has done can never be repaired. Moreover, his successors, even to the taking of the names John and Paul, have announced their intention to carry on the program of Vatican II. Destructive though it has been, John Paul 2 in his first address to the cardinals called Vatican II "a formal obligation that is to be studiously put into effect."

The pages of this collection are not numbered consecutively, but as originally printed in each Letter. A full listing of all "Letters" and papers by the present writer appears at the end of this brief selection.

I have decided to add four papers as supplement to those mentioned above -- "The Enemy Within The Catholic Church", and Letters 18, 19 and 23. I recommend, however, that although three of the supplement papers were written before the later numbers in the "Gates of Hell" series, that this selection be read in the order in which I have arranged it.

End of Introduction to Collection

It is plain this February 1979 that Catholic belief and practice have all but vanished, that the masonic-marxist false popes Roncalli and Montini have done well their evil works, to which program of destruction the present occupier of the papal chair has publicly committed himself.

Let us have a look at the nearest building which they still call a Catholic church, St. Edward's in Lebanon, Oregon. This building is not recognizable as such, either from outside or in, but comprises a conglomeration of sections not differing from Lutheran and Episcopalian churches I have known. The Catholic doctrinal content of the Liturgy has been dropped; all that remains are a few vestments, a bare little table which passes as altar, and a chalice. Prayer has been replaced by incessant hymn singing, as in Protestant churches. And as in such churches and synagogues, the line between worship and the social thing is hardly discernable.

As my daughter and I approach the church door a manly young fellow tells us in a friendly voice that Mass is still going on. The priest appears meek and kind and the people also. They are the nice Protestants we so often have had as neighbors. But they are the new Protestants who do not protest but go along quietly. So it was in Luther's time with the majority. They did not protest but meekly went along with the Reformation of that time. I have read that for years many 'Lutherans' did not know Fr. Martin Luther had broken away from the Pope. In our time the reformers claim, and rightly so, the Vatican II popes as their own. To capture the papal chair has for a century been the expressed intention of the secret lodges of Europe.

For more than twenty years the followers of Luther thought they still had the Mass, even as the young man who passed the word to us on our approach to the church door. They thought of their new liturgy as the same old Mass but with certain changes, which novelties they possibly at first enjoyed. St. Thomas More said of the reform in England: "They changed the Mass and all joined in, and they thought it pretty sport for awhile; but soon they cast it up clean." There is this difference, though, between More's time and ours. Then the Mass was still secure, at least in the Latin countries, whereas now it has been universally destroyed. This is according to the prophecy of Daniel, of a time when the continual sacrifice shall be taken away. As I have written my opinion elsewhere, only a false pope could do this.

We had thought to look in on part of the next performance at St. Edwards but decided not to. It is not like the pre-Vatican II churches we were used to, where people could come and go without notice. Here they have an intimate little circle, into which, in the activist spirit of Vatican II, all are to be drawn. As Fr. Dulac points out in a passage I have several times quoted, the new reformers are psychological experts who know the uses of external "participation".

There were no small children present in the church proper; these were restricted to a room in the back from which came a certain amount of sound from a couple of den mothers. Before we walked away, some young people came out with their guitars. What amuses me about the guitar kick, is that I've never heard an American who could perform on this instrument as a musician, as do the Spaniards and Mexicans, but only as hillbilly strummers and howlers. But such is the level of culture in the 'new church'.

A paper taken from the back of the church announces Saint Edward's Open House and in the effusive spirit of the New Dispensation extends to visitors "a hundred thousand welcomes." Under "Tabernacle" on this sheet the following: "To the right of the altar is a bronze safe, decorated with the heads of angels. The doors are adorned with the Greek letters, JNS, the first three letters in Jesus name. Within the safe is contained the most precious treasure of our church, the body of Christ. Jesus is truly present under the appearance of ordinary bread."

I hope the pastor who wrote that, and many others like him, are in good faith, although it seems impossible. The priest at the last parish church we regularly attended, before the New Order of Worship, used to walk in the front door and up the aisle past the altar and tabernacle without taking off his hat or genuflecting, and he came out the same way, a public profession of his unbelief. I noticed that a crucifix adorned the wall behind the table at St. Edward's, and that the priest genuflected before leaving for the back door, where he stood in his vestments, a curious new wrinkle I hadn't observed before.

Whatever lingering impression of the Catholic Faith one may get at St. Edward's, a visit to the next parish westward, in a university town, will immediately dispel. Here is a great blob of a building, top-heavy with dirty-looking timber, plus a complex of lower roofs. Here the full explosion of the Jew-Gnostic-Marxist revolution assails the visual sense. "Yahweh, Yahweh, Yahweh. . . Israel, Rely on Yahweh". And such choice hymn book idiocies as these: "God and Man at Table are Sat Down", "The Spirit is A-Movin". A cold dirty-white Theosophist-house interior with pagan block altar. They had plastered over the wierd-looking 'Christ' that was on the wall behind the altar when last we looked in at this synagogue. No sign of a crucifix here. A bulletin board on a pillar in back contains a three-ring schedule of parish "happenings" for the week -- something for everybody. There's no need to pile up details of the revolutionary thing, which ought to be evident to all whoever at any time bore the Catholic name.

What about the Traditionalists? The more Catholic they look and sound the worse they are. From a "Traditionalist" publication the devil screams "SACRILEGE".

It is a waste of time to inquire of me whether this or that Traditionalist organization might be OK. My answer is that they are all bad; all are part of the Gnostic apparatus. To those who might reply that I should not condemn them all indiscriminately, I say that I am not condemning them indiscriminately but have closely scrutinized their works these past seven years and have found them all bad. To those who might suggest that this one or that seems to have a good argument, I reply that it is a necessary part of any deception to have what sounds like a good argument. It takes no great Catholic mind, but only one familiar with the method, to point out the trickery of "Trad" arguments. Their frauds and fallacies are as numerous as dead leaves in New England after the first heavy frost, so that no one man can possibly chase them all down. There is another consideration, too, so far as I am concerned. The kind of people who habitually run after charlatans and occultists will continue to do so, no matter how much these operators are exposed by those who have studied them carefully, and who have no organization to promote. One can find a 'moderate' or 'Traditionalist' trap for every state of mind and soul. As to the post-Vatican II "Seers", they are beneath the contempt of sane Catholics. I mean they all are; each and every one of them.

What we are dealing with and what I have tried to bring out in the selected papers I have called "The Gates of Hell," is the high and low church Gnosticism of which the Anglican church has been the model. It was with Anglican leaders and clergymen that Archbishop Montini, later Paul 6, met secretly for ten days at Milan. It has been my opinion that high and low church will come to terms, and that this is the business of the chief Traditionalist leader, as shown by his begging for an arrangement -- "a few churches" -- from Paul 6 and later the John Pauls. He is still at it but Pope Commissar the First might think it not worth bothering with -- that Commissar will get the whole Trad bag in time anyway.

The Abbe de Nantes

From England the translator of Abbe de Nantes "Counter-Reform" complains about my treatment of the Abbe lately. He protests that when I write "his main area of operation has lately become a dream world of dialogue with the devil," I should expand or support this opinion of mine. Perhaps so, except that it has lately seemed to me that DeNantes has let go his claim to be any longer taken seriously as an opponent of the great Vatican II destructive reform, as the title of his paper implies that he is. I have in mind the latest of his papers at hand, in which he makes favorable comparison of John Paul I with Pope St. Pius X, much of it on superficial grounds, ignoring that Luciani took the names of the two destroyer popes, John and Paul, that he carried the crooked cross of Montini, that he was well known as frequent host to ecumenical gatherings at Venice and, if that weren't enough, the doctrinal clincher that in his first address to the cardinals John Paul I said that ecumenism is a "final directive".

It might be that John Paul I drew back at the last, when he saw the depth of the evil he was expected to carry out as pope; I would hope so. But to see in Luciani another St. Pius X is nonsense; or as I put it, charitably I thought, that Fr. de Nantes is now in a dream world. This is an idea partly founded on other signs mentioned in my Letters, such as DeNantes Vatican III Council in which the present destroyers of the Catholic Church would join in reconstructing it; hence my "dialogue with the devil", an affirmation of what I had written not so long ago, a copy of which had been sent to Fr. de Nantes' translator.

Added to the foregoing criticism is the complaint that my Letters "tend more and more to leave one with the impression that the institution has failed and that the true religion is now only to be found in the heart of the true believer." Possibly a quick reading of a single paper of mine could convey this impression; if so, it is a fault in my writing which I regret. But on the whole I have opposed the idea of an invisible church, even though there exists every appearance of total corruption of the Mass and Sacraments by a corrupt earthly head. This which appears to me and many others certain, the Abbe de Nantes refuses to consider as possible, despite the Scriptural prediction of a Great Apostacy, a time when the continual sacrifice will be taken away, a time when very little faith will remain, a condition which already exists and which grows worse by the day. When the darkest hour arrives readers of my papers will have had some warning and a sound doctrinal explanation of it. Readers of "Counter Reform", still waiting for Fr. de Nantes' Vatican III, will be more open to despair, all the more so since they have been delivered over to the New Order of Worship, destructive of Catholic faith; this on the basis of a dubious theology (of the Dominican Catherinus, I suppose) which demands not more than external motion and intention on the part of the minister of a Sacrament. One other bad result of this theology of Fr. deNantes' has been to help clear the way for worse confusion from Econe. And there is the probability of worse yet to come, a Vatican III which will virtually enthrone Man or Humanity as God, evidence of which intention appears in my Letter 35.

Will my good friend Mr. English Translator kindly pass on this request to the Abbe de Nantes: Please stop trying to put the whole burden of obedience on simple Catholics who ask no more than that popes should act as popes. We are not all capable of the mental gymnastics by which Fr. de Nantes in his "Libellum" first accuses Paul 6 of crimes of heresy, schism and scandal, and then calls Paul 6 "Our Brother in the Faith".

I take this trouble to explain my meaning but see no reason to change my opinion of the Abbe de Nantes's present state of mind. Perhaps Pope Wotjyla will bring him to a more realistic view of the present.

As to myself, I have never said that the institution has failed. On the contrary, despite the apparent total failure of the Clergy to teach and practice the Catholic Faith, I have never denied the at least dormant jurisdiction of my bishop. Any resident bishop can return to the full Catholic practice, rejecting the mutilated forms of the Sacraments, etc., at any time. The Great Apostacy is not a failure of the institution, but a general abandonment of the Faith. As it appears to me, it is the fault of Fr. de Nantes that in his eagerness to take part in a Vatican III he denies the self-evident general apostacy; and this even though it stems from that Modernism Pope St. Pius X warned against even in this century.

It is I and a few others, not the Abbe de Nantes, who denounce that archbishop without jurisdiction who has set up his own international church.

The Cross of Antichrist

That the Antichrist might have come and gone with almost no recognition of his person seems impossible to most people, such has been the influence of Protestant apocalyptic fantasy writers. It is, on the contrary, in accordance with God's acknowledged way of working with men, by types and analogy, that the Antichrist would pass by almost entirely unrecognized, as with Christ Himself. This is also the opinion of St. Paul who predicted an "operation of error" and a spiritual blindness that would cause The Antichrist to be received by the majority of Christians as their very own. This also follows from St. Paul's prediction of a Great Apostacy to accompany the Antichrist, of which he will be partly the cause and partly an effect. How else could this most evil of men all but destroy the Catholic Church and loose upon the whole world the growing disorder we see in our time. How else but by deceit from the highest place.

The Antichrist must appear to be that which he is not, otherwise the necessary deceit is not possible. And he must usurp the highest spiritual office. The "perfection in evil" (St. Thomas Aquinas, St. John's 666 symbolic of "perfect imperfection") of this man must be that spiritual perfection in evil of Lucifer, of pride and envy behind the mask of goodness and of concern for all humanity.

Nevertheless, the fellow cannot restrain himself entirely in his deceit; his pride will impel him to make some display to his friends, a sign that it is he who has come at last to direct the overthrow of Christ. The devil knows he cannot do this but is impelled by his seething hatred of God and man to do all the damage to souls that he can, especially during this time when he is "loosed for awhile". What chief sign will he feel impelled to use? -- not by whim or fancy but as displaying that which has been most hated by the chief and most persistent enemies of the Faith, the Jews. That sign, I say, is undoubtedly the Sign of the Cross, the Church's standard. "In this sign conquer," is said to have appeared in Greek letters to Constantine near the Milvian Bridge. It is, moreover, very probable that reference to the Cross is made in the Apocalypse: "And I saw another angel ascending from the rising of the sun, having the sign of the living God." The sign of our redemption, then, is the sign of Christ's eventual triumph over the devil and his Antichrist; hence the unbounded hatred of the Crucifix by the enemies of the Catholic Church, especially the Jews whose Talmud refers to Christ as "the hanged one".

These remarks suggested themselves to me as I watched for a minute on television John Paul 2 in Mexico. From behind they had slipped him the crooked cross, "redesigned by Pope Paul VI", at which time John Paul 2 seemed reminded to give a mechanical blessing, which he did from the hip. This brought to mind what a friend had told me about a motorcade appearance of Paul 6, that Paul never did make clearly the Sign of the Cross, but moved his hand in what appeared to be half-circles with variations of up and down. I thought then of what I had read about the marrano Jews, how on entering church they would do what they called "making here and there". Hating, then, the Sign of the Cross, the false popes carry the bent cross of diabolic sorcery, a mockery of Christ, the cross of The Antichrist.

It has been observed that Pope Wotjyla sometimes "forgets" to give the blessing, which I'm sure he finds difficult. The best he can do, at least for a few years yet, is resort to that mental reservation which the Talmud enjoins on those Jews who pretend for Jewish advantage to be Catholics. Wotjyla's unfamiliarity with the blessing is brought out in a little paper from Australia, from which the following excerpt has been taken:

> **Benedictio Dei Omnipotentis, Patri Et Filii Et Spiritus Sancti, Descendat Super Vos Et Maneat Semper.** These are fifteen of the most beautiful words of tongue or pen. After the formulas for absolution and distribution of Communion they are the words that trip most often from the clerical tongue. . . Yet John Paul 2 in his first official blessing **urbi et orbi** turned very pointedly before the television cameras to read the last six words from a book, which its holder closed forthwith and departed.
>
> We have become accustomed to young 'priests' innocent of both Latin and formal blessings, but a fifty-eight year-old prelate?

End of quotation; one more item of evidence which confirms my belief, expressed in Letter 36, that Charley Wotjyla is not a validly ordained priest, but one of the fakes turned out from the Communist 'priest' factories of Poland.

What are the conditions of triumph through the Cross of Christ? They are suffering (especially spiritual anguish and a feeling of abandonment), patience and resignation, a refusal to relinquish supernatural hope in that hour of darkness when both God and man seem to have abandoned us and our children.

That our Lord Himself descended into the depths of that darkness, appears from that mysterious cry from the Cross: My God, My God, why hast Thou forsaken Me? Something of that seeming abandonment is now felt by those Catholics who have not followed the crowd into the new social gospel counter-church.

How long is it since we have had from the man in the papal chair, presumably Christ's earthly representative, any word or work in support of the Kingdom of Heaven? Since Vatican II we have had nothing but revolutionary change. The bishops follow the standard of The Antichrist, or beg accommodation with him.

Why did Pope Wotjyla go to Mexico? He went to be there as moderator. "The pope speaks for the right but acts for the left, and actions are what count," according to a leading French Progressive. This was the Montini line of action. The hotheads with their notions of dumping all Catholic practice right off, the killer-revolutionary Catholics with their bombs, such as run quite wild in South America, Poles and American religious among them, must be calmed down. Gradualism, taking over from within, that is the program. It is not yet time -- not quite anyway -- to do more than show the standard, the bent cross. As I have mentioned in other Letters, this bent cross appears, along with the hammer and sickle, the crescent, and the Greek Orthodox cross, on the Holy Year coin of Paul 6. The six-point star is also there but partly concealed, symbolic of Wotjyla's present stance.

Will John Paul 2 excommunicate the Arceos and Camaros, Ivan Illich (!), the Marxist Benedictines and Maryknolls? He won't; he can't. How can one excommunicate from ecumenism. There is no heresy but what finds its place in apostate ecumenism, which JP-2 calls a solemn obligation, etc. Pope Pius X called the religion of the Johns and Pauls a synthesis of all the heresies.

I pick up the National Catholic Register of 4 February 1979. The top headline on the right reads "Prolife: The issue that Won't Go Away." What anti-Evolution is to the Protestant fundamentalist, so is anti-abortion the last doctrinal stand of New Order Catholics. Heading on the left: "Dutch Church Beset By Recurrent Woes". The Dutch church has been the model for Vatican II. For centuries, according to a well-informed source at hand, Amsterdam has been a clearing house for all the heresies. Says NCR, "The divisions within the Dutch Catholic Church may be the key topics of current conversations in the Vatican"... So it goes with ecumenism. Next to that bit on "Dutch Church" divisions appears more from John Paul 2 in support of ecumenism. If by any stretch of imagination we can see in John Paul 2 an orthodox Catholic, we must conclude that he is mad indeed. Never has a destructive program and policy been given the support the Johns and Pauls give to demolitionist Vatican II.

John Paul and Puebla

I do not have at hand nor do I need the text of John Paul's Puebla talks as guide to his future course of action. That course was a foregone conclusion, when it was announced that the 111 had elected another John Paul. For those who failed to get or refused to hear the message, John Paul 2 quickly put it into the plain words which appear in the last two lines of Introduction to this Letter: "Vatican II is a formal obligation to be studiously put into effect." And if that were not enough, John Paul 2 told the cardinals that ecumenism is irreversible -- that which in fact is apostacy from the Catholic Faith, explicitly condemned by Pope Pius XI in accordance with the Church's constant teaching that there is no salvation outside the Catholic Church. So the man was quick to expose himself doctrinally, as another anti-Catholic, agent of world revolution which transforms the Catholic Church to this end.

All that is plain, as I say, for those Catholics who do not refuse to see. My intention is not to argue that which is self-evident, more of the same Vatican II destruction, but merely to comment on what appears to me as a change of tactics which will undoubtedly take in the majority of those who do not like what they see in their Vatican II Reformed Church. A majority of those who have been called and who call themselves traditionalists have already been taken in by the movement from Econe, Switzerland. Thus the Revolution moves with John Paul 2 into its final phase.

First a comment on John Paul's ground-kissing act in the Dominican Republic. His sly predecessor who was not such a crude exhibitionist generally, put on the same show when he arrived at Milan, sent there as archbishop by Pope Pius XII. What does it mean? Certainly Montini was not overjoyed at being dumped from the Vatican and sent to Milan. And what is so precious about the earth of the New World, the same earth of which Poland and Italy are parts? I do not think it too far-fetched to conclude that this ground-kissing of Paul and John Paul is part of that symbolism regularly practiced among those who knowingly work with the Occult Power -- "The Secret Powers of World Revolution", which is the title of a book by Nesta Webster, world renowned authoress of many books on this subject.

But what is the significance of the act of ground-kissing by Paul 6 and John Paul 2? Quite surely their signal to the "earth people", the pantheists, and dupe-Liberal ecologists, all part of the Revolution. It is the same thing which impelled them to have the funeral of John Paul I outside in pelting rain, and to bury Paul 6 six-feet in the earth, as no pope other than Paul 6, I'm sure, ever requested to be laid away.

An even cheaper play by John Paul 2, this one surely to the noisy and unkempt "new left", appears in this account from "The Oregonian", 28 December: "In one of his first public audiences, a group of Vatican civilian police surrounded him in a shoulder-to-shoulder circle to keep the pressing crowd away. But, one recounted, John Paul literally pushed them away with the blunt remark, "I don't want any gorillas around. I know how to defend myself." That from a pope which common decency would prevent any ordinary person from saying or doing. These police were assigned to a job, only to be called "gorillas" by 'His Holiness' pope Wotjyla. It is a well-known practice of the cruder elements of the Revolution to call policemen by animal names. But such show-off things have come to be expected of Pope Commissar the First. It is part of the job of the counter-church popes to destroy respect for the papal office, even while using that office to transform the Catholic Church.

In the N.Y. Daily News supplement VIEW of 21 January appears an article on the Puebla conference by a Barbara E. Rehm, from which I reproduce a few excerpts. "The conference passed a human rights resolution that broke the church's traditional alliance with governments and the rich, and opened the way for the church to take an almost revolutionary role as defender of the poor and oppressed." It so happens that, contrary to this Daily News lie, secular governments since the French Revolution -- and most notably the Masonic government of Mexico -- have bitterly opposed the Catholic Church, expropriating lands upon which the Church provided for all the poor who needed help. And of course one expects from this crowd of revolutionary crooks in sheeps' clothing, including pope Wotjyla, that no sooner will they open their mouths than "Human Rights" will come rolling out.

More from B. Rehm: "He (John Paul) must define how the church can bring its influence to bear on the economic and social iniustice in Latin America". "The church must define," she says, this person who quite surely rejects all the Catholic Church's definitions. I mention her and her presumtuous demands as typical of the pack of Jews and atheists who employ such writers, the same crowd which has stolen all the wealth and who today are crying "oppression". Yet more: "The church could develop a power to influence human rights policies inside Russia or any other Marxist state much more easily than could governments, such as the United States." There you have the program for John Paul 2, as the following two excerpts also reveal it: "In his native Poland. . . he kept the Catholic Church strong and expanding"; and, "Pope John Paul is uniquely prepared to assume the role of master builder (Master Mason?) in the new church role in the world. He spent most of his life fighting for religious freedom in Poland."

The first idea is one that I have expressed as my own opinion before reading this Daily News article, that the job of John Paul 2 is to build the "new church" on the ruins made by Paul 6. The second notion, that of JP-2 as fighter, is contradicted by the most reliable reports available, which show him to have been an appeaser of the Polish Communist regime. And of course it must be said, too, in accordance with the present propaganda line, that JP-2 is a "determined conservative on theological matters"; that "he has supported the church's ban on birth control and the ban on women priests". How little is needed these days to acquire a reputation as a Catholic conservative! Then the Big Lie to which all this leads: "But the Pope is also an ardent anti-Communist, and the Marxism of many of the rebel priests must irk him." If John Paul 2 were an ardent anti-Communist, he, a Pole, would not have been running free all over the world these past twenty years.

What is easy to see in all this, is that change of tactics I mentioned previously. Marx is to be decently buried. Marxism is a bad word among many of us, Human Rights and Ecumenism are good words. Wotjyla will finish dressing up Marxism as progressive Catholicism and "on-going" or "liberation" theology. The Church is to be transformed, as was suggested in a private letter of Teilhard de Chardin. There is nothing that should surprise us in this. Always the Father of Lies has used word-trickery to gain his ends. Nothing but words will be changed. In the name of human rights, and under the banner of the papacy as promised, our old enemies fasten on the shackles. There is little or no resistance as most Catholics worship the "image of the beast". It would seem that we have no longer either doctrine or common sense.

After proof-reading these few paragraphs, I picked up the Sunday "Oregonian" which contains this: "First reports of the pope's messages to the Conference of Latin American Bishops in Puebla centered on his apparent rejection of 'liberation theology', which advocates political activism on behalf of the poor. As the texts of those talks were assessed, however, it became clear that he was defining a sophisticated set of guidelines that were somewhat blurred by the sheer number and rapidity of his remarks."

That whole paragraph, short though it is, is indicative of the characteristic ambiguity and double-talk of Vatican II and pope Montini. Consider the words: "apparent rejection," the reporter's skepticism expressed by "however", "guidelines" (that substitute for clear doctrine and directives); "sophisticated" guidelines in this instance, "somewhat blurred". Wotjyla only "apparently" rejects "liberation theology", in words that are "somewhat blurred", which in effect is what I had written he would pretend to do as moderator. Why doesn't he excommunicate all the Marxists, including the many openly Marxist bishops at this conference. Why doesn't John Paul discipline the bishops who fail to keep their rebel priests in line? He can't. He renounced the papal authority (if he ever had it) when he declared himself before the College of Cardinals an ecumenist.

Is John Paul 2 a "Scribe or Pharisee in the Chair of Moses"? He is a Scribe or Saducee who turns Pharisee when expediency requires, at times, this line of talk and action.

W. F. STROJIE LETTER No. 38 15 MARCH 1979

PUEBLA, LEFEBVRE, PROPHECY

John Paul 2 at Puebla

The Gnostic popes of Vatican 2 have been a mixed bag. Roncalli fat and often jolly-appearing; Montini generally putting on a fairly convincing show of papal dignity; John Paul I apparently simple and kind, perhaps backing off from the satanic show at the last hour. These three had their bright moments. Only Wotjyla strikes me as crude and a bore.

Certainly Wotjyla lacks the dervish quality of Montini in motion, hands and mouth going, speaking fluently the double tongue, so that Catholics and anti-Catholics hear each at the same time his own thing. No doubt that Wotjyla has the Vatican 2 message: "The pope speaks for the right, but acts for the left". . ., and will continue to act in accordance with this deceptive policy of Montini; but ploddingly, like a union boss. Yet is must be admitted that no more than Montini does Wotjyla, on occasion, lack for words, words, words, as shown at the recent conference of crooks at Puebla.

One thing the four had in common: They were all noted for their favor toward Jews. I do not mean by this that charity toward all men, of whatever race or religion, that we are bound to practice, and which directs itself above all to eternal salvation. I mean that Roncalli, Montini, Luciani and Wotjyla are known to have favored Jew aspirations and initiatives opposed to the Catholic Faith and true world order. Roncalli, Montini and Wotjyla, at least, are part of that elusive thing called Gnosticism, the Spirit of Vatican II, which has been passed on by the rabbis from their Talmud.

Those who have read recent papers of mine will know pretty well what I mean by Gnosticism, which is the Modernism (modern Gnosticism) condemned by Pope St. Pius X, and before him by Pope Pius IX. Here as reminder, and for new readers, I shall put down a few of the Gnostic principles which we have heard about and seen in action since the beginning of the Second Vatican Council.

Putting together the main parts of several definitions of Gnosticism, which I took from an historical writer, Matter, the 1907 Catholic Encyclopedia, and from Atwood's Catholic Dictionary, plus impressions of my own of this movement as it surfaces here and there in history, Gnosticism appears always as the ape of true religion, claiming inspiration and an inner knowledge from a source in antiquity. Gnosticism would combine the truth, as it pretends, of all religions on a higher plane, in a universal brotherhood. The Gnostics (they never call themselves that) pretend to democracy but claim that superior knowledge or sensitivity to men's needs gives them a mission to reform and combine all religion and government -- the whole life of peoples; in other words, to play God. These elements appear prominently in the program of Vatican II with its ecumenism, in the Vatican II emphasis on the social gospel or "liberation theology", as they call it, in the political and social abhorrence of "discrimination", which the Vatican II reformers share with Communists, Socialists and "Liberals".

A year or so after World War II began in Europe, when the Communists started to apply the word openly to their murderous takeovers of one nation after another, "liberation" took on a nasty meaning. The whole of Christian doctrine and terminology can be used in this Gnostic perverted sense.

Of course the insane package of anti-discrimination, racial equality (whatever that could mean, really), "women's liberation," the generally common lowest level of equality not only preached at every turn but tyranically imposed by the U.S. federal government, is pure hypocrisy. This insane fiction of equality is put forth in various ways, to stir up discontent leading to eventual social and civil chaos, to be followed by destruction of traditional institutions and customs. This ruin is seen as necessary to prepare the way for the New World Order, an order in which the Jews will have, as they interpret their chosen people role, dominance of the nations. Karl Marx, a Jew, belonged to a Jewish union which spoke of the "welding together of the nations", which idea leads to the present froth about United Nations, world brotherhood, "anti-discrimination."

Central to Gnosticism and all its reforms -- religious, social, political, including the Vatican II reform or New Order -- is man. It is therefore not surprising that we begin to hear lately about the need for a new definition of man, a definition not at least implicit in the Bible and Catholic tradition, but one to fit

the New Order man conceived in Moscow, New York, Jerusalem, and wherever the International Jew-brotherhood assemble -- for modern Gnosticism has been passed along, as already mentioned, from the rabbis with their Babylonian Talmud and Kabalah. I think now that this was the main reason why phenomenologist Wotjyla, having written a book in advance, was thrust onto the papal chair, to pronounce this new false doctrine of man.

In my Letter 35 I quoted Harvard professor of Divinity, George Huntston Williams, who thought that Wotjyla would call a Council to define man. Instead, it appears, according to the "National Catholic Register" of 25 February, that Wotjyla has been preparing an Encylical Letter on this subject. I am quite certain he will encourage his Clergy and publishing chorus to pretend for it papal infallibility, a heresy which will sound frightfully close to Catholic doctrine.

Bearing in mind, then, these chief elements of Gnosticism -- appeal to the spirit (or a spirit), ecumenism or the lumping together of religions, the social gospel or "liberation" (which, as already mentioned, surfaced originally among Marxists), and the central place of man in all modern systems, let us glance over the text of John Paul's opening address to the third general assembly of bishops at Puebla, Mexico -- the English translation released by the Vatican Press Office.

In the second short paragraph of this address, plus the first line of the third, I find "spirit" five times. In omitting "Holy" Wotjyla is at least more honest than most of the Vatican II top promoters; another step along the way, as in his continuing the action of Paul 6 in messing up the Cross and papal blessing.

In paragraph four Wotjyla speaks of the "revered Paul VI", and in five these words: "In these last 10 years, how much progress has been made, and with humanity at its service how much progress the church has made." What kind of progress? And how is "humanity" now at the service of the Church? Certainly not in any Catholic sense. The key lies in the special sense in which "humanity" is used by the Jews and the occult forces of evil. Again of Paul VI -- "the great pontiff". And several more times, "the beloved Paul VI", "the expert in humanity" (from Montini's UN address); and frequent references to Montini's writings, such as "Evangelli Nuntiandi", etc.

The whole claptrap of Vatican II doubletalk appears and reappears. The code words "authentic", "liberation", "People of God" (Jewish), "new dimension", "evangelization" (see my Vatican II dictionary). "Authentic evangelization" and "true liberation" are there, and of course "humanity", time and again; "guidelines" and "humanize", and so on. In two succeeding paragraphs "liberation" appears fifteen times. "True" liberation, of course. Whatever we are to be liberated from, true or false, good or bad, remains unsaid; or at least remains implicit; the boys will know what is meant. It is as I supposed: Wotjyla comes as moderator -- "Drop those guns, boys, that's not the way to do it." Wotjyla comes not in the name of Karl Marx but of Karl Wotjyla. I find my sympathy drifting toward the revolutionary activists, as being more honest. The evil irony of the situation in Mexico is that widespread poverty there has resulted mainly from the policies of those who stand behind this Revolution in Church and world, the Jews and their secret societies. The Jews were active in Mexico 200 years before they really got going in the U.S., and their government has been oppressively Masonic for at least 100 years.

Charley has learned his lesson well enough. He speaks of "creating a new people and hence a new humanity." He repeats the curious term "the church's faith", speaking not at all of Catholic doctrine. "Jesus," he says, "had a mission as the servant of Yahweh," which "consists in complete salvation through a transforming, peacemaking, pardoning, and reconciling love." (How the foolishly sentimental New Order Catholics will grab onto that!) Reconciliation is another of the new words, the only one that appears on the Holy Year coin of Paul 6. I find it in the digest of "Masonic Morals and Dogma," three items, briefly: "reconciliation of faith and reason", "of Good and Evil", and "of Light and Darkness", which about sums up the Wotjyla errand in Mexico.

The Deist "Universal Father" of Masonry appears in this address; the "Christian community" of Paul 6, "service to both men and women." Wotjyla quotes himself: "Open wide the doors for Christ. To his saving power open the boundaries of states, economic and political systems, the vast fields of culture, civilization and development." The Theosophist Christ of "this world" salvation, is what Wotjyla means. And he speaks the high-blown generalities of World Brotherhood since the French revolution. In this vein he quotes Paul 6's "development is another name for peace".

A section is headed "THE TRUTH CONCERNING MAN", in which it is said that "The truth we owe to man is, first, and foremost, a truth about man." In four paragraphs Karl Wotjyla presents "the truth about Man" in the usual Marxist terminology: "the church at the service of man", "against all forms of discrimination", he deplores "aggression against man" (how vague all this blown-up nonsense really is!) Again Karl cites "the expert in humanity", Paul 6, ending with the admonition, as befits

his mission as moderator, that "whatever the miseries or sufferings that afflict man, it is not through violence, the interplay of power and political systems but through the truth concerning man that he journeys toward a better life." There's much, much more of the same, including another quote of Paul 6's silly "development is the new name of peace."

In conclusion this hypocrite says "I cannot fail to invoke once again the protection of the mother of God." That will get the crowd, especially the super-Marian devotees, which angle has been played by the Revolution in accordance with the plan of Theosophist bishop Leadbeater for a new program of Mariolatry. It is by such imbalanced, distorted spirituality, of the ultrasupernaturalists, including "it is the Mass that matters" crowd, that so many of the pious have been taken in all along. Wotjyla will make full use of every Catholic piety and sentiment to carry on his pretence of being an upright, conservative Catholic. I'm sure he has been well drilled in this instruction of the secret societies: "Let them march with us, always thinking that they march under the Banner of the Keys."

This Puebla speech of Karl Wotjyla's lacks, of course, Catholic doctrinal substance. It contains no reference to the abounding heresies and heretics of our time. There is no lifting of the mind and heart to God in this dull repetition of all the cliches of Revolution. Charley plows through, having learned his lesson well, how to mouth the phrases of Vatican II reform. It was said in the news releases concerning the new pope, that Bishop Wotjyla had been a guitarist, a mountain climber (certainly a climber), a skier, a poet, an actor, etc. But there's no poetry in this address of his; and Charley is not really a good actor; but most Catholics are too far gone today, lacking Catholic culture and instinct, so that they are easily taken in by New Order newspeak, even that by Chairman Charley Wotjyla.

Does any Catholic in his right mind think that what the Church needs most urgently today is a new definition of man? St. Thomas Aquinas's "Treatise on Man" runs in the "Summa" edition I have at hand, from pages (the size of this sheet) 363 to 502 of closely-spaced small type, and covers every conceivable question about man. Better to ask what interest Wotjyla has in common with George Huntston Williams, professor of Divinity of that nest of anti-Catholic oddballs at Harvard University.

Alexander Solzhenitsyn is another who has enjoyed otherwise unheard of freedom of speech behind the Iron Curtain and freedom to travel outside it. Like Wotjyla, Solzhenitsyn received a warm welcome at Harvard. When I first heard about Sol's "Gaulag" and the acclaim it got from Western 'Liberals', and noted his free movements outside Russia, I knew something had to be wrong. In my Letter No. 8 I wrote: "What is Sol's errand? First there is the old game of making it appear that the Soviet masters are reasonable men, seeing the error of past harshness, showing us that dialogue is, after all, possible with them. 'Blame it on me,' said Joe Stalin, and they did. But there exists a real problem for which this hypocrisy needs to be applied on a worldwide scale, that of switching over from a limited operation controlling Russian peasants and factory slaves by main force, to taking over the whole technical western world whose people are not so pliable as starved slaves or coolies."

There comes a time when Russian Communist Hammer-and-Sickle (the better to beat and cut you with, my dear) must be relaxed -- "de-Stalinization", to be reinstituted later. That time, on a large scale, is when Communism is ready to take over all the so-called Free World. In this scheme Solzhenitsyn acts as apostle to the Secular Humanists or Liberals, Wotjyla to Catholics, in a soft turn-away from Iron Curtain open tyranny.

Russian Communism (actually Jewish) could not have survived for twenty years without the material support of outside agents, who have been able to promote U.S. massive give-aways to all the Iron Curtain countries, including men, money and materials for World War II in defense of Russia and Fabian-socialist England. The U.S. federal government supported as well the Marxist influences at home, most notably the 'Liberal' universities of which Harvard is extra-special in that regard. What, then, of the time of change-over, mentioned above, when Jew-Liberal utopianism reaches its point of near-total socialization in Europe and the United States? I see in this a ticklish situation for worldwide Marxism, especially because Moslem intransigence and the burgeoning Chinese population cannot be fitted neatly into the rationalist, atheist or Deist New World Order.

Solzhenitsyn deploring the moral weakness of the west might seem to contradict what is written here. It need not be so. There are several possible reasons for these warnings of his, one of which may very well be the fear of the Liberal-Marxist crowd of Russia, Europe and America of portending Asiatic invasions, and of nuclear war likely to be set off between the semitic brothers, Jews and Arabs, of the Middle East and Africa. ("The spirits that I have summoned, no more can I get rid of them".) This would apply, too, to the unruly elements of the New Left, stirred up in our Marxist universities. Consider this item of recent news from the front page of the "Oregon Statesman", 13 February 1979:

YOUNG SAYS U.S. EXPORTED REVOLUTION TO IRAN. U.N. Ambassador Andrew Young said Monday the Iranian revolution was largely brought about by thousands of Iranians who learned the lessons of American democracy as students here, then applied them at home. 'You can't send 25,000 to 50,000 Iranians a year to this country over the last ten years and then let them go back home without getting some kind of social upheaval,' Young said in an address at a black history week meeting here.

Young was not pointing out what he thought to be folly; he approved, and it is quite certain that most of the 25,000 to 50,000 got their revolutionary ideas from Red professors at U.S. universities, at the expense of U.S. taxpayers. One such Iranian student appeared twice on the Neil / MacLaren television show, a very smug young man, quite certainly a Marxist dupe, presently at Yale University, mouthing "for the people, by the people" in support of Kholmeina.

"The Secret Powers behind World Revolution", as authoress Nesta Webster calls them, know of how little worth is the self-serving peace of the Liberals at Camp David, a peace made in the comfort and security of the Appalachian mountains, for the volatile races of the densely crowded Moslem and Jew world of the Middle East and Africa. The Arabs will not forgive or forget the Jew grab of Palestine, and their subsequent exiling of the Arab population into extreme poverty, a condition which still exists. However all that may be, Solzhenitsyn's writings, including those in defense of the Soviet Writers' Union, inside Russia, which I've read, show plainly that he is a Marxist. Certainly he stands well within the circle of "this world" orthodoxy opposed to the Catholic Church and what was once called Christendom.

Secular Humanism or Liberalism, Socialism, Communism, all the systems opposed to the Christian Order in which authority is seen to come from God, not from man, could do with a new definition of man suitable to the New anti-God Order. Reports since his election as 'pope' indicate that phenomenologist Wotjyla had worked on such a definition for years, and he can now produce it as a seemingly papal teaching. Wotjyla was a chief spokesman at Vatican II against a condemnation of atheism and Communism, which condemnation Professor Williams of Harvard (see my Letter No. 35) quotes Wotjyla as having said would be "counter-productive" -- more revolutionary double-talk.

"The Rights of Man", rallying cry of the French revolution. In the Christian Order, under the Catholic Church, there was no question of the rights of men, who were, as the Church taught, "made in the image and likeness of God. . .a little less than the angels." God-become-man is what the Catholic Church taught and celebrated daily. What mere definition of man could express what is contained in this thought!

The Catholic Church prays (or did pray) in the Offertory of the Mass these words: "O God, who, in creating human nature did wonderfully dignify it, and still more wonderfully restore it, grant that, by the mystery of this water and wine, we may be made partakers of the divine nature, who became partaker of our human nature". . . No, it is not Catholics who need a new understanding or definition of man, but the inner circle of the international Gnostic brotherhood.

In these Letters I have many times mentioned Montini's "Cult of Man" -- "We also, more than anyone else, have the cult of man" (closing address Vatican II). "There are no true riches but MAN", Paul 6 (Osservatore Romano, 8 May 1969). "The man who is necessary, the one who can save us". . . (Christmas midnight 'mass' sermon of Paul 6). And now Wotjyla with his harping on man. Mentioned also in my Letters the Polish messianist of the last century, Wronski, who had predicted "a coming age of the Holy Ghost in which a new and purified magic would fix the absolute nature of man." A Rudolph Steiner (of the last century, as I recall, having loaned out my "Bishops at Large" which contains the information) organized an anthropomorphic society (anthromorphize, to attribute human shape to gods, animals, objects) and devised a liturgy, much like that of Vatican II, in which the central action was an "Act of Consecration of Man".

Of the Modernists' Evolution of Dogma Pope St. Pius X wrote in Pascendi: "the Modernists believe that dogmas do not express absolute truth, but must be adapted to the religious sentiment in its relation to man." A few years ago I wrote in effect that religious sentiment would require a "moderate" pope after Paul 6. The baby-swinging Wotjyla will have to do. Luciani is dead.

In my Letter 37, before I had any returns from the Puebla conference, I wrote that Wotjyla had gone to Mexico as moderator. As the last part of this Letter was being written I received a clipping, sent by a reader, taken from "The Boston Globe" of 13 February, which contains the following information from a special correspondent to Puebla: "Liberals here praise Pope John Paul II, whose speech opened the third Conference of Latin American Bishops, for his 'shrewd' handling of a delicate mission."

One more point seems worth mentioning here: Among the Gnostic brotherhood bent on One World secular government, factions certainly exist, as I've already indicated. Two of these factions take in those who, directed by a cabal of men who remain in the background, are compulsively bent on total destruction of all that yet remains of our once-Christian Order. The second rough division consists of those who would prefer to take over present institutions, saving what seems to them good of the past and present. Just where all the bodies lie, and who is whose, is not my concern, an exercise in futility. Write your congressman if you want to, or your bishop; or perhaps Robert Welch who belongs to that "broader, more encompassing church". My main purpose has been only to warn those disposed to listen to me, of the fakery of the Vatican II popes -- for there is no more significant fact in religion or world politics than this, the takeover of the Vatican by the forces of world revolution.

I began this Letter with a brief description of false popes Roncalli, Montini, Luciani, and Wotjyla. I end this part as I began, with the observation that Roncalli, Montini and Luciani were not inclined to physical violence or belligerency, whereas Wotjyla appears to be potentially violent, especially from his remarks, quoted in Letter 37, calling policemen "gorillas", and from other signs.

A District Superior Lays Down The Law

In the December issue of the Oyster Bay, N.Y., Lefebvre paper, there appears a "Clarification of Recent Inquiries" in which the "District Superior" cites "Section V, paragraph 9 of the Official Statutes of the Society": "he (the District Superior) supervises all bulletins and publications in his district. . .Thus, according to the laws of the Society, authority over all materials associated with the Society is in the hands of the District Superior." And, "Local Superiors are permitted by the Statutes to publish local bulletins for the people in their own area." The same goes for fund raising, says the District Superior.

Well, of course "The Angelus" paper of the "Society" is published and widely distributed from Texas by the "Superior" there, and I would suppose that Texas takes in a good share of the loot. So why doesn't the District Superior just order his Texas fellow to stop publishing "The Angelus"? Perhaps the District Superior has done so. But I have at hand a copy of an "Angelus" dated January 1979, also the February issue, and I don't see the District Superior's directive in either one of these.

The amusing part of this charade is that this so-called Society has no authority to begin with, but is an illicit operation. Therefore the Texas boys are no more bound by law than is the District Superior upheld by law. On such nebulous foundations are built the most successful religious frauds.

The February "Angelus" contains an article by a lady who has two excellent qualifications: she is an accomplished craftsman (or woman; or craftsperson) and, what she perhaps makes a bit too much of, an accredited Vatican reporter and Rome hanger-on She writes about Archbishop Lefebvre as saying of John Paul 2, "We must wait and see what he does -- how he conducts himself -- at the Latin American Conference in Mexico." How come? John Paul 2 made it plain from the start that he would carry on the Vatican II program of Paul 6, and Lefebvre has shown himself eager to make a deal with Paul 6 -- "just give us a few churches." So what is it that Lefebvre expects from Mexico? Will he use Wotjyla's Mexican conduct as pretext for appearing to reject John Paul 2 -- save face -- whereas it is John Paul 2 who is not inclined to do business with Lefebvre? How would John Paul 2 pretend to make Lefebvre's illicit ordinations licit? Or valid of they are invalid? A hot potato for a 'moderate' pope, himself as illicit and invalid as can be.

Anyway, in my Letter No. 17, 7 December 1976, I inquired: "What is the next move on the Lefebvre program?" and gave what seemed to me the most likely possibilities. These were, that Lefebvre could carry on in apparent opposition to Montini, thus gaining time for the papal revolutionary action -- continue to keep the 'Traditionalists' off Montini's back. Secondly, I thought that Lefebvre would carry on with his own international church, while his inner circle of propagandists would attack Paul 6, which is what they did. The Martinez article bears down hard on John Paul 2, while Lefebvre continues to stall, hat in hand at the Vatican.

I see that except for the writing of Mary Martinez, the editors of the "Angelus" continue in their impoverished state, lacking good copy, and must again resort to the likes of Laudenschlager for print to cover their glossy pages. Yet Douglas, I must admit, has the hang of a certain thing they find useful. In an article on Econe, with a straight face, so to speak, Douglas leaves out -- leaps over -- thoroughly documented facts which show without possible doubt that Lefebvre has no canonical standing whatever -- no permission to ordain -- but was given only permission for a diocesan "pious union", an experiment which had run out of the time allotted to it, and which was not renewed by the local bishop or the Vatican, as the suspension of Lefebvre by Paul 6 shows for certain. I had marked other bits of flimflam in Douglas' latest attempt but will not bore you with it. I simply note here that despite heavy handicaps of publishing prohibitions from their District Superior, and the necessity of Douglas, the editors of "The Angelus" carry gamely on.

An Addition to my Prophecy Letters

Prophetical writings concerning the latter times which leave out the popes had best be thrown into the rubbish can. Likewise those which portray Antichrist as some sort of monster. It is no Catholic mind, at least not one with an intelligent Catholic sense of things, which produces the generality of apocalyptic fantasies. It is one of the soundest of theological propositions that only a pope, or a usurper of the papal chair, could be totally anti-Christ in a unique sense. It is Catholic teaching that the Popes are the supreme official witnesses of the Catholic Faith, so that nothing is more reasonable than to look for the Two Witnesses of St. John's Apocalypse among the Popes. As I have pointed out elsewhere, Popes Pius IX and St. Pius X fulfilled this function in a special way in modern times, by analyzing and condemning in advance the chief errors which would bring on the Scriptural Great Apostacy. Pius X spoke of it as a "universal apostacy" and thought that the "Son of Perdition of whom the Apostle speaks" had already been born in his time. As I've written elsewhere, it is in the figurative and spiritual sense, not in the carnal sense of the Jews, that the Apocalypse must be read. For example, we see "the image of the Beast" when men elected to the papal office choose not to represent Christ (representative, representation, image; I don't know the Greek) but to work for a world order opposed to the divine order Christ came to establish, that spiritual kingdom which is His Church. Paul 6 before the UNO, "begging a permission" to "humbly serve" this atheistic enterprise, makes this image of the Beast as plain as possible.

As I wrote in Letter 32, "The First and the Last Revolt", the Church has acknowledged in doctrine and liturgy God's working with men by type and anti-type or analogy, not in a trivial sense but in essential actions and resemblances, such as the figure of Abraham and Isaac in which God the Father is seen as sacrificing His only Son. I had felt certain that a successor having been elected to Montini, this man would be the third person of an unholy trinity of popes -- for I regard the papal office as the supreme fact of our history and Redemption, next to God Himself, and therefore subject to this application of the divine analogy. When Luciani died I was briefly disconcerted, but am now more certain than ever about the correctness of my theory of an unholy trinity of false popes, Luciani having been removed before he could take any action; and perhaps he had no love for evil. I therefore think that Wotjyla will be the last false pope; whether or not the last, period, I do not say.

Roncalli the father of Vatican II, Montini the second person and executor of the main action, the destroyer of the Church as Christ was its founder, and Wotjyla the third person who comes to complete what was begun, even to the taking of both names, John and Paul, an act and sign of completion. How soon the end? That I do not say either. My purpose, as I've said before, is simply to provide an explanation of the present chaos in the light of Catholic doctrine and Scriptural prophecy, so that supernatural hope might be given a bit more light among the weeds of false "solutions", false rescuers, and false prophets -- the silly seers, including nearly all the stuff in such books as Dupont's "Catholic Prophecy", Fr. Arminjon's "The End of the Present World," much of "The Book of Destiny" by Fr. Kramer, "Lord of the World" and a dozen more of such imaginative writings. A careful study of the matter has convinced me that, whatever the intentions of their authors, these writings are part of the devil's own design for spreading confusion and turning us away from the reality of the Great Apostacy and The Antichrist. Quite as bad is the discouragement that comes from seeing one after another of these predictions proved false by events; or continue to recede into the future, as chaos continues to reign and even grow worse.

One more note and I'll have done: Physical evil normally follows doctrinal and moral deterioration. We see this all the time. A good man begins to go wrong interiorly -- loses his faith, falls into morally bad habits, not necessarily seen to be such by those around him; perhaps not even by his own family. It is only some time later that such a man begins to lose his grip, to go off on this tangent or that, to decline so that his appearance begins to show it, to perhaps even become physically ill from morally bad habits. (Not of course that all physical ills have such an origin.) It is the same with nations. With softness and immorality comes decline, then compromises to stall the day of reckoning with those who covet the nations resources. So it is today with the United States with its spirit of revolt, taught in all but a few schools; its drug culture and youth worship, and the general demand for "rights" -- against whom? Soon all will be demanding rights, even as the barbarian puts ashore. We know this, of course. I only mean to emphasize that it is the work of The Antichrist to bring on the spiritual and moral evil, and that all other evils will follow as sure as night follows day. Just this further note of mine in the hope of discouraging some slight bit of the Gnostic apocalyptic fantasy that has caused so much confusion.

W. F. STROJIE LETTER No. 39 3 APRIL 1979

THE FIRST WOTJYLA ENCYCLICAL

A brief note on what follows: I do not write this "Letter" with surprise, shock or indignation, but as simple commentator. I have been well aware these past ten years and more that the Chair of Peter has been occupied by our enemies -- that willing agents of a dark power have sat on the papal chair from the time of Pope Pius XII. Our Lord referred to this Power when He spoke of Satan's "house," which He said could not stand divided against itself. The "Prince of this world" is another expression from Holy Scripture which reveals this Power, which St. John had predicted would be "loosed for a time" in the latter days. A Catholic sense and some knowledge of history should convince us that the present chaos in the Church is without precedence, a corrupting of Catholic life with consequences for the whole world. So do not be shocked by my remarks concerning pope Wotjyla and his encyclical. This man is no Catholic, certainly no true pope, who sits in the Chair of Peter.

"The Redeemer of Man" is the loose title given to this first encyclical of Wotjyla. The "Second Vatican Council and Man" would more accurately describe its contents. But it is in no sense that definition of man which was announced in advance by at least one national Catholic newspaper. There is nothing of definition in it, which is what I should have expected; for it is not the practice of the Vatican 2 reformers to define, or even to speak clearly on any one subject. As many critics have well noted, ambiguity has become the practice since the Second Vatican Council was announced by John 23.

I wrote in Letter 38 that like Montini, Wotjyla is capable on occasion of words, words, words, the truth of which is shown by this encyclical of about 25,000 words. In the whole of it there are not more than a few memorable paragraphs. "Will it never end?" I thought as I read through it. Not a closely reasoned paper such as the Popes have always written, but a kind of general outlook on the present state of the world, the Church and man. What it leaves out is more pertinent than what has been put in. Most significant is Wotjyla's implicit but certain affirmation of the heresy of Vatican 2 as a new beginning. The "Second Vatican Council" or "Council" is cited or quoted at least thirty times. Vatican One is mentioned once, to bring in infallibility in a vague way. And except for one brief mention of Pope Pius XII, no other Pope, nor other Council than Vatican 2, is mentioned in this long encyclical. In accordance with previous announcements by Wotjyla, ecumenism is affirmed and assumed throughout. It is implied that universal redemption means universal salvation, and all that remains is to provide the good life for every man on this earth. And while a few paragraphs touch on current social and economic evils, there is no mention of the international financial combines, or the socialistic schemes which are rapidly gaining total control of all nations -- nothing of the evils of Marxist revolution, or the hatred and envy on which it thrives.

Wotjyla throws out the papal "We" by which the Popes showed that they spoke officially, in agreement with their predecessors. An avid imitator of Montini, Wotjyla has given the "People of God" a kind of "Ecclesiam Suam," which he often cites. Not once does he mention the Catholic "communion of saints." This abrupt change to the invariable "People of God" is certainly significant. It is part of the ecumenic heresy which broadens the Church into all mankind. And so the title of this encyclical, by which Redemption is made the equivalent of salvation. This is not stated explicitly for that would be explicit heresy. The method throughout is that of impressionism, of cumulative effect.

Wotjyla writes that "We are also in a certain way in a season of a new Advent, a season of expectation". How so? The catastrophic decline of the Catholic Church, in persons and practice since the Vatican 2 Council, is known to all. This is another example of that audacity in lying which the reformers regularly practice.

"God entered the history of humanity and, as a man, became an actor in that history . . . there is a link between the first fundamental truth of the Incarnation . . . and the ministry that, with my acceptance of my election as Bishop of Rome and Successor of the Apostle Peter, has become my specific duty in his See." So we are to believe that Wotjyla and the Incarnation are part and parcel. The true Popes have been satisfied to start with Peter.

There are many loosely constructed sentences and paragraphs. Two thousand or so words are devoted to telling how Wotjyla entered the papacy, and of his closeness to his Vatican 2 predecessors,

especially the "great Paul 6". In this encyclical addressed to all men -- or "humanity" -- Wotjyla sometimes writes "Holy Spirit", which he did not do at Puebla, where he had an audience of his own kind. He writes of "what the Spirit said to the Church through the Council of our time", more use of association and of loose Scriptural quotation to carry on the heresy of a New Beginning, which appears in the following paragraph and many others.

> Entrusting myself fully to the Spirit of truth, therefore, I am entering into the rich inheritance of recent pontificates. This inheritance has struck deep roots in the awareness of the Church in an utterly new way, quite unknown previously, thanks to the Second Vatican Council, which John XXIII convened and opened and which was later successfully concluded and perseveringly put into effect by Paul VI, whose activity I was myself able to watch from close at hand.

The heresy of a New Beginning is in that paragraph, as plain as could be. A New Beginning, in a sense, is also a fact. More:

> ". . .the Church's consciousness must go with universal openness," and, speaking of Paul 6, "I keep thanking God that this great predecessor of mine, who was truly my father, knew how to display ad extra, externally, the true countenance of the Church" . . . The Church's "consciousness", "true countenance", and other such vagaries are what the reformers have substituted for Catholic doctrine.

As did John 23 especially, Wotjyla quotes loosely Christ's words "that they all may be one", referring to "the representatives of the other Christian Churches and Communities." Obviously Karl Wotjyla does not hold the Catholic doctrine that there is but one true Church, but many. Accordingly he writes further along of "a shared investigation of the truth in the full evangelical and Christian sense." This of course carries along the idea of theosophic search which Paul 6 so regularly spoke; but less crudely. In case even this plain expression of the message were not enough, it is recommended that we come "closer together with the representatives of the non-Christian religions, an activity expressed through dialogue, contacts, prayer in common," etc., all of which was explicitly condemned by Pope Pius XI in his Encyclical "Mortalium Animos". We have in these expressions inescapable evidence that Wotjyla and his Vatican 2 predecessors have not believed as Catholics concerning the truth of the Catholic religion, but say that truth must be searched for among all religions.

Under the heading "The Mystery of Redemption" the first sentence speaks of "the ways in which the Council of this Century has set the Church going", and of this "new stage". I wrote in my Letter 38 that Wotjyla carries on a last phase of the Council, that of building the new World Church on the ruins of the Catholic Church, which ruin was cunningly directed by Paul 6, a transformation as they intend. And consider "set the Church going" as a papal expression.

The Ecumenical or counterchurch is here. It was instituted with the new order of worship ten years ago, in which Christ's words of Institution of the Holy Eucharist were changed from "for you and for many" to "for all men". In this first encyclical of the fourth counterchurch pope the Ecumenical Church is clearly and repeatedly affirmed.

I have mentioned curious paragraphs, many of them simply a muddle. What to make of this one?

> Against a background of the ever increasing historical processes, which seem at the present time to have results especially within the spheres of various systems, ideological concepts of the world and regimes, Jesus Christ becomes, in a way, newly present, in spite of all His apparent absences, in spite of the institutional activity of the Church. Jesus Christ becomes present with the power of truth and the love that are expressed in Him with unique unrepeatable fullness in spite of the shortness of His life on earth and the even greater shortness of his public activity. (!)

And what of this sentence? "Jesus Christ is the Chief way for the Church". Lower down, this heading: "For the Church All Ways Lead to Man" . . . and "man is the primary route that the Church must travel in fulfilling her mission; **he is the primary and fundamental way for the Church.**" Emphasis as in the original.

So then, what of "I am the Way, the Truth, and the Life"? Wotjyla gets rid of the Truth and makes man the 'Way'.

He interjects Christ in a phrase, then quickly returns to man, the ordinary man of Vatican 2 times: "This man is the way for the Church -- a way that, in a sense, is the basis of all the other ways that the Church must walk -- because man -- every man without any exception whatever -- has been redeemed by Christ, and because with each man without any exception whatever -- Christ is in a way united, even when man is unaware of it . . ." And so it goes, on and on. Emphasis through repetition, repeated use of such phrases as "in a way" or "in a sense". Christ united with all men without exception? ("Woe to

you scribes and pharisees, hypocrites . . . brood of vipers . . . you are of your father the devil, whose works you do.") Christ is united with every pornographer, drug pusher, sexual pervert, blasphemer, abortionist, robbers of widows and orphans, with all who through cunning, bribery, blackmail and murder, work incessantly to destroy the Church of Christ; destroy millions of souls for eternity? What man, even Montini, has ever exceeded Wotjyla in lying. But of course Montini was much more clever at it than this fellow.

Wotjyla writes of "the picture that was so perspicaciously and authoritatively traced by the Second Vatican Council" . . . This lie is not his own personal invention, very little is, but that of the Chief Liars and Gnostics who set up this council as "pastoral".

There follows some paragraphs about man's general conditlon today, in which he lives in fear, in which he questions the value of technical progress without spiritual and moral progress, and in which he speaks of "being" as subjected to having or getting material things, all of which is good as far as it goes. But in what direction does it lead in this particular questioning? You will find the answer in those paragraphs speaking of hunger, etc., the same socialistic assumption that highly developed societies are by that fact guilty and are therefore obliged to give away their products to those who, all these centuries, have preferred to live the primitive life of ease in the sunshine. Karl Wotjyla who ought to know how his less-fortunate-than-he fellow Poles lived under a Communist regime, says nothing of the oppression of the poor, the enslavement of whole populations, and the fumbling ineptitude of socialist regimes which result in the most bitter conditions of poverty. Better an African black in the sunshine than a Soviet factory slave.

It is "rational and honest planning" we need, so it is said. Karl Wotjyla hasn't much to say about personal responsibility, private ownership, and Christian governments to keep down the monopolists, the great international money combines and their socialist bureaucrats, all working for Marxist One-World. There is no hint in this encyclical of "Rerum Novarum", the clearly stated Catholic principles of Pope Leo XIII, on the condition of the working class. Notably absent from this encyclical is any expression at all of "Seek first the kingdom of God, and all these things shall be added to you." There's no hint in this rambling dissertation on man that present ills, social, economic and other, could be the result of the now nearly total abandonment of the Christian Order. Of the Satanic forces opposed to that Order, nothing at all.

"The subject of development and progress is on everybody's lips and appears in the columns of all newspapers and other publications" . . . Really? I talk to a lot of people and don't recall one lately on whose lips was "the subject of development and progress." What I hear is fear of Big Brother and "rational planning" (a rational planner was here from the County yesterday, telling me that I must have a larger window in a bedroom, an opening on the floor near our woodstove", etc.), which is destroying thousands of small farmers and businesses. Not many speak out plainly on these subjects, but the undercurrent of uneasiness is there.

Charley Wotjyla likes to show himself as a regular fellow, close to the crowd, but like all his kind he cannot get his head out of the clouds of socialistic insanity with its language of "solidarity", "authentic", "development", and "human rights" as cynically distorted by the World Planners, the men who would play God. To these men, following in the path of Roncalli and Montini, he would deliver the Catholic Church.

Typical of Wotjyla Scriptural quotation which he leaves stand by itself is this one: "I was hungry and you did not give me food, naked and you did not clothe me. . .in prison and you did not visit me." Yet, St. Paul's "If he will not work, neither let him eat" is surely applicable to thousands of cases, now as ever. He applies this kind of Biblical rebuke not to individuals, as it was meant to be, but to justify vast give-aways by politicians to politicians, little of which trickles down to the hungry. This is scandalously true of the so-called emerging nations whose puppet leaders are themselves hungry -- hungry for more cash and ostentation. The money they get also comes in handy for chopping down such rivals as may attempt to take over the loot, and for destroying those European settlers who made African lands productive after centuries of waste and neglect by Africans. The new social concern of fellows like the Karls Marx and Wotjyla has let loose the old savagery. It has led recently to the abandonment by England of the Solomon Islands and some small islands in the Carribean where the natives have been left in a pitiful condition.

"Solidarity" and "united in solidarity" are two Marxist expressions Karl Wotjyla appears to especially like. His socialist meaning is evident in this passage: "The principle of solidarity in a wide sense, must inspire the effective search for appropriate institutions . . . of a wider and more immediate redistribution of riches and control over them, in order that economically developing peoples may be able not only to satisfy their essential needs but also to advance gradually and effectively." That is one of his clearer expressions, insane though it is.

Who will 'redistribute' the riches and control them? And after they are 'redistributed', what then? What of tomorrow? Will those who get a good share become suddenly industrious and increase that handout? How much from the United States and England, both of which are deeply in hock, the U.S. from this very kind of "redistribution". Will not the indolent among the recipients of the global 'redistribution' blow in their share on new cars (assuming there is anyone left to make them), the flesh and the devil -- that devil worship which is so rapidly on the increase, and of which Jonestown and San Francisco are only a trifling part.

Will the Catholic Church or the Wotjyla Ecumenical Church act as agent or overseer of this redistribution? (The word of course is another of their lies -- as though we had all entered this life equally wealthy.) As I recall, our Lord was once approached with such a request, to which he replied, "Who has made Me divider among you?" What does Karl Wotjyla say of that mission of the Church to man, "Go preach the Gospel to all men, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."? He says nothing about that. Several years ago the Vatican announced the end of conversions in the Catholic sense. The word now is "evangelization" which is vague as most of their new word usage nearly always is. I think one is evangelized when he gets with the World Social Reform, whether it be with one of the "Churches" or not. We may profess that we belong to that "broader, more encompassing faith", which includes the Vatican 2 ecumenic church. I have provided in other Letters what I am certain is the true sense of ". . . and behold I am with you all days, even to the consummation of the world."

"Human rights, human rights, human rights," paragraph after paragraph. Wotjyla plays on the word "totalitarian" which, as we older people know, was applied only to such authoritarian governments as resisted openly the Marxist-Jew encroachments of international finance. One can be quite certain that Wotjyla does not mean by this word the Soviets, whose creature he is -- or else he wouldn't have been running loose from Poland these many years, and be now sitting in the papal chair. He calls it a "radical injustice" to oppose those men who, in the name of religious liberty, reject and try to destroy the order Christ came to establish, setting up in its place an atheistic and pagan World Order modeled after ancient Babylon and Chaldea.

He speaks several times of "the present day Church", whereas the Popes always thought and spoke of "the Church," period. "The Church lives in these realities, she lives by this truth about man." This is absurd. Though it is heresy it hardly deserves the name of it. Yet it has been often repeated in some form, and we have seen it in action, time and again, since Vatican 2.

I pass over in frustrated irritation dozens of irrelevant Biblical quotations which at most can only be applied in the loosest sense. And again, ". . . man is the way for the Church's daily life." One more muddled paragraph:

> Thus, a sense of responsibility for truth is one of the fundamental points of encounter between the Church and each man and also some of the fundamental demands determining man's vocation in the community of the Church. The present-day Church guided by a sense of responsibility for truth, must persevere in fidelity to her own nature, which involves the prophetic mission that comes from Christ Himself: "As with (sic) the Father has sent Me, even so I send you. . . Receive the Holy Spirit."

The truth indeed! When every heretic and Marxist mouths off freely under the Catholic name. When the best of catechisms only distort the truth here and there. When every kind of heresy is heard from the pulpit, is printed in what calls itself the Catholic press. A time when we don't dare trust a child to a 'Catholic' school.

On second thought, let's have another paragraph, the preceding one:

> What shall we say at this point with regard to specialists in the various disciplines, those who represent the natural sciences and letters, doctors, jurists, artists and technicians, teachers at various levels and with different specializations? As members of the People of God, they all have their own part to play in Christ's prophetic mission and service of divine truth, among other ways by an honest attitude towards truth, whatever field it may belong to, while educating others in truth and teaching them to mature in love and justice.

"As the Father has sent Me . . ." According to Wotjyla, all are sent. Every agnostic and atheistic professor, all scientists, doctors, technicians, members of the People of God; every modern Manichaean and devil worshipper is sent by Christ, even as were the Apostles. "We are a kingdom of priests," "a royal priesthood", a "kingly service". Charley lays it on thick.

So we come to the Eucharist. He speaks of the real presence, which has to be the pantheistic

presence, God everywhere, as in this piece of bread. In this encyclical on man's Redeemer nowhere is mentioned adoration, which is the essential religious duty of man, especially of the Holy Eucharist. But Wotjyla does not speak of it as holy, which it isn't in the New Order of ecumenical worship. He writes of "the authentic Eucharistic community which should become a sign of the gradual maturing of all Christians." This is 'new church' doctrine, which he links with "Penance". This latter will do him no harm, but will help settle some of the uneasiness among Catholics about the new rite of Reconciliation.

Do you, the reader, make any sense out of this sentence? -- "If, in the light of this attitude of Christ's, 'being a king' is truly possible only 'being a servant', then 'being a servant' also demands much spiritual maturity that it must be described as 'being a king'." There's more of that up and down, topsy turvy, round and round "kingly service" which, according to Karl, we are all royally engaged in. Again, though -- or perhaps or in spite of or on the other hand -- "man is and always becomes the 'way' for the Church's daily life."

I am amazed that the Enemy lit on this fumbler to carry on the work of Montini, who far out-classes him as deceiver. Will no one help him at the Vatican? More than ever I am convinced that he is not a validly ordained priest.

This unfox-like successor to Montini (I really don't count Luciani) does do this one clever thing. He ends up with an appeal to Mary the Mother of God. This costs him nothing; I wonder that the reformers have not seen the value of this before, except that they had to ease off on it because of Protestant opposition. The super-Marian devotees, most of whom dishonor Mary by their readiness to listen to any kind of absurdity as coming from her, will be delighted, and this reference will go a long way towards banishing doubts of the weak-minded. I was going to say "banishing the doubts arising from a reading of this encyclical", but of course very few will read it.

I don't know for sure why I bother with this tiresome task myself. As I've written before, it is enough that Wotjyla took the two names John and Paul, and that he has proclaimed himself committed to the destructive, heretical, apostate reform of Vatican 2 and Paul 6. I mention Paul 6 especially because it was he who signed the Articles of Vatican 2 and carried out its destructive reforms. Unlike the John Pauls, though, Montini did not explicitly announce himself an ecumenist, which is to explicitly renounce the papal office.

I have replied elsewhere to those who have said that I must "have respect for his office", meaning by that respect for Roncalli, Montini and Wotjyla. This is just one bit of the Vatican 2 insanity, the chief means of deception, a typical reversal of truth. It is my Catholic respect and reverence for the office of the true Popes which impels me to expose and denounce the cabal of crooks who have usurped the papal chair since the death of Pius XII. Were our faith what it ought to be these men would have been stoned. That they have been not only tolerated but respected and obeyed in what is wrong, is a certain sign of the sickness of mind and soul of modern Catholics.

The Catholic Church a New Beginning, a Way of Man, after nineteen centuries? This is the doctrine of the counterchurch, of the Secret Sect, and of its agents and members Roncalli, Montini and Wotjyla, the unholy trinity. It was Montini who carried out the main work of destruction, which is the chief business of The Antichrist.

I have remarked that Wotjyla is not as cunning as was Montini. But of course after fifteen years of Vatican 2 reform there is no longer need to keep up the Catholic pretence. At some time the break must be more or less openly made, the frank recognition of a new Marxist-'Christian' ecumenic church. This is the work of Karl Wotjyla, the final transformation.

Just about all the present-day residential bishops were hand-picked by Roncalli and Montini and their officials. The Modernist seminaries have done their work on the present-day Clergy, as Pope St. Pius X warned that they were doing even in his time. Here are his words: "We have to lament at the sight of so many young men, once full of promise and capable of rendering great services to the Church, now gone astray." It is such young men who are now older men, our bishops. Following the Vatican 2 false popes, they have led the lower Clergy and most of the laity into the "universal apostacy" Pius X warned would result from Modernist influence. There can be no reasonable doubt that Pius X meant modern Gnosticism.

As I point out in recent Letters, the Gnostics have ever claimed an inner knowledge or direction from the "Spirit". Gnosticism pretends to seek out the truth of all religions and combine it in a universal brotherhood (ecumenism); it claims a superior sensitivity to the needs of man, or "humanity" as they say. The Gnostics strive to give Christianity the widest possible meaning, by linking it with the oldest religious doctrines; hence Vatican 2 commissions for non-Christian religions, and Wotjyla's plea in this

encyclical for coming "closer together with the representatives of the non-Christian religions," etc. In this first encyclical of his, false pope Wotjyla comes out not only plainly but emphatically for all the elements of Gnosticism, which have their modern source in Jewish writings. The influence exerted by the Jews on Vatican 2 has been well-documented. It has found expression in the Vatican II Council's "Nostra Aetate" (see my "The Holy Year and the Jews") from the **Commission for Religious Relations with the Jews**, and it is seen in action as our bishops appear in synagogues, and in many ways bend the Church into a Jewish mold. Despite certain Catholic expressions and some bit of Catholic doctrine the Wotjyla encyclical is before all a plea for that kingdom of this world the Jews demanded in rejecting Christ. Wotjyla's "Christ" is the 'Christ' of the Gnostics, of Theosophy; his "Redeemer of Man", a "this world" redeemer, following Montini's Cult of Man.

The Vatican 2 language of ambiguity does not predominate in this encyclical. Despite its many contorted murky sentences, the message is plain; not Catholic but "universal" (the word they have been using lately) in the Gnostic sense. It is the work of Wotjyla to throw off within a few years the last of Catholic pretence. His mission is to complete that of the second of the unholy trinity of the Vatican 2 false popes.

Why do our priests not see this? Because they have gone along step by step with all the Vatican 2 changes; and so are unable to see that they have gradually given up their Catholic faith. They have arrived at that state of spiritual blindness St. Paul predicted for the latter days.

On the edge of the action, confusing the issue, stands the satanic 'Traditionalist' movement, ready to take in those who may become aware of the falsity of Vatican 2 and its reform. This 'movement' combines Jansenists, Gnostic occultists, cash operators and con men, and some more-or-less right-intentioned priests and laymen, in an ecumenical chapels system of the 'Right'. Among these people the best do not reject the worst. Nor does any 'Traditionalist' bishop or priest speak publicly the whole truth against the Church of Man, of the Johns and Pauls.

No bishop speaks out at all who does not have his own international Church; no priest who does not have his own public chapel, or is not part of a chapel chain, all of which serve to divert attention from the evil works of the false popes. The 'Traditionalist' movement opens up a door to every heretic priest and opportunist. For this reason, and because of what I have seen of its fruits, I have said that it is "all bad".

Although there are certainly right-intentioned people in 'Traditionalist' organizations, I must speak out against these organizations or risk helping this on-the-whole false opposition to the counterchurch of Roncalli, Montini and Wotjyla, and the combination of enemies of the Faith who have always stood in the shadow of the Papal Chair; who have a compulsion to destroy even what benefits them most, as they sought to destroy Christ Himself. This word on those who would destroy Christ is from the Gospel. It is the very doctrine the Jews, led by the bitter anti-Christian Jules Isaac, have worked openly from the time of Roncalli to eliminate from Catholic teaching and liturgy. It is not the least of the faults of the Traditionalist organizers that they pretend not to see these men or the things they have done.

It is the most widely held belief of the international Jew, that of Karl Marx and company, that the Jewish people are to be their own Messiah. Hence the new religion of Man or Humanity.

W.F. Strojie Letter No. 40 5 July 1979

JOHN PAUL IN POLAND

I've been asked: "What do you think of John Paul in Poland?" Poland close on Mexico: my first impression is that JP-2 enjoys the homage of the crowd. Not a single issue of a Catholic (reformed) paper that does not contain one or more photos of John Paul 2, whereas I do not recall ever seeing more than one photo of Pope St. Pius X; and only one, possibly two, of Pius XI. Of Pius XII, though pope through the war years, there weren't many. The world's cameras began to focus incessantly on the popes following Roncalli's Opening to the World. What is the old saying? -- the world loves its own. But there's more to it than that, which I'll get around to very shortly.

Not an actor of talent, not the poet, writer or theologian Wojtyla was said to be (read his first encyclical), I have tried to fix his personal style in my mind, and now see him as the type of U.S. baby-kissing politician. A priest in "The Wanderer" writes of John Paul 2's "magnetism". Nonsense. Any pope would be idolized in Mexico and Poland; especially a Polish pope in Poland.

More than eight months, a few hundred thousand words and several thousand photos and news and magazine stories, yet John Paul has done nothing in this time to clean up the mess in the Vatican. I pass over the matter of thousands of reverend heretics running loose in the world at large -- especially in chancery offices, seminaries, convents, rectories, universities.

Some years ago a U.S. Cabinet official told a group of irate lobbyists: "Watch what we do, not what we say". Good advice for Catholics since the time of Pope Pius XII. Yet we need not altogether discount what Wojtyla says -- that he is committed to carrying on the destructive Reform of his "reverend father", Paul 6. John 23 began by opening the bottomless pit, Montini carried out the actual destruction; it is the job of Wojtyla to transform what remains, putting on a show of outgoing piety and good fellowship.

The function of the Vatican 2 revolutionist popes has been to play it straight while the lower echelon clergy and laity do the actual destruction. But whereas Montini had himself to direct the demolition, which he hypocritically deplored, Wojtyla can fairly simply carry on the fraud to the tune of Viva Papa. True, Wojtyla has a "transforming mission" which in his first encyclical he falsely attributes to Christ, but which is that of the men who put him in the papal chair.

In Rome, in Mexico, in Poland, Wojtyla pretends to be a Catholic. But we Catholics have the test of Catholic doctrine to apply, as St. Paul says, even to an angel from heaven. Wojtyla's assurance to the College of Cardinals that "ecumenism is irreversible," and his vaporings about man being the "Church's way", belie his show-off public 'piety'.

Incidentally, with regard to this 'Humanity' religion and man as the "Church's way", in my Letter 29, May 1978, I wrote about a Polish messianist named Wronski, who passed on, about the year 1854, a message of "a coming Age of the Holy Ghost in which a new and purified magic would fix the absolute nature of man". Then in October, 1978, the Pole Wojtyla was elected pope, a "phenomenologist" who, as Harvard Professor George Huntston Williams wrote, would call a Council to define man. No such Council has been announced at the time of this writing, but Wojtyla's first encyclical was on this general theme, which included the foregoing on man as the "Church's way".

In Poland John Paul makes a big show by a visit to Auschwitz, with which name and the word "holocaust" the Jews have been spreading hatred since World War II. In a telegram, the American Jewish Committee warmly congratulated John Paul at Auschwitz, and the newspapers of the most Jewish city, New York, gave maximum favorable coverage to the event. Here is the wording of the telegram, published by the "New York Post":

> The American Jewish Committee is deeply moved and heartened by the words and symbolic acts of Your Holiness in honoring the memory of the millions of victims of Nazi bestiality, in particular the nearly 3,000,000 Jews whose lives were destroyed in the cremetoria of Auschwitz.

Your reverent kneeling before the Hebrew and other inscriptions and your rejection of indifference to the killing of millions of Jews and other human beings in Auschwitz – the vilest and most inhuman death camp of all the Nazi murder factories – is a powerful symbol of moral conscience that is of historic magnitude.

Your rejection of hatred and prejudice against all people, your courageous affirmation of religious liberty and human rights for all members of God's human family deserve our most heartfelt and appreciative response.

Respectfully,
Rabbi Marc H. Tannenbaum

Here you see the evidence of one of John Paul's purposes in visiting Poland. Only last March an international gathering of Jews exchanged "shaloms" with John Paul in the Vatican.

As more than one careful student of the matter has shown, all of German officialdom and half of the Army would have had to keep busy rounding up Jews, during World War II, to kill as many Jews as the Jews say were killed.

Wisconsin-born Dr. Austin App, a long-time close student of European affairs, especially of World War II, writes that with regard to the six million alleged Jews killed, everything is in generalities, every figure in millions, and that no specific names or dates are given. The one specific name is that of Anne Frank and she died a very natural and plausible death. Other studies I have seen prove that the figure of six million Jews killed by the Germans is, according to the Jews' own population statistics of the time, simply not possible. Historian Harry Elmer Barnes has estimated that some 50 million white Christians lost their lives in the insane holocaust known as the second world war. This does not include the millions murdered by Lenin, Stalin, and other Soviet butchers before and after the war. The percentage of Jewish dead in the first world war was 1.67, in the second 1.75. A photo in the 28 May 1979, Washington weekly, "The Spotlight," shows the Cambridge military cemetery in England, which contains the remains of 5,125 American dead. All the graves are marked with crosses, except only two,which are marked with the so-called Star of David.

But even if all that the Jews now allege were true, why this constant stirring up hatred over it forty years later, when a whole new generation of Germans live as peacefully as they are permitted to live by the Jews and their Soviet and American allies? Anyway, would a pope who is constantly preaching peace lend himself to this terrible fraud? If I have ever seen hypocrisy on the face of any man, it is there in photos of John Paul at Auschwitz.

I could write a great deal more on this outrage, but will stop with this question: Why didn't John Paul go to Katyn Forest, near Smolensk, where 15,000 Poles, mostly officer-prisoners, were murdered in cold blood by the Russians and thrown into a deep ditch?

Note the reference to "religious liberty" in the American Jewish Committee telegram. In this connection I shall go back more than a hundred years, to show something of the origin of that particular piece of hypocrisy which Wojtyla has pushed so hard during and since Vatican II. Liberty to destroy Christian institutions, not to live peacefully within Christian societies, is what they mean who keep harping on that theme. I shall return to John Paul and Poland after a page or so on Pope Pius IX and his time.

Pope Pius IX — Liberal?

I read from time to time that Pius IX (Mastai Ferretti) had been a liberal in his time, before he awakened to become the good pope that he was near the end. There is some bit of truth in this; but those who tell it today give a wrong impression, sometimes even going so far as to pass on stories of the lying and bitter enemies of Pius IX and the Church. Lately the Abbe de Nantes has attempted to equate John Paul 2 with Pius IX, which notion I see as absurd.

Pius IX was certainly not a liberal in the modern sense of that vague and misused word, but was the first of the popes to come square against the evil 'liberalism' which poses as a movement of compassion and social reform, and which by this pretension takes in many persons of some good will. As priest and bishop Mastai Ferretti was known for his liberality, the virtue of which modern liberalism is a preversion. The background and temperament of Pius IX had been against the inhuman statism which the modern 'liberal' proclaims as necessary to impose on the people, usually in the name of democracy. E.E.Y. Hales writes that as Bishop of Imola ("Pio Nono", pages 35, 36, 37 Image edition) "Mastai's reputation did not rest upon any achievement in the spheres of administration, or of economic reform. He was not much interested in such things either at that time or later at Rome. His popularity with the lesser people; the

popolani, which was enormous, rested upon his many acts of charity, which constantly reduced him to penury, upon his simplicity, which yet never lacked style, and upon his sense of humor. And the deeper devotion which went out to him from all classes rested upon his piety. He never allowed the pursuit of material improvement – as so many allowed it -- to loom larger than religion. His chief preoccupation was the welfare of souls in his diocese."

Politically, Mastai Ferretti was a patriotic Italian, in a time when the Austrians were oppressing certain of the Italian republics. As Jews and Communists do today, the enemies of the Church moved in on this grievance, pretending to make it their own, as today they pretend to make their own cause social and other grievances, thus confusing whole issues and making impossible just settlements and stability. Hales writes that as an Italian "Pius IX was conversant with the often cordial relations between the medieval Church and the republics of Florence, Siena, and Venice, and so found nothing startling in the idea of democracy." But in this, too, enters that perversion of things which is the specialty of modern agents of the Devil. On page 36 Hales explains that in the time of Pius IX the freedom which then prevailed (for which today we have only the dubious word "democracy") saw the beginning of that hypocrisy which parades as the Rights of Man. "It had meant in philosophy," writes Hales, "Rousseau and the natural goodness of man, Voltaire and scorn for all that lay outside human reason. And, in practice, it had meant the spoliation of the Church -- sometimes, when in Jacobin hands, the ridicule of the Church and the persecution of priests. With Bonaparte these ideas had crossed the Alps".

The revolutionary ferment goes on during the whole of the reign of Pius IX. The anti-clericals led by Mazzini and the secret lodges stir up the people. The Vatican is threatened by the mob, and four demands are made on the Pope. Hales writes that "Inside the palace there were only a hundred Swiss guards, and Pio Nono was walking up and down, calm, even serene, but entirely deserted except by the foreign ambassadors and the few servants. . . To yield would be to be reduced to impotence, to be allowed only 'to pray and bless', the status, as he saw it, of the Patriarch of Constantinople. He preferred martyrdom."

Hales goes on to say "It looked as though he would get it. . .In an hour there were some six thousand armed men in the piazza. . .Soon bullets were penetrating into Pius' ante-room, and a bishop, Palma, was shot dead at his window."

Allowed only to "pray and bless", historian Hales tells his readers. This proposition of the enemies of God and man Pope Pius IX absolutely refused.

Now let us return to Poland, June 1979, when according to a headline in a New York paper – a favorable press, by the way -- the pope admonishes the Poles to keep their "spiritual freedom", saying nothing of that religious, social, physical and political freedom necessary for lasting spiritual freedom among peoples and nations. Wojtyla turns off a cry at his window for some word to the crowd, concerning their oppression by the Communist masters of the state. This cry of the people for John Paul's commitment on this crucial matter went on for a long time. At last he comes out of his apartment, to say -- what? "Who is that making all the noise out here?" Ha, ha. Quite so. The mission of Wojtyla is to not in any way encourage action for deliverance from Communist or other tyranny. His mission, as he has made it quite clear right along, even from the time he put on his crossed-arms pose on the balcony just after his election, a sign of his sympathy with the East, is that mission of surrender to the same forces which demanded it of Pope Pius IX in 1848. It is that mission of Reconciliation we've been hearing about since the 1975 'Holy Year'. It is that "reconciliation of light and darkness, of error and falsehood, of good and evil" as found in the book "Masonic Morals and Dogma", registered by Albert Pike in the year 1871, reprinted in 1951.

"And the devil taking Him up onto a high mountain, showed Him all the kingdoms of the world, and said, 'All these will I give thee, if falling down you will adore me." From the time of Christ, many popes have been so tempted; but not until Montini, Paul 6, did the Church in the West, in the person of its earthly head, yield to this temptation of the Prince of this World.

Montini made the evil abject surrender before the UNO Assembly in the high Tower of Babel on the Hudson. That done, there now remains the "peacemaking, reconciling mission" of pope Wojtyla, third person of the unholy trinity of traitor popes.

What about Catholic opposition? The only bishop to say anything which might seem opposed to the New Order is a retired French archibshop, Lefebvre, a man ordained by a 33 degree Mason, vocal leader of the Vatican II revolution. Lefebvre has consistently begged the Johns and Pauls for a place for his organization in their New Order ('ecumenic') counterchurch. I have elsewhere quoted Lefebvre's words of

Gnostic heresy, and in a dozen or so Letters I and others have exposed his double-dealing contradictions. Here I present a paragraph from a letter he wrote, 17 September 1976, to the president of "Una Voce," Eric de Saventhem (Una Voce, "II Dossier Saventhem", May-July 1978):

> "For the universal Church, I foresee, as you do, the peaceful coexistence of the preconciliar and of the postconciliar rites. Accordingly, it should be left to the priests and to the believers to select the "family of rites' to which they prefer to adhere. Then, one should wait until the course of time makes known God's judgment on the respective values of truth and salvific effects for the Catholic Church and for total Christianity."

So writes the one who pretends to be opposed to the New Order, the French 'Traditionalist' retired bishop. Never have I seen so much Gnostic-ecumenist doctrine in one short paragraph. To begin with, consider the theosophic search for "respective values" which is contrary to Lefebvre's pretended stand for what he calls "the Mass of all times". He throws out the Quo Primum decree his followers so frequently appeal to. Contrary to what Catholics have always believed, Lefebvre in this letter writes, in tune with the Vatican 2 reformers, that we are now, after twenty centuries since it was instituted, not sure of what to believe about the Mass. He apparently leaves aside as not worth mentioning the detailed criticisms of heresy in the New Ordo by Cardinals Ottaviani and Bacci and their 32 associate theologians. (Come to think of it, he has been silent about that expert critique right along.) And he awaits the "judgment of God" for "total Christianity", by which he can mean no other than the church of all religions the Johns and Pauls have preached from the start of Vatican II. This is not surprising since Lefebvre has right along professed his loyalty to the persons of these same Johns and Pauls, and begged them for place in their counter church. Three or so years ago I wrote that while Paul 6 and Lefebvre occupied different stalls, they were of the same stable.

Even to details of terminology do these few lines of Lefebvre show forth modern Gnosticism, what St. Pius X called Modernism. "Universal Church" has of late years been put into use in place of "Catholic Church". "Values" displaces doctrine. "Peaceful coexistence" has right along been used by Marxist revolutionaries who gradually take over during the 'peace'. "Believers" is another of the vague new terms. It eliminates "Catholic", "Catholic faithful", even "Christian". A believer in what? All believe in something. Lastly, following the Protestants, priests and "believers" are each one to decide for himself which of the "family of rites" he prefers. So speaks the man who pretends to lead the Catholic resistance.

In his last radio talk in Poland Wojtyla admonishes that "Christians and Marxists should be mature enough to be non-conformist." He lumps them together. And this is precisely that mission of Wojtyla as I have seen it from the time of his election, and which has been amply confirmed as such at Puebla and in his first encyclical.

The evil 'Rights of Man' over God which came boldly into the open about the time of Pope Pius IX, and which he withstood, has reached its climax under the direction of Satan and the Vatican II popes.

May the Heavenly Queen of Victories, as promised by St. John in his Apocalypse, soon crush the Serpent's head.

W. F. STROJIE LETTER No. 41 15 AUGUST 1979

FATIMA

This on Fatima will be a brief review of "The Secret of Fatima — Fact or Legend" by Joaquin Maria Alonso, C.M.F., Spanish edition 1976, translated by the Dominican Nuns of the Perpetual Rosary, 1979. Having read it through carefully I shall put down parts from this translation, noted more or less at random, and my comments.

October 13, 1917, more than 100,000 persons, including reporters from big city newspapers, have come to the village of Fatima in Portugal to witness a miracle which three little children had said would occur at a locality known as the Cova de Iria. The appointed day broke with dark clouds and heavy rains. But some time after all had assembled at the Cova, the clouds suddenly cleared, and there followed a stupendous display in which the sun seems to "dance like a giant fiery pinwheel," seen not only at the Cova but in neighboring villages all around. The soaked clothing of those present was dried instantly. These phenomena and others that occurred there were witnessed by reporters and by at least one rationalist-skeptic publisher, and were reported as seen. The story is generally well known. I concern myself only with the interpretation of its meaning, and take this book by a Spanish priest, quite complete factually, as an unusually good basis for examining the Fatima message.

The author of this booklet of 122 pages rightly deplores foolish curiosity and those who attempt to use the Fatima message for their own peculiar ends; and he points out correctly that belief in Fatima is not required as an article of the Catholic Faith. He himself appears to believe firmly that the Mother of God appeared at Fatima, and that she had a message to convey. He seems to have touched on all that is pertinent to the subject, certainly a sufficiency of what is known about Fatima and its aftermath; except that he does not see or prefers not to see the logical conclusion about the third part of the Message, the Secret which was to have been revealed in 1960. Here follow my notations:

Page 21: "If my requests are heeded, Russia will be converted, and there will be peace. If not, she will spread her errors throughout the world... In the end my Immaculate Heart will triumph." This is the most frequently quoted part of the Fatima message. But quite certainly the evil philosophy which has gained control in the world is not peculiarly Russian. It stems from another source, and was imposed on the Russian peoples. I suspect a modification of the original message. On the other hand, this identification of errors with Russia might have been done for the purpose of easier popular recognition of those errors, which were first instituted in Russia.

Most Catholics know about the part of the Message in which it is said that the Pope must consecrate Russia to the Immaculate Heart of Mary. Writes Fr. Alonso: "...it is certain that 'one day' the Holy Father will resolve to make the consecration of Russia as requested by Heaven." He agrees with many that such consecrations as have been made do not fulfill all the required conditions. But is it certain that this will ever be done? As will appear later, I think not.

Page 22: "In Portugal the dogma of the Faith will always be preserved." In what degree? I have first-hand reports that the Church in Portugal is in no better spiritual or dogmatic condition than elsewhere. France, for instance, shows far more resistance to the destructive Vatican II New Order.

On page 43 the author mentions that reporters from several magazines, including the American LIFE of recent years, were permitted to take photographs of the sealed Secret document, and he notes a certain "morbid curiosity" about the Secret. Much of his chapter 2 pertains to the Secret, with heavy emphasis on the message from Lucia that it was to have been opened in 1960. Neither the Bishop of Leira who held it nor the Cardinal Patriarch of Lisbon wished to open the envelope in which it had been sealed, and it was passed on to the Vatican where it fell into the hands of John XXIII and Paul VI, both of whom are said to have read it; also Cardinal Ottaviani. Again and again the 1960 date to reveal the Secret, written by Lucia after Christmas 1943, is mentioned; and since this date is about two years before the opening of Vatican II it would appear highly probable, especially in view of the chaos that has followed the Council, that the Message contained a warning against evil forces within the Church — the same message Pope Pius X had sent to all the Bishops of the world in 1907, ten years before Fatima. And yet the priest-author of this book does not even hint at this possibility. Cardinal Ottaviani is quoted

as saying that the Secret is not to be opened before 1960 because, as Sister Lucia says, "then it will seem clearer." These words, too, could not better apply than to a warning about Vatican II and the great increase of errors, particularly among Catholics, which has followed the Council. ". . .it will seem clearer in 1960" would not apply to the gerferal Fatima message of "do penance", or to a future great cataclysm. The date 1960 fits the then imminent Vatican II as it does no other event or development. And it best explains why John XXIII and Paul VI decided to quash it. It did not fit their scheme for a New Order of Religion, the New Pentecost announced at Vatican II. A too cautious, or possibly too subservient, bishop does not do what it was his right to do as Bishop, open the envelope and reveal its message, but passes it along to the Vatican where it disappears in "the archives".

Fr. Alonso presents the notion that the Secret was meant only for the pope, leaving only the "do penance" part for the lower clergy and laity. All the evidence is contrary to this. It is plain from the start that the Mother of God speaks to all. The miracle at Fatima occurred, as already mentioned, before more than 100,000 persons and received worldwide notice. Also at Fatima was predicted a sign to appear in the heavens before the start of a second great war, if the conditions for peace were not acted upon. This sign appeared as the spectacular "aurora" of 1939, which was shortly before Hitler's invasion of Austria. And of course the warning about errors to be spread worldwide, along with these predictions and occurences, show clearly that the third part of the Fatima message was not only for the pope, as Fr. Alonso would have his readers believe.

Popular agitation impels Paul VI to go to Fatima, at which place he substitutes his own humanistic message for that of the Virgin. It was quite contrary to Paul's own inclinations to visit Catholic shrines. For all his talk about being a "pilgrim pope" he never before went to a Catholic shrine, nor did he encourage popular devotions; quite the contrary. His "pilgrimages" were of another kind, carrying the new "evangelization" to hot spots of Marxist revolution. His most notable self-proclaimed pilgrimage was to that modern Tower of Babel on the Hudson, temple of the New Religion, the UNO.

One effect of the failure to reveal the third part of the Message has been bitter disillusionment about Fatima among many Catholics. Why a warning from Heaven that men can suppress? Surely the answer is that Christ Himself preached His message to the leaders of the Jews even though He knew it would be rejected. The truth is there; we must speak of it even if no one listens. Certainly the first parts of the Fatima message led not only to confusing interpretations, and to exploitations by self-proclaimed leaders of Fatima organizations. But even without knowledge of the third part, the Message justifies expectation of something grave and serious to follow the predicted spread of errors and the second great war. To some extent, then, Fr. Alonso is correct in writing against too much curiosity about the Secret.

On page after page of "Fact and Legend" the 1960 date is discussed. In the end it vanishes as of no particular significance, part of the Legend, it would seem.

Despite their overturning of Catholic customs, their New Ecumenical Order of Worship and revised Sacramental forms (actually formless), the reverend author presents John XXIII and Paul VI as no different than other popes. I have written elsewhere on this kind of diversionary work of the Vatican II Reformers and their 'moderate' dupes.

Page 71: "The Bishop wished to respect the Secret, also out of reverence for the Holy Father. . . Yes, the Secret is important for the Holy Father for whom it was destined. It was addressed to him." When and where? To which"Holy Father"? If addressed to John XXIII and Paul VI why did they not act upon it? A message from Heaven about which the whole world has been told goes straight into the Vatican archives? Although generally evading the facts of post-Vatican II chaos, Fr. Alonso writes that "the internal troubles in the post Conciliar Church bear witness to the lamentable state of affairs clearly pointed out by Pope Paul." Fifteen years of Montini's destructive program and our expert on Fatima writes such nonsense about Paul VI.

The trick consists in not hearing or seeing what the Johns and Pauls say and do destructive of the Church, pretending that popes are no longer required to teach and govern as Catholics; that it is now permitted that they be nothing more than collegial spectators. "Expect no direct interventions from me. . . I will wait for Christ to calm the storm," says Paul VI. Is this priest who is able to assemble so many facts about Fatima unable to see the plain connection between the Fatima warning and the destructive Vatican II Council? In the meantime, complete tolerance of the spread of all possible errors and malice, far beyond what could have been imagined in the years before Vatican II. If ever an explicit warning was needed from Heaven, that time would have been about the year 1960, during which year the Fatima Secret was to have been revealed. I have pointed out to certain people clamoring of late for this secret, that the Secret has been sitting on the papal chair — The Antichrist.

Incidentally, I have been chided because I have named Montini The Antichrist, and yet nothing much seemed to happen on or following the day of his death. Such persons read their own expectations into my writing, not mine. I have more than once quoted St. Thomas Aquinas with approval, that before the final signs in the heavens **"the wicked will think themselves to be in peace and security, after the death of Antichrist and before the coming of Christ, seeing that the world is not at once destroyed, as they thought hitherto."** This is the present uneasy 'peace and security', of the Carter-Begin deal which is certain to bring on St. Paul's "sudden destruction," provoke the Last World War.

What about the "period of peace" promised in the Message? There have been two such periods of comparative peace, one before and one after World War 2. At no time, or very seldom, has the world been entirely at peace. Again I would emphasize that the message of Fatima was addressed to all the world. The peace which Christ gives is possible to individuals and within families, regardless of the warlike state of the world.

The basic message as it comes through "Fact and Legend" is given time and again. I quote here an expression of it from page 59: "They forget, however, that the essential message has already been given, and that is what we need to know: that we are not to offend God and that we are to live in His grace." I will admit that the Mother of God might have seen fit to call our attention to, and emphasize strongly, this important lesson from the Gospel. But there was more; so why was it suppressed? Fr. Alonso repeatedly warns against "apocalyptic prophecies". One would suppose from reading him that there is something heretical or otherwise evil in St. John's Apocalypse; or at least that St. John had been guilty of a great indiscretion when he wrote that part of his Gospel.

Page 82 (I jump around a bit from one page to another): ". . .it is easy to understand that prudence counselled the Pope not to add to the animosities within the Church between divergent tendencies and opinions." Is Paul VI more prudent than the Blessed Virgin who saw fit to give the message Paul suppressed? If he were so concerned about divergencies and divisions, as Fr. Alonso would have us believe, why has Paul VI not once put down a single notorious heretic?

"It is understandable also that the Secret and all its history should have been harshly criticized by the progressive elements in certain sectors of the Church." This undoubted 'progressive' opposition fits, too, the theory that the message consisted of a warning against a Council which would be taken over by the so-called Progressives. Incidentally, "progressive" has a peculiar significance in Masonic-Kabalistic doctrine.

This book abounds in contradictions, one of which is the emphasis on the "do penance" part of the Fatima message. If penance is the main part of the Message, and the Message <u>was</u> addressed mainly to the pope, as Fr. Alonso has said, why then did Paul VI and Vatican II do away with nearly all the Church's penitential practices in effect before Vatican II?

Here is another contradiction, page 83: "I may perhaps be optimistic, but it seems to me that the Holy Virgin is encouraging us to have confidence. These revealing signs are various indications of developments in certain countries, and of success in ecumenism which is bringing peoples more closely together. . .who glory in the name of Christian" — words attributed to Cardinal Ottaviani, but false as to facts as could be, bearing in mind that this book was written in 1976. I am quite certain that Cardinal Ottaviani never said any such thing. In any case there is not the least scrap of so-called ecumenism in that part of the Fatima message in public possession. And why if the Message were simply one of doing penance and having confidence did Sister Lucia, evidently in an agitated state, so urgently beg a few moments in private with Paul VI at Fatima? Her request was refused. Paul VI shrugged it off impatiently.

Page 73-74: "The American author William Thomas Walsh asked Lucia in 1947, 'have you any revelation about the end of the world? Sister Lucia answered immediately, 'I cannot reply to that question'." Fr. Alonso explains that in thus replying Lucia "simply wants to put a direct ending to such questions"... How does Fr. Alonso know this? If Lucia had no such knowledge and wanted to put a direct end to such questioning, the simplest, most direct way would be to answer that she had no such knowledge. Fr. Fuentes, a Mexican priest who talked to her 29 December 1957, quoted Sister Lucia as saying that "the devil is carrying on a decisive battle with the Virgin Mary. He sees that his time is getting short, and he is making every effort to gain as many souls as possible." Here we have agreement with St. John's Apocalypse, of a short period near the End when the devil must be "loosed for a time". Again according to Fr. Fuentes, Sister Lucia says that there will be no "middle way", and she clearly indicates that the Rosary will be our last resort. This, too, points to the end times when, as the prophet Daniel foretold, the "continual sacrifice will be taken away". As to this last, it is surely significant that there has been imposed in our time a New Order of Worship (Novus Ordo) which signifies falsely and can be performed in company with non-Catholics.

Consider also that the language of prophecy is not absolute, so that a few Masses might yet be performed validly till near the last day. Secondly, scattered offerings of Mass do not constitute a continual Sacrifice. In other publications, I have seen Sister Lucia quoted, falsely I believe, in a sense contrary to all expectations of apocalyptic events. But the words of Lucia I have just now quoted, appear certainly to be hers. And events since 1917, especially such as have occurred during and since Vatican II, confirm the grave and serious nature of the Fatima Secret.

The author calls his Part III "The Meaning of the Secret", yet he has disclaimed actual knowledge of its content. On page 94 he writes that "Fatima is not an addition or an interpolation introduced into the deposit of the Faith." Who but a few nuts have said that it is? And since the author of this book has written that Fatima carries on according to Tradition, why does he not see in it a modern restatement of the prophecy of St. John's Apocalypse, and Pope St. Pius X's warning against a universal apostacy, the work of the Modernists or so-called Progressives? This is part of the news that does not fit the Vatican II promise of a great renewal. St. John's gospel does not fit at all the plans for a New World Church of all Religions, Humanity to become its own God; Phenomenologist Wojtyla's "Man is the Church's way."

What about the "Neues Europa" alleged revelation of the Secret? Fr. Alonso presents it on pages 113-114. Certainly the story which went around, to the effect that heads of state Macmillan, Kennedy and Krushchev were so impressed by its dire warning that it decisively influenced their agreement to cease atomic tests, can be put aside as idiotic in the extreme. Fr. Alonso writes it off as false. As to the "Neues Europa" version of the Secret, the message as published is of such length that for this reason alone I am inclined to feel sure that it is not genuine. Yet, published in 1963, it does express the frightening reality now present or in prospect from a worldwide conflagration, which many very earthly realists expect to result from the Carter-Begin deals. Space limitations and other reasons make it advisable to quote here only a few lines of the "Neues Europa" message, as follows: "Mankind has gone astray and has trampled underfoot the gifts which were given it. There is no order in anything. Even in the highest positions in the Church, it is Satan who governs and decides how affairs are to be conducted. He will succeed in sowing confusion in the minds of great scientists who invent arms, with which half of humanity can be destroyed in a few minutes. . . There will come a time of hardest trial for the Church. Cardinals will be against cardinals, and bishops against bishops. Satan will put himself in their midst. In Rome, there will be big changes. What is rotten will fall, and what will fall must not be maintained. The Church will be darkened and the world will be plunged into confusion."

I have said that because of the length of the "Neues Europa" version of the Fatima secret (its style also) I agree with Fr. Alonso in rejecting it as the original third part of the Message — all the more so considering that the original was given to three little children, the oldest only nine years old, so long ago as 1917. Yet on the whole "Neues Europa" — 700 words or so — rings true in the light of present reality. It appeared in the German original 20 October 1963, at which time the western world was in a prosperous condition — not much worry about money inflation, 'recessions', gas and other shortages, or large scale war. It was published at that time when the Vatican Council was announcing a New Pentecost, a Great Renewal, presumably of the Catholic religion. My own opinion is that "Neues Europa" is a version or expansion of what the original might have contained, a shrewd analysis of the evil behind the glittering promise of Vatican II. However, "Cardinal will be against cardinal. . .Satan will put himself in their midst". . .is in the general style of prophetic language, which is not often explicit. "Cardinal against cardinal" fits most aptly the time of the Fatima apparitions and the years following. Well known is the contest from which Cardinal Sarto of Venice (who was as far as could be from engaging in a contest for his own election) emerged from the conclave as Pope Pius X. Cardinal against cardinal today, following the packing of the Sacred College by Roncalli and Montini, is credible only in the sense of factions among the evil powers. It was during the reign of Pius XII that the Church's enemies within, whom Pius X had warned against, were able to seize control, which they must have done before electing Roncalli, then more fully at the first session of the Council.

Whether or not derived in some way from the Secret of Fatima, the "Neues Europa" version now appears as a realistic judgment of evil then threatening. Many careful students of current and recent events in the Church and world could foresee the future in the same general way. The most difficult parts of natural prediction, which must be based mainly on recognition of potentiality, not mere trends or isolated details, is to forecast accurately the time and details of the future. In human affairs man's free will can be an unpredictable factor. But so pervasive is the malicious, false and insane philosophy of our time, and so absent public resistance, that I see no hope from man. The other unpredictable is the possibility of divine intervention, which is rare. Ordinarily God permits with the help of His grace each person to work out his own salvation — not of course in isolation from family and society. "Man," writes St. Thomas Aquinas, "is a social animal." According to St. Augustine, God knows from all eternity every thought, word and deed of every man who will be born into this world. He knows beforehand every choice of good and evil which will be made, and He sees that all will mesh, so to

speak, in His grand plan of Redemption and salvation. Not of course that God might not send in time of special need extraordinary help or a messenger from Heaven. Yet, judging carefully as I have done these past ten years and more, I think that the time for warnings is past. Now is the time to live in awareness of the evil potential, the extraordinary dangers of our present condition, bearing in mind that life is short and eternity is forever.

Could Fatima have been planned as a great fraud to divert attention from the evil works of the bishops, to keep good Catholics busy while awaiting the promised "triumph", even the Jew millenium? That it has been so used by certain of its promoters appears certain. But taking into account the heroic constancy of the little Fatima children, the simple dignity of the parts of the Message they conveyed, the reliable testimony concerning the "sun miracle", and the warning about Russia spreading her errors, in 1917 before the Bolsheviks had gained control (the children would hardly have known that Russia existed), I am convinced of the authenticity of the apparitions. Nor do I forget that the Church in a better day declared Fatima worthy of our belief, that it in no way deviated from Catholic doctrine.

I have written in my Letter No. 5 about a new Mariolatry (not Mariology) planned by the occultist bishop Leadbeater shortly after the Fatima apparitions. There exist several such centers today, including one in Idaho in which, next to their Great Leader, the cultists worship Mary on the same level as the Second Person of the Blessed Trinity. But it is not with these wild cults that I am concerned, but the more common exaggerations. The devil latches onto any legitimate devotion; it falls into the hands of religious egoists and cash operators, and becomes a trap for the over-emotional or sentimental, the self-seekers in religion, those touched with the spiritual pride of Jansenism, which can lead eventually into diabolism. Because there is so much of this misleading activity in our time, I remain wary of all such movements. The work of hell is spiritual. But of course there is nothing to prevent a reasonable devotion to the Mother of God; for that matter, a very special one for our time of special need. And of course in the end Christ, His mother, and Christ's Church, will triumph.

As to Fr. Joaquin Maria Alonso, his apparent purpose is to play down the Secret of Fatima; not as he would have us believe, to honestly present Fact and Legend. In this he perhaps deceives himself.

The "Neues Europa" message, published in 1963, contained also this warning: "The greatest World War will happen in the second half of the twentieth century. Then fire and smoke will fall from the sky, and the waters of the ocean will be turned to steam, hurling their foam towards the sky; and all that is standing will be cast down." This has something of the sound of Jewish apocrypha quoted by St. Jerome. Yet it has recently been announced on good authority that the Arabs have obtained not the atom but the hydrogen bomb; and it is well known that the Arabs are furious about the 'peace of Camp David' and U.S. support of Israel. I have read about certain movements of troops and desert drills of American military. Less than a month ago, for the first time since I retired from the Navy 17 years ago, I received from a nearby recruiting office a request for help: "Dear Navy Friend: As you know, we are having difficulties in recruiting the number of quality young men and women that we need to man our Navy"... We are now to "man our Navy with women". And believe it or not the professional Navy officers' magazine "Naval Proceedings" has been pushing this thing. The whole American military since World War II has been a field for the new insane program of equality, including unisex, rather than for national defense. The local recruiter will get no help from me.

I have here digressed somewhat from my Fatima book review, yet not too far it would seem. For the social insanity on all sides today is evidence of that spread of errors from Russia the Virgin warned against in 1917. We are on the road to a Soviet America, and the "greatest World War". As I have said, whether or not derived from the Fatima secret, this 1963 prediction has thus far proved correct in its general estimate of the promised Great Renewal of Vatican II. It is quite certain to prove correct about the Great War, which will result from the peace-for-cash Carter-Begin deal.

In my Letter 21, 25 May 1977, I quoted from a letter sent to me by an astute observer of the American political scene these past fifty years: "Each day my concern for the safety of our country grows deeper and more fretful. The warning signs are up. Our leaders are acting like the fawning and helpless Carthaginians and you know the end."

MORE ON CHARLEY WOJTYLA

A friend sends from London the following notes, "Phrases and Sentences taken from a book by Mary Craig entitled: "MAN FROM A FAR COUNTRY, Pope John Paul II." I shall string out selected parts. "Marxist as well as Catholic students roared in excitement over his (Wojtyla's) election... Students flew yellow and white streamers (Vatican) alongside red and white streamers (Communist)...Kazimierz Kakol, Polish minister for Church Affairs poured champagne in token of the election...Mr. Jablonski,

the Head of State, and Mr. Kakol, went to Rome to see the installation of John Paul II. . .The Pope asked that his ceremony be moved ahead, earlier in the day so that Italian football fans could watch their sport. . .The least thing Wojtyla was noted for in school was his piety. . .His doctrinal thesis is under lock and key and they will not let it out: 'We do not wish the Holy Father to be embarrassed by the publication of a text which does not necessarily reflect his present views'. . .(present recorder's note: meaning, Wojtyla must now put on a different face). . .He initiated protestant Oplatek parties, agape communion parties in his apartment — secular eucharist. . .1960, his book 'Love and Responsibility' is published. . .(a reviewer writes that this book could only have been written by a married man; reports of his marriage persist). . .All the Polish bishops took an oath adapted for modern use to the Blessed Virgin, to prepare for the Millenium. . .(Why for modern use?) This 'millenium' is Jewish and Marxist. The Hungarian bishops took an oath of loyalty to the Communist State). . .He was one of the architects of Lumen Gentium and strongly promoted the less clerical approach to the Church. . .It was he who suggested that the constitution, Gaudium et Spes, be called 'pastoral'. . .He accepted all of the liturgical changes with ease. . .He organized symposiums of lay people to discuss problems and Marxists were included. . .He supported the Jews in their 'struggle against anti-semitism'. . .He convinced Paul VI that the subversive Znak movement was in fact vital to the health of the Church. . .(Paul would have needed only to be convinced that the thing would work; not to shock too many Catholics). . . To implement Vatican II he set up informal study groups in every parish. . .Cardinal Wojtyla was appointed to the Fifth Session of the commission that discussed contraception. It was this session which produced the majority report which did not uphold the Church's traditional total ban on all forms of artificial contraception. When the 16 cardinals met to vote on the matter, Wojtyla was unaccountably absent. . .Less than a month after Wyzinski's visit to Rome Mr. Giereck was received by Paul VI in a private audience which lasted one hour and twenty minutes. . .Nova Huta (the Wojtyla church monstrosity) stands at the juncture of Karl Marx and the Great Proletarian Avenues. . .In support of Marxist students (he consistently shows his favor to Marxist students), Wojtyla said 'Everyone should be given the right to express his own views and it is useless to try to force young people into a uniform mould. . . (by "force" he surely means to form, persuade, to teach with God-given authority, etc.). . .In the final conclave, he took with him a small volume of Marxist doctrine. . .He was a pupil of the phenemenologist Roman Ingarden and he wrote his thesis on Max Scheller, i.e. how to reconcile Christianity with errors of Scheller. . .In 1944 he disappeared in August and doesn't seem to reappear until his ordination in 1946. .(probably spent the interval training in Moscow). . .After he became Cardinal he refused to wear the robes. . .Jerry Turowicz, editor of a paper, was attacked publicly by Wyzinski for saying there was a crisis in the Church. . .(Cardinal Wyzinski emerges as just one more of the Marxist crowd in this book; which explains much about his actions lately). . .Wyzinski said Mass at Dachau. . .Pax and Znak alternate seminars in Germany and Poland; when in Poland they gather at Dachau. . .Richard Dowden writing for the Catholic Herald, stated that "There cannot be many countries in which the champion of the dissident atheist student group is the local Cardinal. He is referring to Wojtyla. . .Cardinal Wojtyla allowed five churches to be used as lecture halls by these students. . .After the election 60 or 70 non-Catholic leaders met with him in his study and he greeted them all with a kiss on both cheeks and told them there was no turning back from ecumenism, and then he asked them all to join hands in two concentric circles for prayers. . .(the magic circles; diabolists perform in the Vatican, a Phenomenologist as Director.)" End of selected excerpts from "Man From A Far Country."

The book from which these items were copied was published as a popular book with the approval of Cardinal Basil Hume.

As reported above, Wojtyla refuses to wear his cardinal's robes. At hand is a photo of him, taken three years before his election as pope. He is sitting in shorts, a young woman at his side, a young man next to her. Another young woman takes the photo, saying "Monseigneur, you are so handsome." Reports of his associations with groups including young women are frequent.

The mission of the common, glad-handing, balloon-blowing, hat-swapping (he refuses only the tiara as head dress), ground and baby kissing Wojtyla can be understood from an interpretation by Fr. Kramer (see my "Last Days of the Catholic Church", page 12) of a passage in St. John's Apocalypse: ". . .the sun will be darkened and the moon will not shed her light and the stars will fall from heaven." The stars in prophetical language are the bishops. Still referring to the Apocalypse: "The obscuration of the sun and sky betokens the darkening of authority of the Church, lowering men's respect for her and showing her less divine or no longer divine at all. It signifies the success of the errors or heresies to such a degree as to bring darkness to men's minds. The infection of the air is a moral and spiritual not physical one". . . Along with this work of lowering respect for the Church, obscuring her divinity, Wojtyla has his "transforming mission" of merging Catholicism with Marxism.

Montini in carrying out the main work of destruction of the Catholic Church had to do this behind a front of Catholic decorum. But the total scheme of destruction and transformation requires a lowering

of reverence for the papal office, that respect which yet persists. The popes and all good priests were ever mindful of the words of St. John Baptist: "He must increase, I decrease." Not so Charley Wojtyla who with upstretched arms directs to himself the homage which belongs to the Papacy and to Christ. He started this appeal toward his own person by delivering his "Urbi et Orbi" address not in the traditional Latin but in Italian. Some years ago there began to be circulated in Italy writings which depicted a future pope, dressed as other men, riding subways, standing in line for goods, etc., an ordinary good Joe or Charley. Wojtyla opens this last phase, getting rid of even the image of the pope as Vicar of Christ on earth.

My London friend sent much more than I chose to print. Parts of his compilation had to do with notoriously uncatholic (to say the least) poets unknown to most Americans, but whose works were favorites with Wojtyla. It is certainly true, contrary to lies recently printed in New York and other newspapers, that Wojtyla does not oppose Communism but is good friend and servant to Moscow, as are most of the bishops hand-picked by Roncalli and Montini. The apostacy of the bishops is apparently TOTAL. All contribute to the Church's destruction, at least by silence and cooperation. No more than this is required for their eternal damnation. The lower clergy and laity are either enthusiastically with it, or at least tag along. One would suppose there were no Catholic doctrine, or that the clergy had never heard of it. What now remains is the Vatican become Circus, with Chief Buffoon Wojtyla as star performer. Good-time Charley who might have become a competent bartender has made the Big Top in Rome. The End cannot be far off.

From "Three Principles of the Spiritual Life" by Father Meschler, S.J., a page from Chapter IV.

Light, air, nourishment — without these we cannot imagine life. So is prayer to the spiritual life. Without it spiritual life cannot exist. Thus prayer is the great unconditional means of grace; if we would be saved, we must pray.

1. Here certain incontrovertible truths and principles find their application. Without divine grace there is no salvation; without prayer, in the case of those who have reached years of discretion, no grace can be looked for. Prayer is, then, as necessary as grace itself. God has, indeed, ordained the sacraments as means of grace, but in many connections prayer is even more important than the sacraments. The sacraments confer certain definite graces; prayer can, in some circumstances, obtain all graces. The sacraments are not everywhere and always of precept, but prayer is always so. Therefore it has been truly said: 'He who knows how to pray aright, knows also how to live aright.' By means of prayer man provides himself with all that is necessary to a good life. . .

W. F. STROJIE LETTER No. 42 **20 September 1979**

VATICAN II RENEWAL, 1979

The Vatican 2 show carries on, mostly a road show since Wojtyla became star performer.

Scarcely an issue of the new religion publications without its photo and news item on John Paul 2. (The Sept. 9 "Twin Circle" contains nine photos of John Paul.) One of the American 'conservative' weeklies announces "Pope Braves Alpine Blizzard to Bless Mountain-top Madonna." Another tells its readers, "A New Respect For Religion Seen in China." That is, John Paul 2 expressed hope Aug. 19 about this new respect. The report of a "blizzard" (August in the Italian Alps) contains more truth than the notion of a new respect for religion in China. Anyway, whose religion, what kind of religion? Some answer to this in the New York "Daily News", 31 August, announcing "A First for St. Patrick's, 45-nation interfaith prayer rite held." Cardinal Cooke is shown — "second from left" — in a row of Buddhist monks chanting in St. Patrick's Cathedral.

Some time ago I wrote a little farce called "The Fourth Vatican Council." I did not really expect what I pictured in that farce would advance quite so fast. But read again the first page or so of "The Fourth Vatican Council", and see how it compares with the following from the N.Y. "Daily News": "A religious landmark was established at St. Patrick's Cathedral yesterday morning, when more than 350 Buddhists, Christians, Confucianists, Hindus, Jainists, Jews, Islamites, Shintoists, Sikhs, Zoroastrians and others gathered to pray for world peace." Polytheism becoming reinstituted, now called 'ecumenism'.

The affair at St. Patrick's is in harmony with the visit of John Paul 2 to the UNO. As the new World Order works to destroy nationhood, so does Vatican 2 'ecumenism' destroy distinct, doctrinal religion.

According to the Washington Post, John Paul II will "meet and pray" with a gathering of leaders of other Christian denominations" at 'Catholic' University, 7 October. "Between 300 and 500 "heads of denominations" have been invited.

It is nearly a year since Wojtyla was elected pope and not a single move has been made to clean up the mess made by Vatican 2 "Renewal". Wojtyla makes an outward show of piety, blessing statues, baptizing, kissing babies and young brides, appearing in parades. He plays parish priest and politician. But nothing has been done and nothing substantial will be done to return the deceived millions to the Catholic Faith.

Many times I have quoted from Fr. Coleridge's book "The Return of the King", of a return of heathenism in the latter days. It is alarming to see evidence of this prediction (derived from St. John's Apocalypse) being fulfilled in the streets of our modern cities. To see photos of the heathen invited into a Catholic cathedral is even more indicative of the lateness of the hour.

Paul 6 had set up a commission for just this purpose, and had made personal appeals to Mao Tse Tung and the Moslems. The Jews were in from the beginning.

In the Boston "Globe", 21 Aug. appears this item: "Peking responds to Pope. Rome — The Roman Catholic Church in China yesterday welcomed the invitation from Pope John Paul II to re-establish relations with the Vatican. . ." What Catholic Church in China? It explains: "an independent body that runs the church in China. . .the Peking Patriotic Catholic Assn." Any Catholic who might dream that such an organization could be other than a Red China fiction or puppet is not worth listening to. Yet John Paul 2 extends an invitation to this 'church' to "re-establish" (?) diplomatic relations with the Vatican. That this 'church' and Red China are one and the same is clearly shown by the following from the report: "One stumbling block to the restoration of relations is the Vatican's diplomatic relations with the Nationalist Chinese government on Taiwan, where there are 300,000 Roman Catholics." Why should the "Roman Catholic Church in China" be willing to establish relations with the Vatican — except for the fact of Taiwan's having such relations? Again, of course, it is seen that this China "church' is a fake, a communist front. And are we supposed to believe that, expert on Communism as pope Wojtyla is supposed to be, he cannot see through this farce? He has surely seen the moving plea of the Taiwan bishops.

In its September 9 issue the National Ekumenik REGISTER has a photo of a Chinese, captioned "Secret

Cardinal?" It is said that as a bishop he has been in prison for 24 years, "but the report is not yet confirmed." Well, if he has been in Red China, he has been in prison. No further imprisonment is needed. Anyway, if JP-2 can dredge up a Chinese cardinal from his heart, then surely the Chinese Reds can produce a warm body to fill in.

"C'mere Foo Yung, we've got new job for you. You're going to be bishop again. Put on these robes. Look at camera. You're going to be in Western papers and magazines — maybe go to U.S., the Vatican. ("Dominus vobiscum") That's right. If you get stuck, look woozy and hold your head. Say "It's been a long time. . . it's been a long time." We're going to get our share of the American loot. No use letting it all go to Russia and Israel. American tractors, tires, food, lumber, oil and gas. They will build factories for us. It's important job, Foo Yung. Do your part well. But remember, your name from now on is Ignatius."

What happens to a bishop who shows opposition to the free-wheeling operations of the Vatican 2 popes? A few months ago Bishop Sullivan, as was the right of any bishop, made some changes in personnel in a few diocesan institutions. But even these exercises of authority, against outspoken contumacious heretics, seems unacceptable to John Paul 2, the pope we have been told would restore order in the Church. The final report on this appears in "Our Sunday Visitor", 9 Sept.: "Rome prods restructuring — BATON ROUGE, LA — Bishop Joseph V. Sullivan of Baton Rouge has returned after consulting for two weeks with John Paul II and key advisers in Rome, and decided to restructure the diocese's consultative process to provide 'widest possible dialogue with all concerned'. Bishop Sullivan had been the focus of heated controversy over his removal of the Claretian Fathers from a Catholic center at Louisiana State University and for banning Father Charles Curran, a theologian, from speaking in the diocese." Note that it was Bishop Sullivan who was called to Rome for correction, not the notoriously heretical Fr. Curran.

A month or more before I had this information on Bishop Sullivan's trip to Rome, I received from "Keep the Faith, Inc.", a tape recording venture, a plea to write to the Apostolic Delegate, the Most Rev. Jean Jadot, or "Catholics for Truth in Education", or to bishop Sullivan himself. I wrote then at the bottom of this plea rather frantic in tone, giving out the usual Progressives-Conservatives fiction, as follows:

"The bishops reap what they sow. With Roncalli, Montini and company at Vatican 2 they sowed anarchy. It is a waste of time to write to this pansy Jadot, one of the inner circle of crooks. As to Bishop Sullivan, he will not stand firm. JP-2 will instruct all hands to cool it."

Only last week, then, did I find out that Bishop Sullivan had been called to the Vatican — that the cooling job had been done.

I had sent a few of my more restrained papers to Bishop Sullivan, marked "personal". His chancery office had said that envelopes so marked would go directly to the Bishop, so I assume that my papers were delivered to him, but of course I received no acknowledgment. Not that this would be remarkable, in only a few cases. That it seems to be the invariable practice of all those who, including the so-called conservative publishers, keep the Vatican 2 show going is surely significant. "Silence is the best first defense" is the rule of Revolution, whether of the marxist left or the timid or fake right. The first rule, of course, is see no evil in the Johns and Pauls. I'm sure the concerned persons named above will swallow this latest of John Paul, the silencing of Bishop Sullivan. Not that he had really said or done anything much against the Revolution. It was only that some people made much noise about the little he did.

The 'Traditionalist' sideshow of the Vatican 2 circus continues to get publicity from the world press. Here is the latest at hand from the No. 1 'Traditionalist' leader: "St. Mary's, Kan., August 15 (UPI) — Archbishop Marcel Lefebvre, the leader of the traditionalist movement of the Roman Catholic Church, said yesterday that a reconciliation with Pope John Paul might be possible. . .the archbishop described his relations with the Pope as cordial. . . that the Pope 'is resolved to arrive at a resolution of the problem'." What kind of resolution, in a Catholic sense, CAN Lefebvre have in mind, considering what JP-2 tolerates at New York, an 'ecumenical' performance such as John Paul put on himself immediately on election to the papal office?

Of course the Ecumenist or Polytheist religion (of many gods) should not exclude Abp. Lefebvre. Every effort should be made, as Lefebvre assures his followers is being made, to take in the 'Traditionalist' sect of Econe. (I have elsewhere explained my use of 'Traditionalist' as I apply it to the post-Vatican 2 and some earlier schismatics.)

At this time of writing I received by mail a copy of a page from the Houston "Chronicle", 1 Sept., confirming what was heard by another person by radio, that a deal between John Paul 2 and Abp. Lefebvre is about ready to be concluded. Since the "Chronicle" source is Hector Bolduc nothing should be accepted as certain. Yet Bolduc quotes what Lefebvre is supposed to have told him in August, that "the time will

come — in the near future — when the Society. . .will be operating with the full graces of the Vatican." Bolduc does not think it will be required of him to get permission from the bishop of his diocese.

Incidentally, what will the publisher and writers of "The Wanderer" say about that arrangement, if concluded? Despite their condemnation of Econe, they will find a way to excuse and explain, as they have done from the start, concerning all the unCatholic changes since Vatican 2. The Revolution rides the back of the phony conservative-traditionalist centipede.

I suppose the story of the Polish Pauline Fathers and their wild financial operations and high living in the United States is generally known by now. Here is a brief account of it from the Oregon "Statesman", 9 Sept. 1979: "Officials of the Roman Catholic Church, including Pope John Paul, have struggled for more than five years to contain a serious scandal.

"The tale of political entanglement and financial devastation involves a small order of monks based in rural Pennsylvania. Vatican documents show that, in less than a decade, the order squandered a substantial portion of $20 million in charitable donations, loans, investments and bond proceeds. . .Vatican investigators concluded that business deals and tax-avoidance schemes engineered in five states by the leaders of the Paulines were of questionable legality and in violation of the canons of the church. The Vatican probers, together with the titular head (?) of the American Catholic Church and top members of the Roman hierarchy, directed that the offending priests should be severely disciplined.

"Pope John Paul II reversed their decision."

The Vatican investigators reported that the Very Rev. Michael M. Zembrzuski, founder of the Paulines in the U.S., "traveled freely and often to Europe, and maintained a domestic lifestyle more akin to that of a chief corporate executive — frequent business trips and lavish entertainment expenses. His fellow monks took vacations in Poland, sometimes thrice yearly, and frequently half the priests would be away from the monastery at the same time".

What does it all mean — aside from the weakness of human nature, possibly of men who suddenly find they "have it made" financially in a new wealthy country; and who, like many religious, have an underdeveloped moral sense about property, especially as it pertains to money? There seems to be much more to it than that.

Notice first the annual vacations in Poland, traveling freely in and out the "iron curtain". Only high party functionaries and Jews are thus permitted to travel in Soviet areas; the ordinary person must get permission to travel from one place to another inside Soviet boundaries.

(I have remarked on this same thing in connection with the travels of Bishop Wojtyla; these travels of his and election as pope are incidental bonus for the revolution, helping to give a false impression of freedom behind the Curtain.)

Another notable thing is that Cardinal Kroll, Polish also, came to the rescue of the Paulines after the Vatican investigators reported on $7.9 million unaccountably squandered. Kroll loaned $722,000 to save his fellow Pole and then went begging for the Paulines who, as he described them, were "a group of simple immigrant monks who had difficulty 'coping' with the complex and fluctuating American financial system." But why would simple monks (according to a Catholic Almanac, they numbered only 13 in 1970) need to get mixed up in $7.9 million worth of financial jugglery, as they did through their Superior, the Very Rev. Zembrzuski? Of course they need not have done so, a fact well known to Cardinal Kroll; so why did he attempt to bail them out and then peddle his "simple monks" story? In my opinion this affair goes back to Poland and beyond. For, according to this full-page account of the matter in the "Statesman", when the Vatican was ready to act, "Cardinals Wyszynski and Wojtyla, in an extraordinary show of power, flew straight to Rome in early September of 1976 and intervened on Zembrzuski's behalf", and, "under this pressure, the Vatican reversed the decision of its own investigators", one of them Bishop Boyle of Camden, N.J. who were directed to withdraw the charges against Zembrzuski.

Even after he had been dug in deep, and having gotten Cardinal Kroll involved to the extent of a loan and through begging, using the "simple monks" exaggeration which would lure in thousands of new contributors, the Rev. Zembrzuski obtained a letter from his Superior in Poland, authorizing him "to act on behalf of the Order in all that concerns borrowing of money by promissory note, bond, or other debt." (All quotations from "Statesman" article, this one from the Monday edition.) This letter guaranteed unconditionally the repayment of any indebtedness by Zembrzuski, and stated that the Paulines (Cardinal Kroll's "simple monks") owned a total of $500 million in assets.

Well, who is lying, and why? Do these poor Polish religious, supposedly oppressed by their Communist

persecutors, have this kind of resources? First, are these honest Catholics who appear as principals in this whole affair? I think not. For although Red China has only its tiny fake Catholic front, and the Soviet Union its certainly controlled state 'church', the "Church in Poland", with its PAX and ZNAK control is an effective operation of the Evil Powers. It is not credible that the Church in Poland has been less infiltrated and less corrupted than the Vatican. The two subversions are joined in the person of John Paul 2. As to long-range benefits of the Pauline USA operation to the World Revolution, the Catholic Church is nicely smeared and the push for taxing all religious institutions (not just those which go into large commercial projects) is advanced by this publicity.

Anyway, it is enough to make even a real pope go off chasing blizzards in August.

Of course no true pope would appear before the so-called United Nations Assembly; which as any informed person ought to know, is the creation of those who desire nothing so much as the total destruction of the Catholic Church.

The Boston PLOT of 7 September shows on its front page Cardinal Medeiros and architect de Castro and their model for the outdoor "sanctuary" to be erected for John Paul's 'mass' on the Boston Common. It appears that the Washington Mall is (at the time of this writing, mid-September) target for a similar extravaganza. As a pious Catholic I pray for an unseasonal real blizzard for these events.

On the West Coast, the Portland archdiocesan paper 'Catholic' SENTINAL, Sept. 14, has a front-page story headed ECUMENICAL RITE PLANNED BY POPE. Years ago this would have been thought by any sane Catholic as central plot in a futuristic fantasy. The Russian philosopher Solovyev wrote such a thing, but not as fantasy.

"On the Complexities of a Papal Visit", page 4 of the Sept. 7 Boston PLOT (the publisher calls it "The Pilot"), it says: "MONEY. Like ourselves, some of the Irish are up in arms about the costs involved. But they have the perfect solution: a national collection to defray what they estimate will be a $4-million overall cost." That comes to $2-million a day to have JP-2 in your little country. How come? And why would a Vatican 2 pope so devoted to poverty and the poor as they have trumpeted to the whole world, put these generally poor people to such an expense? I am not in sympathy with modern versions of Judas' "Why was this not sold, and the money given to the poor?" But why should the poor provide yet another theatre (after Mexico and Poland) for show-off Wojtyla? It is not a question of money that might have been given to the poor, but of money gotten from the poor to provide this latest Wojtyla display of himself. But I'm sure most of the admiring throng will think it well worth the money. I shall be charitable (contrary to my general rule and mean disposition) and **not** pray for a blizzard in Ireland on this wondrous occasion.

Disrespect for John Paul? Of course. For his office? He rejected the office right off — when he announced he would carry on the 'ecumenical' New Order. A pope must be a Catholic and intend to teach and govern as such. It is my respect and concern for the Papacy which impels me to warn against these false popes. It is necessary that I explain this here, to disassociate myself from scurrilous attacks on John Paul, which he invited by show off actions unbecoming a pope.

JOHN PAUL I

I do not write "Pope" John or Paul etc., because these men announced the intention to institute a New Order, a New Beginning of the Catholic Church, which intention is satanic.

We are sending with this Letter No. 42 copies of two articles from a Belgium french language publication "DIDASCO". The first, a short piece, titled "A Curious Incident", tells that on 17 Sept. 1978 John Paul I spoke to the teachers and students of Italy of the Italian poet Carducci, who he held up as a "classical example of abnegation and devotion to education". The "Didasco" writer goes on to say that Carducci "was also something else," that he had started two masonic lodges in Bologna, one of which was known as the "anti-Vatican", and that he had composed a "Hymn to Satan".

(I suggest here that if the reader of these lines has not already done so, that he might wish to first read "A Curious Incident" before continuing with my remarks on it.)

What is the truth? Notice that the author got his information from "Osservatore Romano", the Vatican newspaper. Looking into the old Catholic Encyclopedia I find that the long article on Masonry mentions Carducci as author of "The Hymn to Satan" — Satan as "genius of the good, not of the bad." Satan as the false "Angel of Light" might explain Luciani's smiling face and the at-least natural morality he displays in his Letters to various people, including Carducci — page 184 of the collection "Illustrissimi". The date of

this particular Letter is January 1974, so Luciani did know Carducci and where he stood in relation to God and the Catholic Church. I leave it at that.

With regard to the article "The Likings of John Paul II", of course I think it excellent, or would not be passing it along at a considerable expenditure of cash on my part; more importantly, the contribution of labor by a reader of my papers, a gentleman of Ottawa, Canada.

Incidentally, it is about time I remembered to thank those who have occasionally, or regularly, sent me papers or clippings, many of which have been timely, as have those used in this present Letter. On hand are more that could be used, except for limitations of space, and of the present writer's energy. This latter will account for failures to fully respond to many interesting letters we receive.

As I've said, I think the "Didasco" article on John Paul II excellent, except that I'm sure we must go further than a consideration of past bad popes to explain the present chaos, which is systematic and sustained in its destruction of Catholic practices and doctrine; and, indeed, of all that (as I've often written) yet remains of a once Christian Order.

Random Notes on Renewal (from our mail):

Toronto "Globe and Mail", 20 June 1979 — "The Vatican has asked Roman Catholic bishops around the world for their views on artificial birth control. . . in preparation for a synod of bishops next year. . . Pope Paul has repeatedly stressed his belief in 'collegial' church government. . . He is believed to want to move carefully on the sensitive birth control issue until he obtains from the 1980 synod a clear sign of the views of Catholics around the world." The gentleman who sent me this item comments: "basis for new morality". The Vatican 2 Dialogue-Consensus.

The Cleveland "Plain Dealer", 8 April 1979, had a long article on Fr. Rahner who says that papal encyclicals are "merely advisory", and that "the correct teaching of the church permits individual Catholics to carefully assess their own consciences and to make their decisions on birth control themselves." He said this "is the position the German bishops have taken and that it is consistent with Catholic doctrine as espoused by Vatican Council II. . ."

Nothing new there. According to the false Council, Catholic teaching is not immutable. It is not divine but is derived from a concensus of the faithful, Modernist doctrine explicitly condemned by Popes Pius IX and St. Pius X. Heretics like Rahner still running loose. John Paul 2 doesn't firmly believe the constant teaching of the Church, but looks to a "concensus". This he would take as a "clear sign". And the 'Traditionalists' would be happy to set up their altars alongside those of the bishops who would, actually have, joined in the consensus against the constant teaching of the true Popes in this matter. There is no end of other corruptions of Catholic doctrine and practice I could mention here as part of Vatican 2 Renewal, which Renewal Wojtyla upheld most strongly as bishop. Having closed their eyes to all this the 'conservatives' will go along when Wojtyla brings it all into the open, which is his job, that of those who made him 'pope'. It is what they call Renewal, and the main method is gradualism.

Lying, of course, is essential, but it must be done discreetly. The difficulty is to break through from the phase of gradual undermining of faith and doctrine which was the work of Paul 6, to open establishment of the lying New Order. This is the work of showman Wojtyla, of which Montini and Luciani were not quite capable. It is the sense of a 2,500-word meditation, said to have been written by Paul 6 not long before his death. He bemoans his "littleness", and proclaims his love for the world. I am reminded of Fr. de Chardin who said something like, "if I lose hope in all else, I will go on always loving the world". In this meditation, said to have been published in Italy (Miami "Voice"), Paul 6 protests his love for the church and his desire that all should know of this love of his. But he and Teilhard both saw the Church and world as one. This is partly the meaning of Paul 6's Holy Year "Reconciliation" which is masonic and Gnostic. It is all thinly disguised pantheism, nature as God, one of the going heresies of our time.

TIME magazine (18 June) has a photo of John Paul and Soviet puppet-ruler Gierek of Poland sitting cozily side-by-side on a white divan. Nothing new here either — only that it has come to be commonly accepted, this comradeship between Vatican and Moscow, since John 23 invited the Soviets to the Council "on their terms". Quite certainly John 23 and the Soviet functionaries in Moscow were both dancing to a tune from the occult powers which own them, body and soul. It is the time of the "deception of the nations".

So much for Renewal.

My Paper, "Abp. Lefebvre and Dr. Kellner":

One priest and a few laymen have written that I do not understand — that lack of jurisdiction never invalidates the conferring of Holy Orders. In reply, I am aware of what is generally assumed on this subject. What is not generally known is how late sacramental validity, especially with regard to intention, came to be considered by theologians, and what the complexities are. I have read several volumes on this, including Msgr. Pourrat's "Theology of the Sacraments", given as authority by a writer in the old Catholic encyclopedia. In my short paper on Abp. Lefebvre and Dr. Kellner (recently distributed) I quoted reliable authorities who wrote that "priests can validly administer only those sacraments which do not imply jurisdiction". Holy Orders is one of those sacraments; Abp. Lefebvre does not have jurisdiction; so then, are the Orders he confers at Econe valid?

Parenthetically I mentioned "epikeia", the principle according to which we may, when a law fails to serve its purpose, act according to the mind of the lawgiver. But this principle cannot apply alike to the Sacraments of Penance and of Holy Orders. It is one thing for the Church to supply jurisdiction for absolution, especially at the hour of death; quite another is the notion that the Church supplies jurisdiction for illicit ordinations. That is the problem I posed, as it relates to Econe. It is not one that can be answered by saying "It says here". My own answer, already given in other writings, is that regardless of whether Paul 6 were validly elected pope, the action of Abp. Lefebvre at Econe was schismatic. In addition, I pointed out peculiar circumstances which probably leave his ordinations null and void; this even if he himself were validly ordained priest and bishop.

FATIMA response:

Mostly comments that my Letter on Fatima clears up some difficulties. However, one person wrote to say that I overlooked a part of the message that is unconditional — that a pope will consecrate Russia to the Mother of God and that Russia will be converted to the Faith. But Fatima is not itself unconditional, in the sense that we must believe in it. So I'll leave it as I wrote about it. The Mother of God will ever remain to hear our prayers, whether or not she has appeared in one place or another.

W. F. STROJIE LETTER No. 43 **19 October 1979**

JOHN PAUL 2 IN THE U.S.

He has come and gone and never have I been so depressed as by the spectacle of it. The once Catholic liturgy and papal office had become a circus road show.

From the first, thoughtful observers remarked that the new liturgy is man-centered; and Paul 6 proclaimed a Cult of Man, echoed by John Paul's "man is the way the Church must walk" (first encyclical). Now John Paul puts into action the personality cult, encouraging worship of himself — for that is what it was, certainly.

A few years ago we read much about "image" as a political necessity. The word has been suppressed of late but has not been forgotten. Witness the recent spectacle of President Carter displaying himself with dramatic gestures on television, trying to boost his public political rating — "image". "Impact" is another expression of the thing. Of all this I am reminded by the heading of a story in the 11 October "Wanderer" — "Pope's Visit Has Powerful Impact" — by A. J. Matt Jr. Matt of course approves. He and his kind are able to walk in two directions at the same time. Praised be Impact.

He has gone, thank heaven, and it will now be possible, I thought, to pick up a religious newspaper without seeing John Paul so aggressively smiling. Not so. Half the front page of the October 14 ecumenic "Register" displays John Paul 2 addressing the UNO, plus another photo in which John Paul bestows the prescribed smile on Kurt Waldheim, Secretary-General of the illegitimate creation, the so-called United Nations. More from the "Register", front page: "AMERICA CRIES: 'VIVA IL PAPA' ". . . "Papal Message Hailed". . . "Pontiff's Visit Supports UN", and, "More exuberant than a rock concert audience, a capacity of 29,000 joy-filled teenagers jammed Madison Square Garden. . ." An AP report gives a fuller account of the John Paul's Madison Square Garden "Woo, Woo, Who-hoo" and "Mmm" than the "Register" saw fit to mention. Nine minutes of it, according to the AP reporter. It was explained in New York and other papers, and on television, that this "Woo, Woo" is the Polish equivalent of "Wow".

According to a New Jersey viewer of several TV showings of the Madison Square youth spectacle, the "Woo" "Woo" had a peculiar quality, like a low growl. I think it likely to have been the pentecostals' "singing in tongues", a monotone growing louder and sustained. Churches in Rome have been the location for the maddest of pentecostalist frolics — unbelievable had I not read of it as seen by reliable witnesses.

In one of my earlier Letters I mentioned the affair at St. Peters, led by Cardinal Suenens, in which about 700 priests took part, and about twice as many religious and laymen. They swayed and crooned. An American in a kind of smock announced himself over the microphone as the "voice of Almightly God". The priests distributed hosts by the handful; Paul 6 appeared and gave an encouraging address, then flung up his hands, shouting "Hallelujah".

Incidentally, the only laymen reported among the crowd of priests surrounding the altar was one of the most widely known of the "Fatima leaders". Another, having obtained Orders (?) overnight as priest and bishop from an Old Catholic source, is Lord and Master of a mixed commune in Idaho.

Anyway, nine minutes "Woo woo" or "Wow wow" from John Paul constitutes a truly remarkable papal performance.

The most extravagant of the numberless photos of JP-2 that I've seen, was a drawing which covered the full front page of the Boston "Pilot". The artist did not neglect to show the crooked cross, creation of Paul VI. It was fitting that Paul 6 should have redesigned the Cross as he redesigned the Catholic Church, bending the arms downward and distorting the Christ. Paul 6 put on his bent cross, an abhorrent figure, a false christ, according to Paul's own Theosophical image. In accordance with the New Design, pope Wojtyla professes his 'ecumenic' (actually polytheistic) intention to preside over the new church of Humanity, a "previously unknown church". (First encyclical; see my Letter 39.)

Like John Paul I, Wojtyla refused the papal crown. This refusal is seen to be more significant when we read the Oath which the true popes swore at the Coronation ceremony:

CORONATION OATH OF THE POPE

I VOW:

To change nothing of the received tradition, and nothing thereof, I have found before me guarded by my God pleasing predecessors, to encroach to alter (change), or to permit any innovation therein;

To the contrary: with glowing affection as Her truly faithful student and successor, to reverently safeguard the passed on good, with my whole strength and utmost effort;

To cleanse all that is in contradiction with canonical order that may surface;

To guard the holy canons and decrees of our Popes likewise as Divine Ordinances of Heaven, because I am conscious of Thee, Whose place I take through the grace of God, Whose Vicarship I possess with Thy support, being subject to severest accounting before Thy divine tribunal over all that I confess.

If I should undertake to act in anything of contrary sense, or should permit that it will be executed, Thou willst not be merciful to me on the dreadful day of Divine Justice.

Accordingly, without exclusion, we subject to severest excommunication anyone — be it ourself or be it another — who would dare to undertake anything new in contradiction to this constituted evangelic tradition and the purity of the Orthodox Faith and the Christian Religion, or would seek to change anything by his opposing efforts, or would concur with those who undertake such blasphemous venture.

(Copies of this Oath from Veritas.)

This is not an oath they would care to take who intend to ceaselessly change Catholic liturgy, discipline and doctrine. Such an oath had better be avoided by those who carry out the program of the Vatican II "New Pentecost", a program of gradual total destruction. It is not an oath attractive to one who wants to be hailed as a "peoples' pope", which role John Paul 2 obviously so enjoys playing before huge crowds. Paul 6 went through the ceremony of Coronation, but, as I've read in more than one account, he removed the Tiara in the procession which followed, saying, "It is burning my head". However that may be, he sold the Tiara for money to "give to the poor", so he said. A Jewish, Paris-Chicago jewelry company had it four or so years ago, "price negotiable". This information in reply to a letter of inquiry, a copy of which I may have yet in my possession.

Not that the Johns and Pauls would hesitate to take an oath and fail to act accordingly. Speaking of Paul 6, a leading French 'progressive' priest said that "the pope speaks for the right but acts for the left, and actions are what count." So when John Paul 2 speaks at Washington and elsewhere against divorce and contraceptive practices, he need not be taken too seriously, especially in view of easy 'annulments' yet obtainable from the Vatican and local bishops. As to "stopping easy dispensations from the priesthood" (A. J. Matt Jr., The Wanderer), unless this is done, in a few years there will be a pope without priests. In any case, what with an 'ecumenic' liturgy for all religions, from which Catholic doctrine and intention of the Sacrifice of the Mass have been deleted, made formless or ambiguous, the Catholic priesthood no longer functions as such. What has been done to the Mass has been done to the sacraments and doctrinal instruction manuals.

Led by compromising older priests and such publishers in America as the Matt family, the "conservatives" see and hear only what they want to see and hear from the Johns and Pauls. As to any notion that the new liturgy remains a true Mass, despite every change and omission of Catholic doctrine and rubric, every abuse, absurdity and banality, will someone please tell me just what must be done to render the Mass invalid? Is it sufficient for validity just to call it a Mass (which they do not even do these days), and have a priest leading execrable prayers at a table? Do the few vestments yet worn make it valid? Is it a Mass because performed in certain buildings? It was at the first session of the Vatican 2 Council that a Bishop Duschak proposed a common liturgy for all religions, which proposal has been acted upon.

When John Paul met Cardinal Cooke in New York, did he rebuke Cooke for the 'ecumenical' prayer meeting with dozens of heathen sectarians, at St. Patrick's the previous Sunday? Quite certainly not. In his first encyclical pope Wojtyla urged a coming "closer together with the representatives of the non-Christian religions," and of "the authentic Eucharistic community which should become a sign of the gradual maturing of all Christians". He himself took part in an 'ecumenical' prayer service at Catholic University. Incidentally, while there did he rebuke or silence any of the heretics which this pontifical university has bred and sheltered before, during and since Vatican 2? Surely he did not.

According to the Chicago "Sun-Times", 5 October 1979, the Rev. Daniel P. Coughlin, director of the Office of Divine Worship for the Archdiocese of Chicago and Chairman of the Liturgy Committee for the Grant Park mass (they must have a committee for everything these days), "The Mass is primarily an act of worship of the people of God in which they proclaim the death and resurrection of Jesus over all the events of life."

So that's what the Vatican 2 'mass' is, a "proclamation by the people of God" (whoever they are), an implicit denial of Christ's Resurrection from the dead, which they change to His "resurrection over all the events of life", insane heresy. Nothing new; I've heard it before, but not as a definition of the Mass. "According to Father Coughlin, the mass is always important because 'it expresses what we mean to the Church.' " Did John Paul correct the director of Divine Worship for the Archdiocese of Chicago? I'm sure he didn't. It was Wojtyla's show. He took part in it.

"The governing principle on all ecumenical affairs is the 'principal of reciprocity', that mainly one particular denomination will not allow within its ranks what is not allowed by another religious denomination, said Father Coughlin". Approving as he obviously does such doctrine, and the Paul 6 mockery of the Mass, so much for Wojtyla as a pretended Catholic.

The gradual 'ecumenic' or polytheist religion of Vatican 2 has not yet reached its final form of formlessness. To proceed too rapidly in outward show would even yet turn away many who have been able to somehow go along with the parish 'mass'. Yet judging from what I have seen and read of the Wojtyla Circus, including the performance at Grant's Park, the end cannot be long in coming.

In one paper appeared a photo of three or so old nuns who were said to be making extra-large whole wheat breads for the "eucharistic celebrations" of John Paul — extra large because of communion in the hand. Was there to be any discrimination about the distribution of these whole wheat products of the nuns? I think not. I have read of one occasion when 'hosts' were passed by hand, and were even thrown to the crowd, in St. Peter's, Rome.

Leaving off momentarily from the general effusiveness and sentimental gush of the Wojtyla spectacle, an item on moral doctrine —

("My dear, did he say *'doctrine'*? How quaint. Oh, look! What's our Holy Father's doing now? I do believe he is trying on yet another hat.")

As I was saying, this doctrinal matter which I beg leave to mention. In Letter 42 I quoted from an article in the 8 April 1979 Cleveland "Plain Dealer", in which Fr. Karl Rahner, widely known Vatican 2 theologian, says that papal encylicals are "merely advisory", and that "the correct teaching of the church permits individual Catholics to carefully assess their own consciences and to make their own decisions on birth control themselves." He was quoted as saying this "is the position the German bishops have taken and it is consistent with Catholic doctrine as espoused by the Vatican II Council." Yes, of course, Vatican 2.

Will the reputedly orthodox John Paul 2 crack down on the German bishops for this triple deviation from Catholic doctrine? Triple because these bishops thus implicitly deny that Catholic doctrine is immutable, unchangeable, an article of the Faith; (2) they contradict the constant teaching of the Church against all forms of contraception, and (3), in effect they deny the divine Source of this moral teaching. On this, Fr. Rahner speaks plainly what all the other bishops, including the Americans, are permitting. As I've often pointed out, it is what the national councils of the bishops expressed when they disagreed, more or less plainly, with "Humanae Vitae", which disagreements Paul 6 accepted as satisfactory. This was the deceitful method —the most expedient at the time; as far as they then dared go— Paul 6 and his Vatican 2 bishops employed to get around Catholic teaching and the natural law.

Will John Paul 2 publicly excommunicate Fr. Rahner for his heresies? In her "From Rome Urgently" (page 36) Mary Martinez has this paragraph: "First and foremost among these theological revolutionaries (existentialist and phenomenologists exposed by English scholar Philip Trower, WS) is a pupil of Martin Heidegger, the Austrian Jesuit, Karl Rahner. Admonished by Pius XII, he was reinstated by Paul VI and received in private audience by John Paul II shortly after he became Pope. Trower considers Fr. Rahner to be the only figure so far in neo-Modernism of comparable importance to Teilhard de Chardin. 'He has been doing for existentialism what Pere Teilhard did for evolutionary progress religion. It would be difficult to say which of these men is responsible for more damage'.

"That Pope John Paul keeps up contact with his old philosopher friend comes out now and then. At the Vatican he received privately, not only Fr. Rahner but members of the International Institute for Phenomenological Research. . ."

I have written about Wojtyla as phenomenologist in Letter 35, "Pope Wojtyla", and of his closeness to Harvard Professor Williams, a Unitarian minister and phenomenologist like Wojtyla. At present it appears that Wojtyla's advisors (more likely his directors) think it expedient to play down John Paul's phenomenology, which he derived from a Bohemian-born Jew, Edward Husserl.

Anyway, long before the German and American bishops departed notoriously from Catholic orthodoxy the Dutch bishops had done so, so that today there is not in Holland one seminary under the Catholic name. But perhaps John Paul is not aware of these things. Or perhaps he thinks to wave them away in great parades and cheering crowds.

Interesting too in connection with this late word on Fr. Rahner, that a book by Bishop Rudolph Graber of Regensburg, Germany, entitled "Athanasius and the Church in Our Time", reputedly written against Modernism in the Church, devotes space to the presumably orthodox wisdom of Fr. Karl Rahner. In my Letter No. 1, October 1974, I pointed out the fraud contained in this book. But since then I have seen it praised and advertised in more than one little 'Traditionalist' publication. The method has been for the Vatican 2 false popes to play it straight, while the Rahners, Grabers and their dupes and accomplices do the active part of putting over the satanic new religion. The 'conservatives' ignore all but a few local or national obvious heretics, as they reverently play up "our Holy Father". They set up the Great Smokescreen.

In the meantime Operation Demolition steadily proceeds. The October 6, 1979 New York Times contains a full page, headed "Text of the Pope's Remarks to Bishops, Stressing Fidelity to Catholic Doctrine." "Guided by the Holy Spirit", says John Paul. Always since Vatican 2 the Holy Spirit, or Spirit, is the guide, not Catholic doctrine and the centuries of Popes and Saints and other doctors of the Church, who presumably lacked this guidance. At the Council, John 23 made the following statement: "The greatest concern of the ecumenical council is this: that the sacred deposit of Christian doctrine should be more effectively guarded and taught." From that day to this Catholic doctrine has been thrown to the wolves in the name of ecumenism. Every error has been permitted. Every heretic theologian has been allowed to spread false doctrines, in every institution that yet remains under the Catholic name. Just the opposite of "faithfully guarded and taught". But John 23 had his own interpretation of Catholic doctrine, as also his successors.

In the full-page spread in the New York Times-reported text, John Paul 2 has nothing but praise for the American bishops, linking them with St. John Neumann. Touching, too, has been the concern of the "Times" and other New York papers for John Paul and Catholic doctrine. Never before Vatican 2 was there evidence of this hidden Catholicity in our secular papers. I wonder, is there some sense, however distorted, in which John Paul believes as a Catholic, as also the other bishops? Ask the Devil, who is the Ape of God.

The man is no Catholic. He is what he has announced himself to be, a phenomenoligist, follower of the half-crazy modern "existentialists" who worship Humanity-becoming-God. "God is dead", they said a few years ago —to be rediscovered in Humanity. "Man is the way the Church must walk", wrote Phenomenologist Wojtyla in his first encyclical.

"God bless the pope for speaking out against birth control, divorce, abortion and women priests," says a 'Traditionalist' priest. How little is required to obtain credence as pope these days. How smoothly John Paul managed to pass over the whole radical overturning of Catholic liturgy. Even so-called traditionalists are ready now to snap up as sufficient Catholic doctrine these few bones of natural morality. And that even though they remain only words, as in the time of Paul 6, Wojtyla's "revered father".

A poll taken among those who have a "positive view of the pope" (New York Post, 1 Oct. 1979) is surely an indication of the effect of permissive Vatican 2. The results from this poll of Catholics are as follows: 63% approve of divorce, 46% favor women priests, 50% approve of abortion.

I wonder what a poll taken on the whole range of basic Catholic doctrine would reveal. According to St. Paul, the Antichrist will be partly the cause and partly the effect of the Great Apostacy. "He will come unto his own, and his own will receive him." Aside from that, Wojtyla gets maximum response from the immense respect accorded the Popes over the centuries. Only a year ago elected as an 'ecumenist', committed to a New Order of religion, he has since been taking all the cheers, drinking in all the reverence and affection Catholics have felt for the true Popes. Except for such things as trips to mountain villages, kissing babies, trying on hats, and appearing in parades, what has he done to deserve all this adulation? Not one whit of what Montini destroyed has been restored, nor will it be. He has on his visit to the U.S., demonstrated beyond possibility to doubt, his acceptance of the idiotic unCatholic

'ecumenical' liturgy. He was well known as one of the most outspoken supporters of destructive Vatican 2 or he wouldn't have been chosen by the Cabal to be their pope. As I said at the time, it is enough that he took the names John and Paul.

"Message for Jews: Shalom." (N.Y. Times, 4 Oct.) "In a well received ecumenical note the Pope paused in his address near the harbor and declared: 'I address a special word of greeting to the leaders of the Jewish community, whose presence here honors me greatly'." To the leaders, of course. From Chicago it was reported that four rabbis rode in his motorcade. In Washington, near St. Matthew's Cathedral, he was greeted by a banner that said, "B'nai B'rith Joins the Pope in Prayers of Peace". (I pass over here the "of peace" rather than "for peace".) In Pueblo, Mexico a delegation from this same Jewish masonry was received by John Paul. Shortly after, a world delegation of Jews exchanged "shaloms" with John Paul at the Vatican.

The newspapers of New York, that most Jewish city, were full of favorable coverage — a good friend sent me copies of about all of them. The New York POST, 1 October, carried so far the general sentimental effusiveness as to caption photos and an article, "The tender, loving hands of John Paul". It was in New York the Jews hung their ephod, symbol of the priesthood of Caiaphas and of Royal Arch Masonry on Paul 6. What they expect of the Johns and Pauls is what the Johns and Pauls have been giving: all possible support for that kingdom of this world the Jews opposed to Christ's kingdom and still oppose to it, most effectively since Vatican 2. This is the meaning of the appearances of Paul 6 and John Paul 2 before the UNO Assembly. "Shalom" thus easily trips off the Wojtyla tongue. But his pleas for disarmament only give comfort to terrorists.

I read quickly the John Paul UNO speech. He delivered the expected — windy generalities about humanity, development and peace. While speaking of peace, he used another word and theme which slips off his tongue easily on most occasions, "Auschwitz", which is intended to keep alive an old hatred on the part of the Jews. As a Pole he must know the truth about this particular post-war hoax, which has been exposed by at least a dozen careful investigators. The Washington weekly newspaper, The Spotlight, recently reported an offer by a group of investigators, of a good-sized cash award to anyone who can prove that six million Jews died at the hands of the Germans. It is quite certain that no such large number of Jews died in all of Europe during the war, from any combination of causes.

In his UNO speech John Paul spoke in favor of the hypocritical "Year of the Child", which is intended as a long step in further removing children from the influence, even more so the control, of their parents. The natural right of parents to educate has been denied for so long now as to leave most people unaware of it. He had nothing to say about the present abuse of children, by which they are forced into unnatural 'integration'. Nothing about the long school bus rides sensitive children are forced by the State to suffer each day, unable to avoid often abusive and morally bad companionship. He had nothing to say about forcing children to attend atheistic schools, which are often even physically dangerous. What about the record number of abortions per population count, which Poland attained while he was held up as number one-or-two spiritual leader there? His interests were of another kind, lecturing and writing on phenomenology, traveling here and there outside Poland, skiing and canoeing in the Tatra mountains, playing the guitar, etc.

Looking at the N.Y. Times photo of John Paul giving his UNO speech, I wondered what the unholy trinity of men sitting above him thought of his performance.

He ended by confirming Paul 6's surrender fifteen years ago, before that atheistic Assembly. These are his words: "I hope that the United Nations will ever remain the supreme forum of peace and justice, the authentic seat of peoples and individuals in their longing for a better future." So, again, out Pope John's "open window" goes the papacy.

What would the UNO unholy trinity have thought had he said to that crazy assembly: "Unless you do penance, you shall all likewise perish." Or, "Seek first the kingdom of God. . . and these things will be added to you." What kind of treatment would the New York publishers have given him after that? What would this self-esteemed ragtag assembly of stooges, a third or so of them from contrived little African "nations" unheard of before the Great War, think of that? What would the occult powers behind this colossal fraud have to say? We need not concern ourselves. Faithful Catholics know well enough now that the Johns and Pauls will not say these things, anywhere, to anyone.

Since Vatican 2, personal individual salvation is out. Collective salvation through faith in Humanity takes its place. The natural is put above the supernatural; emotionalism replaces doctrine. There was no cross on the table where the first and second John Pauls performed their inaugural 'mass'. The crucifix, even the plain cross, is objectionable to the 'ecumenicals', especially the Jews. The Catholic religion is thus being phased out. The last stage of that destruction is the work of pope Wojtyla.

AT YANKEE STADIUM John Paul spoke more plainly his marxist social doctrine of expropriation. He said among other things that "the poor must be given from American abundance, not just the crumbs of the feast." It was reported that the crowd was strangely silent. I do not think this so strange, considering that most of his audience must have been quite aware of the economic crash which threatens — runaway inflation already here, family and other small businesses (and larger ones too) being forced into bankruptcy by excessive taxation. John Paul calls "crumbs" the fantastic give-aways of American money and material since the time of President Roosevelt. I'm sure this mad notion would have quieted an otherwise receptive audience of Americans.

And perhaps, too, the thoughts of many drifted to the $20-millions or so John Paul's trip to Ireland and the USA cost the people of these countries. Very likely they had seen in their newspapers, as I did, the layout of the huge luxury plane in which he made these visits — a whole upper deck, amounting to a small apartment, consisting of bedroom, two toilets, a dining room and lounge area. Could these people have been thinking of the filet mignon that a first class restaurant owner said John Paul must have to keep up his strength? Might it be that they thought of his swimming pool and tennis court back at the Vatican, luxuries no pope before John Paul 2 would have thought for a minute to accept.

If Americans have been quite well off materially, at least until the time of the Roosevelt-to-Carter mad-spending era, they generally worked hard for what they got, which as I've noticed is not the habit of most of the world's population. It is notorious that manual labor is avoided like a plague by those most clamorous about the "rights of the workers and the poor".

Foolish and morally destructive have been the extravagancies of many American families since World War 2. But worse yet marxist expropriation, direct, or as with 'Liberal' governments, indirect. Whether they call it Marxist or Communist, bitter oppression, general proverty, and all manner of evils follow the red flag of Socialism.

So much for JP-2 in the U.S. "Unless you do penance. . ." I have done penance, looking through the supply of news clips generous readers sent from Boston, New York, Philadelphia and Chicago.

A Personal Note: Occasionally we must cut our mailing list, mainly because of lack of financial support, which usually indicates a lack of interest or concern, or serious disagreement with what I have been writing. When first I started distributing my own papers we received many letters expressing doubts and indignation — "How dare you attack our Holy Father!" There was more of the same when I began to see and write about flaws and dangers in the so-called "Traditionalist movement". The greatest falling off of support came when I spoke against the Econe ordinations. Lately word has reached us of warnings and cautions against me, by gentle souls of superior virtue and wisdom.

I hasten to add that this is not a general appeal for money. As fast as we have been losing some older readers, a larger number of new ones turn up, so that today our difficulty is not lack of cash but of time and energy. Were it not for my wife, who with some help from our daughter and family, does most of the work of correspondence and filing, I would have to drastically reduce what I've been attempting to do. This has been merely to supply information and, I think, a fairly well-informed Catholic opinion against the Vatican 2 revolution, including its false opposition.

We do send out much free material, but not at random which experience has taught us is money and time wasted. Sad to say, there's not much "market" for the hard truths about the present state of the Church and world. Anyway, my thanks to all who have helped.

W. F. STROJIE LETTER No. 44 23 NOVEMBER 1979

ADVENT, 1980

I write "Advent, 1980" because, although beginning in the calendar year 1979, Advent begins the Church's year, the Liturgical Year. What special meaning does the Church intend to put before us in this season? The writer in "A Catholic Dictionary", 1884, begins his definition of the Advent season with this paragraph.

> Advent, Season of. The period, of between three and four weeks from Advent Sunday (which is always the Sunday nearest to the feast of St. Andrew) to Christmas eve, is named by the Church the season of Advent. During it she desires that her children should practice fasting, works of penance, meditation, and prayer, in order to prepare themselves for celebrating worthily the coming *adventum* of the Son of God in the flesh, to promote His spiritual advent within their own souls, and to school themselves to look forward with hope and joy to His second advent, when he shall come again to judge mankind.

So much from the dictionary up to this point, according to which we are to look forward in this season especially, not only to the coming Christmas but to Christ's second coming. As I know from the response I have had to some things I've written on this second coming, it is doctrine most Catholics today prefer to put out of mind. But Fr. Coleridge, S.J. whose book "The Return of the King" I've often quoted, shows that the consciousness of the Second Coming had been much alive in the minds of Christians from the time of St. Paul, up to and through the Middle Ages; that is, until the beginning of Renaissance humanism. Not of course that what we see today as the dominant philosophy is humanism, as pretended. On the contrary, the evil thing which emerged in modern times from the south of Russia, then from so-called Israel, is anti-human. As I show in Letter 32, "The First and the Last Revolt," it is before all anti-Incarnational, opposed to Christmas and all things Christian, anti-Christ. The Dictionary again:

> There is a marvellous beauty in the offices and rites of the Church during this season. The lessons, generally taken from Isaias, remind us how the desire and expectation, not of Israel only, but of all nations, carried forward the thoughts of mankind, before the time of Jesus Christ, to a Redeemer one day to be revealed; they also strike the note of preparation, watchfulness, compunction, hope. In the Gospels we hear of the terrors of the last judgment, that second advent which those who despise the first will not escape.

That the hope which is spoken of in these passages must be supernatural, transcending all the anxieties and evils of this world, is evident from the Gospel itself (according to St. Luke), for the first Sunday of Advent, of which the following parts:

"At that time Jesus said to His disciples: 'There will be signs in the sun and moon and stars, and upon earth distress of nations bewildered by the roaring of sea and waves; men fainting for fear and expectation of the things that are coming on the world; for the powers of the heavens will be shaken. And then they will see the Son of Man coming upon a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift your heads, because your redemption is at hand. . .Heaven and earth will pass away, but My words will not pass away'."

St. Thomas Aquinas writes that "all these signs in the heavens spoken of in the Gospel, are reckoned to occur within the time occupied by the judgment, so that the judgment day contains them all." But St. John and St. Paul predict other signs which cannot be limited to the day of judgment — a "loosing of Satan" (St. John), an "operation of error", "a great revolt" and a general "falling away" (St. Paul). Sixteen years ago a pope announced a New Beginning for the Catholic Church, a great religious renewal, which renewal has destroyed all discipline and nearly emptied the seminaries and religious houses. A chief theorist of this Council spoke of its initial main action as an "October revolution". At the time of this Advent, then, coming on the year 1980, not much remains of the Catholic Church but outward show.

The quite total abandonment by the Catholic clergy of the Catholic faith is what, as I see it, makes so significant the passage of St. Luke's gospel — "Heaven and earth will pass away, but My words will not pass away." The truth will remain. Not even the false popes will attempt to teach error formally, which is all that the formal definition of papal infallibility guarantees. As He promised, and although the truths of

our religion are questioned, compromised and rejected in various degrees by baptized Catholics, especially by the reverend clergy, Christ of course remains with His Church.

It was not my intention in starting this Letter to reiterate the hard facts of present general heresy and apostacy from the Catholic Faith. I've already written such things too often for our regular readers. What I had in mind was something a bit different, and suitable for the Advent season which will be upon us by the time this Letter is printed and mailed out. What seemed most fitting was to call attention to the manner in which the Church has always kept in mind, more or less side by side, the joys and sorrows of the great feast days and seasons. No Easter without its Good Friday, as it has often been said. And as the Gospels greatly emphasize, no Second Coming without the dark days of a general revolt preceding it. With this in mind, one more excerpt from our old Dictionary, which illustrates this mixture of the spirit of penance with that of a glad anticipation.

> The purple hue of penance is the only color used in the services of Advent, except on the feasts of saints. In many other points Advent resembles Lent; during its continuance, in Masses de Tempore, the Gloria in Excelsis is suppressed, the organ is silent, the deacon sings Benedicamus Domino at the end of Mass instead of Ite, Missa est, and marriages are not solemnized. On the other hand, the Alleluia, the word of gladness, is only once or twice interrupted, during Advent, and the organ finds its voice on the third Sunday; the Church, by these vestiges of joy, signifying the assured expectation of a Redeemer, whose birth she will soon celebrate fills her heart, chequers the gloom of her mourning with these gleams of brightness.

The Alleluia, the note of gladness during the time of penance: For the short Advent season, in anticipation of Christmas, we are easily capable of this note of gladness. The difficulty is to maintain at least a hopeful resignation during the years when the Mass has been replaced by a diabolic parody, and all the other signs of the Great Apostacy are evident. For those of little faith who have this difficulty (including the present writer) I present here most of the opening paragraph of Father Coleridge's "The Return of the King".

> The Church at this time, my brethren in Jesus Christ, is training us to prepare ourselves more particularly to celebrate with joy and thankfulness the great feast of Christmas, the commemoration of our Lord's first coming into the world, in poverty, in suffering, in gentleness, in benignity and humility. But she is led by a heavenly instinct to do this, in great measure, by means of considerations concerning our Blessed Lord's future coming in glory, majesty, and power. These two thoughts seem, as it were, to require, each other, as its own fitting and natural supplement. It seems as if from Bethlehem and Nazareth we were to be continually looking on to the end of all things, and reminding ourselves that that sweet and gentle Child, around Whose opening days are clustered so many tender thoughts of thankfulness and hopefulness and love, is to come hereafter, terrible to His enemies, a fire going before His face, Heaven and earth rolling up like a scroll before Him, "with the voice of an Archangel and the trumpet of God" (I Thess. 4, 15), calling on the dead to arise and come to judgment. It seems as if, on the other hand, we were not to look forward to the great and terrible day of the manifestation of the Son of Man as our Judge, without remembering that it is our own blessed and most loving Jesus Christ, the Babe of Bethlehem, the Boy of Nazareth, He Who drew all hearts around Him in Galilee, Who is to sit on that great white throne, and call His people before Him. And again, the Mother is put before us as well as the Son. As if to carry out still further the blending of the two advents, Providence has arranged that just at this time we should be called upon to keep the great feast of our Lady's Immaculate Conception. . .(Quotation ends here).

Why then should we who are reasonably aware that the universal "modernist" apostacy Pope Pius X forewarned against has become an actuality, not take comfort from the second part of the Advent message? Why should we join those who can feel no more hope than they see in John Paul 2 and his coming to Boston, New York, Washington and Chicago? I have more hope than that, or I'd have none at all. Nevertheless, I must count myself among those who find it difficult to suffer patiently the at-first surreptious, now audacious, great betrayal by the Vatican 2 popes and bishops. The solution is in knowing that our religion is secured by true doctrine and will, not in emotion-stirring papal appearances a la Billy Graham. I take no comfort from reports that pope Wojtyla is presently doing better than Elvis Presley on the Disco circuit.

I have long ago learned not to pay attention to orthodox words the Vatican 2 popes may utter, for no orthodox action ever follows. The Rahners, Kungs, Currans, and all that numerous tribe, along with the heretic bishops, are never censored or silenced, much less is there any chance of their being excommunicated. As to Wojtyla, not only did he take the names of the faith-destroying Vatican 2 popes, but he has repeatedly let it be known that he intends to carry on the destructive program of his "revered father", Paul 6. Such is the state of the Church this Advent, approaching 1980; and not far off, 1984.

Father Coleridge's book, a collection of his sermons, was published in 1883. He had evidently given much time, study and reflection to his subject, the latter days, the second coming of Christ "with great power and majesty", according to the gospel of St. Luke. Having written a great deal concering the signs of our own time, it seems to me I can do nothing more profitable for our instruction and consolation than to pass on excerpts from "The Return of the King", which title itself should be comforting to those who have suffered Christ's absence from our churches, in accordance with the Scriptural prediction of a time when the "continual Sacrifice" will cease. Of the time of St. Paul and his words to the heathen philosophers, and the Roman governor Felix, Fr. Coleridge wrote as follows:

> This truth, moreover, which found its echo even in the minds and hearts of the heathen, was part also of the elementary teaching imparted to converts. They were all trained, as St. Paul words it to the Thessalonians, who had at that time been but a few weeks in the light of the Christian faith, "to wait for God's Son from Heaven, Jesus, risen from the dead;" and so entirely did this great truth of His coming fill their minds, that they had to be warned by the Apostle not to expect it too soon. . .Nor was this hope in their minds only, my brethren, but in the minds of those who came after them in successive generations."

Continuing Fr. Coleridge:

> I find the same expectation in St. Cyprian in the third century, in St. Chrysostom and St. Jerome in the fourth, St. Gregory the Great witnesses to it in the sixth, St. Bernard in the twelfth, St. Vincent Ferrer in the fourteenth and fifteenth — all were looking continually for the appearance of the Man of Sin, whose coming was to go before that of our Lord. In this, my brethren, how different, we may say, from the generality of men in our time! who seem, in their indifference and incredulity, to bring before us the fulfillment of the prophecy of St. Peter, and thereby most truly indicate their very forgetfulness of it: "In the last days there shall come deceitful scoffers, walking after their own lusts, saying, Where is His promise and His coming? for since the time that the fathers slept, all things continue as they were from the beginning of the creation." St. Peter seems to say, in these and some following words, that men will be led to this unbelief by their own confidence that they have ascertained the unchangeableness and absolute necessity of the laws of the physical universe, and that they will have put aside as an exploded tale the record of Scripture as to the great interference with those laws which has already taken place once in the history of the world by the Deluge.

Thus far Fr. Coleridge. In 1883 he already foresaw that the scoffers of the last days would be led by so-called men of science. Today, despite the signs of our time — the Mass changed to a travesty of the Mass by a papal usurper, a worldwide revolt, civil, social and religious — there is no need to warn men against a premature hope and expectation of Christ's return. In this time of "progress", when even those who do not consciously think about it are imbued with the doctrine and the spirit of false science, including that of Evolutionism, the possibility of Christ's return is rejected as "unthinkable", and those who suggest that it might be imminent are held to be a bit crazy, even by most religious traditionalists — and this despite all present signs. What I have quoted from St. Luke's gospel and Fr. Coleridge has been reduced in our time to "It can't happen here". The same thing would have been said by nearly all the military personnel and civilians of Hawaii, and by all but a dozen or so Americans generally, the day before Pearl Harbor was attacked — on 7 December, by the way, the Feast of the Immaculate Conception.

It might be objected that the Saints Cyprian, Chrysostom, Jerome, Gregory and others were proved wrong by events. This is true, but that is not the main point of these lines of Fr. Coleridge. This priest writes of the folly and unChristian state of mind which scoffs at, or at least is not alive to, and does not look forward to with gladness, Christ's return, the Day of Judgment when the bodies of all will be rejoined with their souls for eternity.

In other words, Fr. Coleridge writes a warning against the loss of the supernatural view, against replacing the Christian habit of mind with the modern materialist and atheistic consciousness only of life here and now on this earth. We actually hear today, since Vatican 2, of a NOW religion, taught indirectly by the Vatican 2 popes and bishops. As to "deceitful scoffers", their number is legion. They occupy all the high places in Church and civil governments. They have even set up their "United Nations" which takes no account of God, now or ever. Coleridge follows the early Fathers of the Church in thinking that the

"obstacle" which St. Paul spoke to the Thessalonians as holding back the Antichrist, to be good, at least natural law-abiding governments. Today an athiestic tyranny of the most anti-God, anti-human kind misrules over a third of the earth.

I have pointed out that Fr. Pratt, S.J. in his "The Theology of St. Paul", puts forth the opinion that by this "obstacle" is meant St. Michael the Archangel, and I pointed out that the prayer to St. Michael once said after all low Masses, was suppressed at the start of the Second Vatican Council. But it may very well be that these two opinions are both correct, that they go together, St. Michael being the chief of all the heavenly host specially opposed to disorderly revolt, the protector of Church and orderly civil governments. In the passage which I shall now quote, Fr. Coleridge writes of an "irresponsible power" which he sees as making way for the Antichrist.

> Yes, surely this temper of forgetfulness and self-confidence is an even more significant mark of the approaching end than the anxious expectation that our Lord was to come at once which prevailed among the early Christians and the Saints; and it explains also our Lord's prediction that He is to come at a time when He is not looked for. . .And yet, as it was in the days of Noe before the Flood, and in the days of Lot before the destruction of Sodom (whose sins have become publicly accepted in our time, WS), and Gomorrah, so also shall it be in the days of the coming of the Son of Man. That is, all these signs shall be addressed in vain to the majority of mankind, and the last day shall come on them as a snare.
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> Now it may not be without profit to us, my brethren, if before we leave this subject we consider a little more closely how it may have been that the saints of God, such as those whom I have mentioned, had so strong an impression on their minds as to the near approach of the last days, an impression which we know to have been at once most beneficial to them and to others, and at the same time, as to the actual history of the world, in one sense, premature. In the first place, we may see little difficulty in the fact that the Fathers of the earliest centuries, such as St. Cyprian, before the declaration of the liberty of the Church on the part of the first Christian Emperor, should have been in perpetual expectation of the advent of the last days. As long as the supreme power of the Imperial throne was at the disposal of pagan Emperors, however virtuous some of them might have been, there was always the possiblity, and constantly the recurrence, of the most savage persecution. And we know that this persecution frequently had a kind of miserable success, in almost stamping out the Church here or there, and that, if it generated martyrs by thousands, it did not the less generate apostates and compromisers by tens of thousands. The heroism of the martyrs lives on in the history of the Church, but the students of her history know also that there were other pages in the annals of those days which were not filled by the heroism of martyrs. And again, the Roman Emperors, as was shown only too clearly when the Empire became Christian, were the possessors of an amount of irresponsible power such as the world had never seen before, and will perhaps never see again till the days of Antichrist.

So wrote Fr. Coleridge many years before the "Great Powers" of our time — the sprawling and utterly ruthless Soviet, with its sick sisters England and the United States. Such was the state of the world when the Vatican 2 Council was announced, followed by a destructive Reform, carried out under the direction of the one who called himself Pope Paul 6.

As Catholics we can suffer the knowledge of these various stages of treason, moral corruption and insanity in State and Church; no concerned person can altogether evade such anguish and anxiety as they generate among us. But if we are wise with that wisdom which the Holy Ghost dispenses freely to those who place the things of eternity before those of time, we will look not so much at the dreary details of the greatest-ever Plot against God and man, but at the divine plan which brings us to that final Advent. Unless we see things whole — a Catholic faculty which two respected modern philosophers and writers have judged to be very weak or almost absent in our time — we will not understand our present condition, and so will not have a reasonable explanation of how Christ remains with His Church in this time of a sustained and systematic attack on the Church by the Johns and Pauls and their Vatican 2 bishops. Lacking this understanding, we miss the significance of the Gospel for the first Sunday of Advent, at the time when it is most significant and necessary for our peace. More from Fr. Coleridge:

> I gather two conclusions from what we have been considering. . . The first of these is, that we can seldom find an age, in the life of the Church, in which she has not to contend with the evils which will rise to their highest expression in the last days. The last times have really been upon us from the beginning of the history of the Church, as St. John says in his Epistle. They have been upon us from the beginning, for this reason, that the principles which, in their full and final development, will produce the state of things on which the last judgment will fall, have always been at work in the world and always countermining the holy and saving influence of the Church of God. The last struggle is already begun, and will continue until the end on the same lines and with the same conflicting forces. Each

generation of Christians thus has its part to play in this holy warfare, for it has to fight in its own day against the principles which will assail the Church with the greatest fury in the days of the end. . .Thus it is that the descriptions and characteristics of the last days are always full of interest and instruction, and it is always well that men should be reminded of the truth, on which our Lord and His Apostles insist, that if we are not watchful and sober, our loins girded, and our lamps burning, the day will take us unawares, and we may have to bewail our folly as long as eternity lasts. No mistake can be more pernicious to ourselves, or render our influence more pernicious, than that false persuasion in which we are so often inclined to fold ourselves to sleep, that we have nothing to do with the perils of the last time. (Unquote.)

I'm sure many of us have heard from priests and others that with death a last day will come for each of us, so why bother? I've thought and said the same thing myself. But there are those, especially popes and other bishops, who have a special responsibility to warn those in their charge when signs of the approaching end appear. This had been done in detail by Pope St. Pius X in 1907, and by other learned and saintly persons. It was John 23 who at the time of Vatican 2 called them "prophets of doom", and promised a great Renewal to result from his New Beginning of the Church. This was the very opposite of the spirit which Fr. Coleridge says guided the thinking of the Church. Seventeen years later it is self-evident that John 23 was a false prophet and the one who opened the abyss of latter day evils in the Church, thus removing the last obstacle to Satan's takeover of all that yet remained, civil and religious, opposed to his temporary ascendancy.

Better even than the learned Fr. Coleridge, the Devil knows the importance of our continuing and deep awareness of evil (simple as doves, but as wise as serpents). This being so, he would of course introduce all the confusion possible into the matter of the end times; and so I have written in other Letters of apocalyptic fantasy writers and preachers. These people distract attention from the true signs of universal revolt and general apostacy. Like the Jews who demanded great signs and wonders and an earthly rule from the Messiah, before they would believe in the Christ, so today do the foolish demand signs and wonders before they will believe in the advent of The Antichrist. And so as Christ came and went without being generally perceived, so also with The Antichrist. The Catholic Church has been all but totally destroyed by Montini, and Wojtyla comes in triumph.

Why the tremendous reception accorded to John Paul 2 in Mexico, Poland, Ireland and the United States? Even nominal Catholics generally hold the popes in great respect, and it has not been the habit of popes to go around the world appearing in parades, thus the novelty of the thing attracts many. Added to genuine interest plus curiosity, for some reason even the heavily Jewish press and television gave John Paul elaborate favorable coverage. Yet I think there existed a third ingredient in the adulation, not to say worship, of John Paul 2. On this I quote again from "The Return of the King".

We are quite sufficiently accustomed to hear of dangers which are supposed to be undermining, not this or that monarchy or state, or the Church or the throne in any particular country, so much as the whole order of civilized society itself. And surely the fear and the anticipation of these dangers are ripe enough in all reflecting minds at the present day, and it would be easy to collect from public writers and philosophers sayings startling enough as to the height to which this evil may arise. (Recall that this was written before 1883, and that the Soviet tyranny and two great wars followed, WS.) It is hardly an exaggeration to say, that this fear is the dominant feeling in the minds of large masses of men in modern Europe, and that it makes them ready to accept almost anyone as a political leader and ruler who promises them what is called the "salvation of society". The power of conscience and of religion is no longer great enough, as they fear, to secure the foundations of social order, and they look nervously and piteously to anyone who seems for a time strong enough to do it.

So what if there comes the apparent strong man clothed as pope, and speaking the social gospel of Vatican 2 and of Karl Marx? Would not the enemies of our Faith have thought of this combination. In a previous Letter I quoted a book by a very experienced Vatican observer and writer, Avro Manhattan, his "The Vatican Moscow Alliance". Manhattan sees from the outside what many Catholics have long been aware of from a doctrinal point of view. (Incidentally, I recently received a similar comment from a professor at a Protestant seminary — that I saw from inside what he found out from his study of Wojtyla's writings on marriage and other subjects. I don't know how he got one or more of my Letters. They turn up in unlikely places; Liberia recently also.)

So after the new reformers have cried out since Vatican 2 against "triumphalism", Conciliarist John Paul 2 parades in triumph through Mexico, Poland, Ireland and the United States.

It would seem to depend on whose triumph it is. Certainly here was a man that all could welcome who are looking, as Fr. Coleridge put it, in the saying of his day, for the "salvation of society". How many

Catholics in all that adoring crowd thought of the present ruination of their Church? Some few, no doubt, but they were easily satisfied by a few words from John Paul in support of marriage and a celibate priesthood. Certainly the U.S. visit of John Paul was one to put out of the minds of many, all fears of an imminent reckoning for the apostacy and insanity of our time. The great revolt of Vatican 2 had become a triumph. It will prove to be a fleeting and empty triumph; but it does show as in full bloom that "operation of error" St. Paul predicted for the latter days.

In this Advent season of 1980 it is not easy to feel joyful, to hear in our imagination the note of the organ on the third Sunday, or to hear the "word of gladness" as we ought to, despite our deprivation of the actual sights and sounds. But we can at least take comfort in this, that the greater the chaos the closer the end and the shorter our purgatory, providing of course that we accept all in a spirit of resignation.

Now one more excerpt from "The Return of the King" and I'll have done with this little Christmas greeting to my friends, the best that my bookshelves can provide.

This last part has to do with those I have so often mentioned, the apocalyptic fantasy preachers, and those who are inclined to take heed of the many false visionaries. Certainly this kind of writing requires some words of caution, which Fr. Coleridge does not neglect to give us:

> It has been the lot of this great subject of our Lord's second coming, that it has been inquired into and thought about in very different ways. The prophecies, direct and indirect, concerning it, which are to be found from one end of Scripture to the other, are very numerous, and in some cases very minute, and even intricate in detail. In consequence, they invite from those who are not animated by great reverence and diffidence in their own discernment, what must be called a presumptuous and intrusive method of treatment. We find men who are not guided by the analogy of the faith and the instincts of the Church, drawing out schemes of what is to happen before the end of the world, and fixing the precise year of that event of which our Lord said, "Of that day and hour no one knows, no, not the Angels of God, but the Father alone." They tell us when this or that is to come about, and the end of all things is to take place. This is not either reasonable or Catholic — not reasonable, for no prophecy can be expected to be read in all its details beforehand, and, as a matter of fact, some of these interpreters are foolish enough to fix such dates as fall within their own lifetime, and thus are themselves enabled to prove their own folly. It is not Catholic, because, although the Church has always set her face steadily to the contemplation of the future, although she knows well the blessing that is to be gained by the devout study of God's warning notes, still it is her spirit to confine herself in her explanations to certain great outlines, certain prominent and distinguishing facts, which are marked unmistakeably on the pages of Scripture, and, for the times and seasons, she leaves these in the obscurity in which the same Scripture has veiled them. That is the way of the Church in the interpretation of all prophecy as yet unfulfilled, and pre-eminently of these prophecies of the end of the world. We shall have enough to do for all practical purposes if we can define these few most prominent features of the latter days, which shall precede the coming of the Son of Man.
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> So much for our instruction from the excellent Fr. Coleridge.

This is what I have done in all my writings on this subject of the latter days — confined them to the main features. And if to some I have seemed at any time to have gone beyond what this good priest advises, by stressing the lateness of the hour, it should be remembered that St. Augustine had written that only when the time grows short, when the greater signs of revolt and general apostacy are close upon us, will anyone truly understand these warnings and signs spoken of in Holy Scripture. Furthermore, it was Fr. Coleridge himself who, already in the years before 1883, wrote that signs of the approaching end were even then discernable. His admonition, then, is not for such as myself, who have held to that "down to earth sense of reality", advised by a learned priest-commentator on St. John's Apocalypse. At some point in time we must begin to see and interpret definite signs, or ask why were they given to us. It is the same with the definition of papal infallibility, its limits, without which we would have no way of knowing that false popes have led the revolt and general apostacy predicted by St. Paul. Disregarding such knowledge, many who now regard themselves as faithful Catholics, but who refuse to blame the false popes, who say these popes are merely mistaken or weak, in effect deny the Catholic doctrine which holds that the Holy Ghost will ever guide true popes. In the end, even before the time when "the powers of the heavens will be shaken", such Catholics are in danger of being led into despair. It is the acceptance of reality, not wishful thinking, which will keep us sane, orthodox in belief, and truly hopeful.

W. F. STROJIE LETTER No. 45 11 JANUARY 1980

THE HERESY OF JOHN PAUL II

The heresy of John Paul 2 includes at least two heresies of the Vatican 2 false reformers, of whom he has been a leading spokesman from the start; plus a more personal Wojtyla heresy. I shall deal first with the Vatican 2 pair, which are those of 'ecumenism' and of the Council as a New Beginning, or New Pentecost as the reformers called it. First a few introductory remarks.

In recent Letters I have presented evidence of the character and anti-Catholic beliefs of John Paul. Why then another Letter on this? Because Wojtyla follows the same method as his "revered father", Paul 6, but has brought into action the old personality cult of Marxist revolution. Recall the huge parade banners bearing the image of Lenin, Stalin or other Bolshevik leaders. Television and multiple newspaper and magazine photos enormously increase this kind of impact.

"Do not be concerned about principles, or even the actual state of affairs," they say in effect. "Here is a good man — see how he loves little children, and young ladies. Surely you will have confidence in this jolly good fellow." Mix in a few words of orthodoxy and religious sentiment with that and you have a potent brew. I have often quoted a leading French 'progressive' priest who wrote approvingly that Paul 6 "speaks for the right, but acts for the left, and actions are what count." Wojtyla seems to be doing this more effectively than did Montini in his later years. (I had long ago forecast that the Revolution would put in, after Montini, "an attractive 'conservative'.") John Paul seems for the time to have struck the right note of openness and seeming popular piety, designed to check the present exodus from the parishes. I therefore suggest that it is about time to examine more closely the particular Wojtyla heresies.

Before doing that, what about the Vatican's move against Fr. Hans Kung? Doesn't that confirm the solid basis for the hopes of those who see in John Paul 2 a good pope who intends to uphold doctrinal orthodoxy? In my paper "The New Religion", 5 Jan. 1972, I wrote: "To quiet restive Catholics the Vatican will occasionally take off after one of its own 'bad boys', usually Fr. Hans Kung. It was to be expected that something of the kind would be done following the publication of the Abbe de Nantes' book of Pope Paul's heretical speeches. So, according to a N.Y. Times dispatch of 6-7 July, the Vatican protested to Fr. Kung about his book against papal infallibility. Kung's book was published three years ago, and he had been a notorious heretic long before that. . .Fr. Kung is of course out of step with the revolution in openly opposing papal infallibility at this time. For it is mainly through an exaggerated and perverted notion of papal infallibility that the Revolution has advanced so rapidly."

What we are seeing today is a replay of what happened a year or so after Montini was elected, at which time the more foolish of the radical 'progressives' were furious with Montini because he didn't seem to be moving fast enough for them, and they raised quite a clamor about it. It was then that the caution was given by the French priest leader — "the pope speaks for the right, but acts for the left." The boys got the message — "go slow, the word is 'gradual'." And so, given time to do the job, the crafty Montini turned the Catholic Church into a mad house of crazy liturgies, of constant changes of sacramental rites, of doctrinal manuals, thus fulfilling what Pope St. Pius X had warned against in his encyclical "Pascendi" on the works of the Modernist as reformer: "From all that has proceeded (section on Subjective arguments) some idea may be gained of the reforming mania which possesses them: in all Catholicism there is absolutely nothing on which it does not fasten." And this while they preach orthodoxy from the pulpits, as Pius X mentions elsewhere in this same encyclical.

Wojtyla upstages Montini by throwing in a Schillebeeckx and a Pohier; otherwise the act is pretty much the same. It will remain the same even if he decides upon a real purge of individuals embarrassing to the party, leaving thousands of the less notorious heretics to continue with the work of destruction.

One minor example of "the pope speaks for the right, but acts for the left". Much was made of the words against divorce John Paul spoke on his U.S. visit. Yet only two or so months later we read of the Vatican 'annulment' of entertainer Frank Sinatra's marriage, and of his 'remarriage'. And the Sinatra kind of 'annulment' is not uncommon these days, only more notorious than others. I have just read that some Catholic editors in their poll of important 1979 news items were irritated by the mention of the Sinatra-Vatican deal as important. But it is; it is important, damning evidence of the double-dealing of Montini, and which still goes on. Nothing really has changed.

The Wojtyla/Vatican 2 Heresy

Let us first take notice that John Paul 2 is totally committed to Vatican 2. This appears in nearly all his public addresses, and in his first encyclical. In his opening address to the cardinals he said that Vatican 2 is "a solemn obligation which must be put into effect." He writes in his first encyclical of "the picture that was so perspicaciously and authoritatively traced by the Second Vatican Council;" also of "a season of a new Advent, a season of expectation." This echos Montini's "new economy of the gospel" and "revelation is only at the beginning," which I've cited in other Letters.

As to Vatican 2 'ecumenism' (which is a false application of "oecumenical," pertaining to a representation of the whole Catholic Church, not as a coming together of various sects), John Paul 2 said right off that it is "irreversible". Here are his words as reported by the Boston PILOT, 27 Oct. 1978: "The committment of the Catholic Church to the ecumenical movement, as it has been solemnly expressed by the Second Vatican Council, is irreversible."

Just before the arrival of John Paul in New York City, Cardinal Cooke held a prayer meeting in St. Patrick's Cathedral with heathen sects. Shortly after John Paul had departed from Boston, Cardinal Medeiros organized a meeting with Protestant leaders in that city. In Washington, D.C., John Paul himself presided at a prayer meeting with Protestant leaders, to name only a few such gatherings. Aside from the implicit heresy of these 'ecumenical' meetings and prayer in common, consider the impression they convey to the simple faithful, that the Catholic Church seems unsure of herself and her doctrine; or that doctrine might, after all, change with the times, which impression has been fostered by the 'new clergy' since the beginning of the Council.

But of course no Catholic in his right mind would have suggested that such things might be possible before the time of what came to be called Modernism. In the year 1864, in a Letter to the English bishops, the Holy Office forbade Catholics to belong to an 'ecumenical' society called "Unity of Christendom". The principles enunciated in the Letter were confirmed in 1919. Participation in the Lausanne Conference of 1927 was forbidden to Catholics. Then in 1928 Pope Pius XI in a major encyclical, "Mortalium Animos," condemned totally and in detail all so-called ecumenical meetings, prayer in common with non-Catholics, etc. Here are two passages from this long encyclical: "In such great differences of opinions we do not know how a road may be paved to the unity of the Church save alone through one teaching authority, one sole law of faith among Christians." And, "It is clear why the Apostolic See has never permitted its children to take part in congresses. The unity of Christians cannot be otherwise obtained than by securing the return of the Separated to the one true Church of Christ from which they once unhappily withdrew. To the one true Church of Christ, we say, that stands forth before all and that by the will of its Founder will remain forever the same as when He Himself established it for the salvation of all mankind."

The paragraph which follows is an excerpt which appears as a Foreword to the copy of "Mortalium Animos" ("The Promotion of True Religious Unity") I'm quoting from. It was taken from a book "PIUS XI" by Father E. V. Dailey.

> On January 6, 1928 Pope Pius published his encyclical "Mortalium Animos". It was a fervent appeal to all Christians for true religious unity under the kingship of Christ. It was extremely timely. It preceded by a few months the nightmare of the Depression, when the faith of men was shattered to the roots, when many others for the first time began to kneel and pray to a God whom they had pushed aside in their mad pursuit of wealth.
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> There came further breakdowns in the evangelical religions. The suicidal tenet of private interpretation of the scriptures tore at the fabric of Protestantism. When men reached out for

absolute truth, they could find it nowhere except in the doctrine of the Catholic Church. Never before had the harvest been so white for the sickles of Christ. The Pontiff's words to a troubled Christendom were not lost in the debacle of the Twentieth Century. Converts without number began to land in the harbor of security which Rome offered to their half starved minds and hearts.

End of excerpt from "PIUS XI" by Father Dailey. Unhappily, many of the pre-Vatican 2 converts, at least of the later years before the Council, were converted to "Liberal Catholicism" in which, from all that I can see, most of our present-day clergy grew up. Certainly they got their liberalism, which tended toward Modernism and so-called ecumenism, in the seminaries, where Pope St. Pius X had already warned in 1907 that it was being taught. They were thus primed for Vatican 2 when it came, and are now running here and there to 'interfaith' meetings and defending the false Council which dissolves the Catholic religion. On such activities, more from "Mortalium Animos".

Certainly such movements as these (of the present so-called ecumenism) cannot gain the approval of Catholics. They are founded upon the false opinions of those who say that since all religions equally unfold and signify, though not in the same way, the native, inborn feeling in us all through which we are borne toward God and humbly recognize His rule; therefore, all religions are more or less good and praiseworthy.

The followers of this theory are not only deceived and mistaken but since they repudiate the true religion by attacking it in its very essence, they move step by step to naturalism and atheism. Hence it clearly follows that anyone who gives assent to such theories and undertakings utterly abandons divinely revealed religion.

So taught Pope Pius XI in accordance with tradition and the mind of the Church. But Pope Wojtyla says that "ecumenism is irreversible," that the Ecumenic Council must by all means be carried on.

"That they all may be one." In the name of Vatican 2 ecumenism Wojtyla asks repeatedly, in his first encyclical and elsewhere, if we "have the right not to carry on this task?" — a typical use of reformist false reference to the Gospel, which particular one started with John 23. (He died with this lie on his lips, so it was reported; but I doubt the tales of the reformers concerning the deaths of the Johns and Pauls.) Let Pope Pius XI answer Wojtyla on this, again from "Mortalium Animos".

When the question of promoting unity among Christians is under consideration many are deceived by the semblance of good. Is it not right, it is said repeatedly, indeed is it not the duty of all who call upon Christ's name to cease mutual recriminations and join together in ties of mutual charity? For who would dare to say that he loves Christ when he will not strive to his utmost to attain that which Christ prayed for to His Father when He asked that His disciples might "be one"?

And did not Christ Himself wish His disciples to bear the sign and be distinguished by the characteristic that they love one another? Would, they add, that all Christians were one, that they might drive out the evil of irreligion which every day spreads more widely and threatens to overturn the Gospel.

These and like arguments are brought forward and amplified by those who call themselves Pan-Christians (new name "ecumenists"). No longer are they confined to small and scattered groups but, they grow, so to speak, by phalanxes and unite themselves in extensive organizations. . .

The work itself is promoted with such zeal that it has gained a great variety of followers and has even ensnared the minds of Catholics with the entrancing hope of attaining a union that would seem to meet the will of Holy Mother Church to whom nothing is more hallowed than the recall and the return of her wandering children to her bosom. Yet beneath the coaxing words there is concealed an error so great that it would destroy utterly the foundations of the Catholic Faith.

End of excerpts from "Mortalium Animos". Those who have not fallen into complete contempt of the pre-Vatican 2 Popes might do well to read this whole encyclical.

We can see today the truth of that last sentence of Pope Pius XI, just quoted — that a false interpretation of "one flock and one Shepherd" does indeed lead to the Church's destruction. As He tells us Himself (through the Samaritan woman at the well, and in other parts of the Gospel), Christ is sent to the Jews. The "other sheep, not of this fold" are the gentiles. His prayer that "they may be one" is for unity among His true followers — one Head, one Faith, one Baptism, etc. — among the members of His Church.

Popes Pius IX (Syllabus of Errors), Pius X ("Pascendi"), and Pius XI as quoted above, all condemned, root and branch, what Pope Wojtyla says must be put into effect.

There can be no possible Catholic interpretation to justify Vatican 2 ecumenism. For what the pre-Vatican 2 Popes taught concerning this matter was the constant teaching of the Catholic Church, as contained in the Nicene Creed, recited at Mass: "I believe in one holy, Catholic and Apostolic Church. I confess one baptism for the forgiveness of sins." Today are invited on equal terms even Jews and pagans, who do not believe in baptism, and perhaps not in the first article of the Creed, "I believe in God."

As to any possible New Beginning of the Church, which message the reformers say they got from the Holy Spirit, that is in the same class as the ecumenism heresy; revelation having ended, as the Church has always taught, with the Apostles. As Pope Pius IX expressed it on occasion of the First Vatican Council, a true doctrinal Council, the Popes are "only witnesses, teachers and judges of the revelation already given to the Church." So, any announced and adhered-to notion of a New Pentecost of the Church is heresy.

I have shown in other Letters that 'ecumenism' is always a main teaching of the Gnostic sects. It is also their pretension to have knowledge from higher or inner sources, as the Vatican 2 reformers pretend to have from the Holy Spirit, and as appears from their emphasis on emotion rather than doctrine.

Impossible that popes can teach error? True popes are divinely protected from teaching formal error, ex cathedra, as we say. There is nothing which says that we cannot have a false pope or popes, or that they cannot tolerate, encourage, act out heresy, or even speak it in public.

"There must be an explanation. The Pope is the vicar of Christ." Wojtyla has never claimed to be Vicar of Christ. He refused the papal tiara and coronation oath. He performs the strange new liturgy which Montini put together with non-Catholics. Not an explanation but an indication of where to look for one: "There shall arise false christs." Surely this warning of our Lord concerning the End times includes false vicars of Christ. And He gives a certain test which even the simplest Catholic can apply: "By their fruits you shall know them." The fruits of the Council (despite repeated promises of a great renewal at the time) are chaos and destruction. Yet Wojtyla preaches that the program of Vatican 2 must be carried out. There's either knavery or insanity here, and Wojtyla doesn't appear to be insane in the ordinary sense of that word.

The Personal or Peculiar Wojtyla Heresy

I do not mean by this that Wojtyla departs from the Gnostic spirit of Vatican 2. What I would point out is his own special approach to the Vatican 2 religion.

In the 3 November 1978 Boston PILOT nearly a full page is given over by the editors to an article by Harvard Professor of Divinity George Huntston Williams, entitled "The Philosophy of John Paul II," which is revealed as something called Phenomenology. It appears that Wojtyla as bishop had lectured on his phenomenology at Harvard, that strange place of anti-Catholic professors and politically radical graduates. What is phenomenology? One definition from a dictionary at hand is this: "the brand of science that classifies and describes its phenomena without any attempt at explanation." From all that I can gather, phenomenology starts with what exists and goes on from there in a process of change or evolution, which fits the Vatican 2 program. It is not much different from or includes modern "existentialism". It is certainly an un-Catholic philosophy.

Another Boston area 'intellectual', Anna-Theresa Tymieniecka, a Pole who heads the Institute for Advanced Phenomenological Research, says this of Wojtyla's abstruse or complex thought, as it is variously described in the PILOT article: "He stresses the irreducible value of the human person. He finds a spiritual dimension in human interaction, and that leads him to a profoundly humanistic conception of society."

("Defining their philosophy Pius X notes that the Modernists teach that all religion, the Catholic no exception, must be sought for in man. . .that it must be adapted to the religious sentiment in man." From "The Enemy Within the Catholic Church," by W. F. Strojie, Jan. 1972.)

Professor Williams writes that "The Pope has long belonged to a circle of philosophers of various thrusts, who are collectively called Phenomenologists. Phenomenology, deriving from the Bohemian-born Jew Edmond Husserl (1859-1938), has led to such recent permutions as the hermeneutic phenomenology of Martin Heidegger and the existential phenomenology of Jean Paul Sartre. . ." In other words, Wojtyla joins in with a gang of atheists or near atheists whose Jewish philosophy is also marxist. This explains his marxist jargon of "solidarity", of restructuring institutions, the constant harping on "injustice, discrimination, and repression"; in for instance his message to Christian Workers Movement at Strasbourg. In Mexico and elsewhere, and in his first encyclical, Wojtyla has spoken the marxist "redistribution of riches and control over them." Aside from such impossible 'redistribution' of the goods of this earth, this is immoral anti-Catholic doctrine.

To get more directly with what phenomenology means religiously, I quote from "Theological Studies", February 1940, from a review written by Edward Dhanis, S.J., 1936, the following excerpts: "Phenomenology is not a history of religion; it is not concerned with the origin of religion; it supposes its facts from this science." This goes far to explain the downgrading of doctrine since Vatican 2, which is also borne out by this excerpt: "It denies a relation between being and value, and excludes the intellectual from religion. The value it does admit is found in the field of the voluntary and of the emotional." Thus Vatican 2 does away largely with discipline, especially penance, and extols the voluntary in all religious practices. As to ecumenism, our reviewer writes that "G van der Leeuw proposes the structure of the great world religions." As previously mentioned, a step was made recently in this direction at St. Patrick's Cathedral where Cardinal Cooke chanted in line with Buddhists, etc. "Leeuw follows the essential or abstract phenomenology of Scheler and Otto, and finds that, in basis and universally, all religion is 'Erlosungsreligion', a religion of redemption and salvation. The author is not a rationalist; he has the viewpoint of the conservative Protestant." It was with Scheler that Wojtyla moved into phenomenology. According to Professor Williams (Boston PILOT) "Father Wojtyla thought that Scheler, as perhaps the most fecund and yet least methodologically exclusive of the earlier Phenomenologists, might lead the way. Son of mixed Jewish-Protestant parentage, Scheler, at age fourteen, had been allowed to choose his own religion: Catholicism, although he would not remain a Catholic to the end." Following the practice of some Protestant sects, this too is being urged today by bishops — hold off baptism; let the child choose his own religion, have him visit the Synagogue. (See Vatican 2, *Nostra Aetate.*)

I have quoted Professor Williams on Wojtyla's, as well as Martin Heidegger's derivation of phenomenological ideas from the Jew Husserl. Commenting on "Recent Existential Philosophy," "Theological Studies" has the following: "The political and religious creed of many of the youth of Germany has been influenced by the writings of Martin Heidegger, called the metaphysician of Nazism. . .Heidegger with all philosophers seeks the solution of the riddle of life. This is not found in the study of our essence, but of our existence, (which is) fundamentally anxiety, fear, anguish, perturbation. . . The ideal of life, its only *raison d'etre* is its destined immersion in a community of existences in order to build with them a new terrestrial culture."

The influence of Heidegger and his kind undoubtedly helps explain the many youth suicides of recent years in Germany. However that may be, these half-mad existentialist philosophers, as they are called, always come around to the same thing: the commune, the ant hill, marxist communism. And so we see on every side moves to eliminate the old Christian religious, family, social and national structures. As our reviewer comments: "Heidegger plumps for extinction." Wearing many faces, often changing hats, this evil movement adds up to atheism, and puts its man in the papal chair.

The heresies of Wojtyla, then, are not heresies at all. A heresy is a distortion, elimination, departure from, some point of Catholic doctrine. For my own information there was no need to delve into Catholic writings to discern that Wojtyla is not a Catholic, that we have at least a

practical atheist in the papal chair. I do this for the sake of Catholics who require more solid doctrinal evidence to make up their minds — although I fear that an anti-Christ with horns and tail would not move many of the reverend Clergy.

It is not the least of the sad results of the Vatican 2 Council that our priests and religious are no longer respected as they once were. How could they be? It has been part of the Council program to break down this respect, to make of the priest just another good Joe. Had it stopped (if possible) at that, not much harm would have been done. But the reality of the sum of malice and foolishness that has marked reforms is terrible beyond the possible comprehension of the unthinking Catholic. FOR THERE IS NOT NOW AND NEVER HAS THERE BEEN A STRONGER FORCE ARRAYED AGAINST THE CATHOLIC CHURCH THAN THE PRESENT-DAY CLERGY, led by the Vatican 2 false popes. No appeal to Catholic doctrine, long-standing customs, or the piety of their youth, penetrates their minds, or in any way moves them in the direction of sanity. To all Catholic arguments they answer: "Remember Vatican 2." Their newly found faith rests upon that rock, the rock of Vatican 2 shipwreck.

The universal disaster of spreading criminality and paganism since Vatican 2, the great falling away after the Vatican 2 promise of a Great Renewal, does not move them, not even intellectually. On the contrary their head man now, John Paul 2, has insisted repeatedly that the program of the destructive Council must by all means be carried out. It is therefore certain that the Vatican 2 bishops have not a Catholic but a diabolic intention; or that they are afflicted with that darkness of the intellect St. Paul predicted for the end times — a sickness of mind which results from general moral decline.

Do I seem to exaggerate in my remarks about the Clergy? I seldom write anything original. In this instance I express what is surely the general thought of Pope Pius X, that in our time "the partisans of error are to be sought not only among the Church's open enemies; they lie hid, a thing to be deeply deplored and feared, in her very bosom and heart, and are the more mischievous the less conspicuously they appear." Pius X accounted them "the most pernicious of all the adversaries of the Church. For they put their designs for her ruin into operations not from without but from within." This from the encyclical "Pascendi", September 1907.

The movement of evil he saw expanding in his time Pius X called Modernism, "a synthesis of all the heresies", which he had forewarned in 1903 would lead to a universal apostacy. That apostacy is upon us, led presently by the man Wojtyla.

Turning their eyes from the fact of destruction starting with Vatican 2, many Catholics think to themselves "Well, surely the Pope knows things which we don't know. He has his reasons for acting as he does." He has his reasons for sure; he does know much that we don't know, but it is not the kind of God-inspired knowledge that the simple or sentimental Catholic thinks he has. Contrary to the Council chief pretenders, he has no new revelation of Catholic doctrine, and his 'interpretations' are diabolically destructive of the Catholic Church.

It is Catholic doctrine that for the protection of the whole Church, by divine providence popes are protected from teaching error formally, officially. The false Vatican 2 popes and their followers have tried to make it appear that this promise of protection applies to their personal false teachings. It simply isn't so. As I have shown, Popes Pius X and Pius XI (to name but two) have taught clearly, explicitly and in detail against the Vatican 2 popes and their fraudulent council. It is not possible, by the way, that Wojtyla is simply mistaken. He has to know what he is doing, and we owe him no respect for it.

Comrade Charley Wojtyla plays the jolly front man for the most galling tyranny the world has ever seen, and which is in its final stage of takeover of what remains of western Christendom. The evil puritanical spirit behind this movement subverts and corrupts rather than conquers nations, yet instigates wars between the nations in order to weaken them. In the sixteenth century this diabolic thing surfaced in the south of France, in Spain, and in Germany. Frustrated in France and Spain for a time (especially in Spain where in the 16th Century it had planned to set up a New Jerusalem), it staged a 'Spanish' civil war in the 1930s. Again stalled for a time, it is now entrenched in Portugal and in the high places of Church and State in Spain. Hatred, envy, spying and informing, destruction of the good and beautiful, an economy of scarcity (from whence comes all the talk lately about "shortages"), destruction of the family — the "Year of the Child" is part of that hypocrisy and John Paul will not condemn it — are some of its character-

istics. As in the East where this kind of heresy has been most active, it makes the Church totally subservient to state functionaries — and for all the noise he makes you will not hear Comrade Charley speak against this either; for it is part of his "transforming mission" to road-sell the policy of "detente"; surely for which main reason he chose the Moscow-Vatican go-between Casaroli as his number-one man. At present Wojtyla reaches out to a fake "Church of Red China" and ignores the moving plea of the Taiwan bishops.

We receive some criticism because I sometimes refer to John Paul 2 as Charley. But it is he who blatantly spreads himself as a common ordinary glad-handing baby-kissing politician, which is in line with the Vatican 2 policy of degradation of the priesthood. Beyond that consideration I am aware of what Charley is, a pretender who carries on the foulest plot ever. And so I write of him accordingly, actually with culpable restraint. What we are badly in need of is another St. Bernard.

So much now for the heresy of John Paul 2, which is not a heresy but a cesspool of heresies in which he wallows like a smiling Comrade Khrushchev.

Postscript:

Peter Hamill, regular columnist of the N.Y. Daily News, Oct. 15, 1979 analyzes the speeches given in the U.N. recently by Pope John Paul 2 and Fidel Castro of Cuba and declares them identical in content. One quote: "The Pope even offered an analysis of man's modern alienation --- caused by 'indifference to the production enterprise' --- that would have had an old KARL MARX nodding in agreement, had he been present. . . And the Pope easily could have agreed with much of Fidel's speech."

W. F. STROJIE LETTER No. 46 26 FEBRUARY 1980

CATHOLIC TRADITIONALISTS, 1980

I called my Letter No. 25 "Catholic Traditionalists, 1977." In this one the Traditionalists appear as I see them in the time of Pope Wojtyla, whose words and works are given some attention. Much of this on Wojtyla will be a repetition of what I've already written, but with new emphasis on certain points.

This summary repetition is intended partly for new readers, and partly to put in focus my comments on the so-called Traditionalist movement at the time of this writing. For the traditionalist muddle owes its existence, but not entirely its origin, to the heresy, confusion, and destruction resulting from the Vatican 2 total reform, led by its false popes.

I call them false popes because they announced themselves as "ecumenist" popes, committed to a New Beginning of the Catholic Church; and because, although they know very well the destruction they are causing, they nevertheless insist on carrying on their evil reform. It does not matter much to Catholic laymen whether or not the Vatican 2 popes could have been canonically validly elected, their works being what they are in any case. What ought to be of concern is that these men are using the papal office to lead Catholics into apostacy.

What is Traditionalism? It can be a heresy. Oddly enough it is one of the "synthesis of heresies" of 'progressive' Vatican 2, whose promoters never cease to claim that they go back to early Christian sources for their changes in the liturgy, and so on. In this way and in others they reject Catholic customs which stem from Catholic doctrine, and even doctrine itself, as in the new liturgy which can be performed with non-Catholics.

During and following the Council, the disorder and elimination of Catholic customs and doctrinal traditions became evident in parish churches where one confusing scandalous change followed another in quick succession. Two thirds or so of the words of the "old Mass" were wiped out or radically distorted, and a kind of "hiya God, you're a good fellow" banal tone of mockery was introduced into what they now call the Assembly — one minor instance of going back to the early centuries for an expression derived from the Jews. Catholic doctrinal content has been suppressed, omitted or distorted, as I've indicated, even going so far as to change Christ's meaning of the words of Institution; the whole thing in accord with the doctrines of the phenomenologists, which atheistic philosophy Wojtyla had written and lectured on as a bishop. The actual composition of this new way of worship was done in collaboration with men who not only do not believe in the Mass but who as Protestants do not believe in the priesthood. The head of the Holy Office at the time, and more than thirty theologians with him, publicly admonished Paul 6 that his "new Mass" (Novus Ordo) "departs radically from Catholic doctrine." Paul 6 did not reply.

What does Pope Wojtyla say about the New Order of Worship? He performs it, without comment. According to a careful observer, John Paul made only one genuflection and no sign-of-the-cross at the 'eucharistic celebration' on the occasion of his inauguration as Fourth Pope of the Revolution.

I have mentioned Wojtyla's "phenomenology" which I've written about in Letters 35 and 45. Phenomenology is an atheistic philosophy which begins and ends only with what is perceptible to the senses. A critic writing in the publication "Theological Studies," February 1940, states that "phenomenology denies a relation between being and value, and excludes the intellectual from religion. The value it does admit is found in the field of the voluntary and of the emotional." We see these ideas put into practice since the Vatican 2 Council, particularly by the imposition of irreverent, emotional, heretical new liturgy, and in the pentecostal madness led by Cardinal Suenens. As to the voluntary, we have seen the removal of disciplinary laws, such a those on fasting: Certain exceptions are made, either because the reformers fear to go too far too fast, or because one or other of the old laws presently works for them. Of such are the Sunday Mass obligation and priestly celibacy.

That the reformers themselves are aware of the unCatholic philosophy of the Phenomenologists is shown by current news of a decision to lock up the Wojtyla thesis. This appears in a book favorable to John Paul 2, "Man From a Far Country," published in England with the approval of Cardinal Hume. I have seen also a news item which indicates that the book by Anna Theresa Tymieniecka on Wojtyla's phenomenology, is to be suppressed for a time. Now that Wojtyla is pope of the Revolution this book would of course be embarrassing to the program of revolutionary reform.

Phenomenology, modern existentialism as a complete philosophy, ecumenism, Modernism, communism, are all expressions or parts of the ancient Gnosticism which leads its followers into atheism and the worship of force, which mentality we see manifest in the criminal violence of our time. No matter that, putting on the mask of compassion, its promoters shout "Peace".

In Letter 45 I quote Pope Pius XI who condemns totally that 'ecumenism' which Pope Wojtyla says must by all means be put into effect. His New Beginning of the Church and other Modernist heresies were condemned long ago by Pope Pius IX and St. Pius X. By his lectures and obvious commitment to an atheistic philosophy (a Gnosticism which includes 'ecumenism'), Phenomenologist Wojtyla reveals himself as a heretic beyond possibility of honest and intelligent investigators to doubt. If this appears to be too much for the reader of these lines to believe, then consider what Pope Pius XI says of the ecumenists in his "Mortalium Animos": *"It clearly follows that anyone who gives assent to such theories and undertakings utterly abandons divinely revealed religion."*

Those Catholics who will give some thought to the matter should see how this is so. For the very act of taking part with sectarians in 'ecumenical' search for truth constitutes a virtual denial of Divine Revelation, and of the Catholic Church's authority as interpreter and divinely appointed teacher of what God has revealed to men. As Pope Pius XI expresses himself elsewhere in his encyclical on so-called ecumenism, this kind of 'search' leads to naturalism and atheism. It is significant then that Wojtyla was a leading spokesman against a proposed condemnation of atheism by the Council. Incidently, the pages of all the 'moderate' traditionalist publishers are kept tightly closed to such evidence and doctrine as I have just presented.

With this short summary as reminder, then, for those faithful Catholics who might think that in Wojtyla we have a true pope, I shall present some odds and ends indicative of the state of mind of some traditionalists, using the word in a loose sense.

The present writer intends to remain simply a Catholic.

Catholic Traditionalists, 1980

The following items have not been selected in any particular order. From a letter of 21 January 1980:

"Enclosed is an answer I received from a 'chapel priest'. . .who claims to have read a copy of your last newsletter (#45), which I mailed to him. He writes: 'this kind of thing is produced by the enemies of Christ for the purpose of destroying His Church." Typically, no mention is made in this letter of the substance of what I wrote, but contains only a rash judgment by this priest. The obviously destructive works of Vatican 2 apparently mean nothing to him. He is loyal to the Johns and Pauls. Why then is he operating his own chapel? He goes on to say: "The article you sent me leads away from pursuing our own personal sanctity and therefore must be avoided." This letter expresses the "Get the Mass for us and let the devil take the hindmost" attitude of many traditionalists.

From a traditionalist book dealer in England, to a lady on our mailing list: "I beg of you, therefore, when you speak of the *Novus Ordo,* to speak firmly. . .I have a deep sympathy with those who deplore the *Novus Ordo.* I think it has done and is doing much harm. But a Catholic must accept the ruling of the Church. Such being the case, we must accept that the *Novus Ordo* is both valid and licit." Here is a man who, like so many others, thinks that what is "doing great harm" is the work of the Catholic Church, and that in blind obedience we must accept it. Not for him our Lord's words, "By their fruits you shall know them."

An Australian priest who was among the first to break away from the *Novus Ordo,* the so-called new Mass, now offers Mass in rented halls and other open-to-the-public places. But he excludes from Holy Communion those who will not acknowledge John Paul 2 as true pope.

In the 12th century Europe was about equally divided over the question whether Cardinal Pietro Pierleone had been validly elected to the papal office, taking the name Anacletus II. St. Bernard and St. Vincent Ferrer were on opposite sides of the issue. So it would appear that Fr. X is out of order in more than one respect. It so happens that the name of Anacletus II, who occupied the papal chair for eight years, does not appear in the list of the popes, but as an anti-pope. It is not then an article of the Faith that every man who seems to have been validly elected to the papal office is pope.

It does not appear that Anacletus instituted destructive reforms or tampered with the Mass and sacraments, as have the Vatican 2 popes. Neither did he declare himself an "ecumenist" pope or call a council under the pretext of a new beginning of the Catholic Church. Anyway, as with our "chapel priest" whose letter I have quoted in part, if Fr. X insists that John Paul 2 is true pope, why does he continue to reject the liturgy John Paul 2 performs?

From an address by Hamish Fraser at Remnant Forum III, as it appears in the 17 January REMNANT: "His example alone indicates how much he appreciates the necessity of enunciating the essential Catholic truths. Indeed, never before in the history of the Church has anyone succeeded in enunciating so many essential truths to such large and receptive audiences." Except for the "large audiences" possible clue, could any but the silliest of traditionalist Catholics imagine that Fraser was speaking of John Paul 2?

Michael Davies, another of that crowd, had written in the "Remnant", June 18, 1979: "While, I hope, I always gave Paul 6 the respect due his office, I was unable to feel any personal warmth towards him. . . As I have watched Pope John-Paul's triumphant visit in Poland, I have felt the same feeling of enthusiasm and loyalty that I felt for Pope Pius XII." In this judgment based on *feeling* Davies falls in line with Wojtyla's phenomenology, which stresses the emotional and puts aside reason and doctrine in religion. But why waste time on Matt family promotions? I only mean to point out here that up to this year 1980 the 'moderate traditionalist' farce goes around in the same old circle, as it has from its beginning.

From "The Angelus" (an Abp. Lefebvre-sect promotion magazine, Texas) January 1980, Lefebvre writing: "As with the question of the invalidity of the *Novus Ordo*, those who affirm that there is no Pope oversimplify the problem. The reality is more complex. (True.) If one begins to study whether or not a Pope can be heretical, one quickly discovers that the problem is not as simple as one might have thought. . . We can say that in the two cases cited above as in many another, Paul VI acted much more the liberal than as a man attached to heresy."

Reply: The Abbe de Nantes, a genuinely learned theologian who has bent over backward to put the best light on Montini's personal motives, wrote a book on the Montini heresies. Individual authors have written the equivalent of a book in single articles. The then head of the Holy Office and associated "Roman theologians" cited publicly a long list of heresies in Montini's *Novus Ordo*. I could and have said much more about the Econe operation. Here I will ask only that question I have directed to the other two priests I have quoted in this Letter: Why if Paul 6 and the John Pauls are guilty of no heresy, and are true popes, does Lefebvre set up his own international church and insist on the "Tridentine Mass" in opposition to the bishops in whose dioceses he operates? As I've pointed out in other Letters, like the Jansenists of Port Royal Lefebvre says "Yes, I'm loyal to the pope, but. . ."

Abp. Lefebvre provides us with an answer to the question of Econe in the following statement which I've several times quoted: It was addressed to the president of "Una Voce", Eric de Saventhem, 17 September 1976, and reads as follows: "For the universal Church, I foresee, as you do, the peaceful coexistence of the preconciliar and of the postconciliar rites. Accordingly, it should be left to the priests and to the believers to select the 'family of rites' to which they prefer to adhere. Then, one should wait until the course of time makes known God's judgment on the respective values of truth and salvific effects for the Catholic Church and for total Christianity." So wrote Abp. Lefebvre to one of the widely known 'traditionalist' leaders in Europe. His "total Christianity" is the ecumenical one-world church of Vatican 2 planning.

In several Letters I have shown how Theosophist, occultist "Liberal Old Catholic" bishops, notably Leadbeater, before the year 1920, had anticipated in their writings not only Vatican 2, but made provision for "those who will love His older Church". According to these believers in magic force (see Leadbeater's book, "The Science of the Sacraments", now selling well in occultist book stores), there should be the same choice which Lefebvre now recommends. This search of his is

the same search which Montini and company have voiced right along — except that Montini held to total change in the Catholic rite of the Mass, while Lefebvre would preserve most of the old rite. And this explains Lefebvre's persistence in begging a place for 'his rite' alongside that of Montini's. It amounts of course to a rejection of the Church's teaching about the immutability of Catholic doctrine.

What we find out from a persistent and careful study of the so-called Traditionalist movement, is that the Devil is working both sides of the street, as is to be expected in this evil affair of such great magnitude.

I ought to add that the rite by means of which Leadbeater and company produce their magic outgoing force of various colors, is almost identical with the traditional Mass (often called Tridentine these days) which had been offered unchanged during the centuries since it was codified by the Council of Trent — except that it leaves out the Last Gospel, which was the first elimination of Catholic doctrine from what became the *Novus Ordo.* And we can find on page 4 of Leadbeater's book, "The Science of the Sacraments", the same Arian formula which Lefebvre spoke at one of his ordination ceremonies at Econe, namely, not that God became man, but that Christ descended into matter. The same heresy appears in the Preface of the Fourth Eucharistic Prayer of the Novus Ordo: "Father in heaven, it is right that we should give you glory and thanks. YOU ALONE ARE GOD, living and true." This is Arian and Jewish, that God is one but not three.

I therefore repeat here what I've written in other Letters, to the effect that Montini and Lefebvre are of the same stable, only of different stalls, which is confirmed by Lefebvre's never-ending professions of loyalty to the Johns and Pauls.

Why this rather long summary of things I've written before on the Econe affair, more than on others? Because as of the time of this writing it appears that more individual honest Catholic traditionalists are being drawn deeper into Econe. I have at hand information about members of the group who had founded and supported for years a chapel and Catholic school in Pittsburgh, but who have lately gone to the Lefebvre center in Kansas, where, so I hear from one at the scene, there is much dissension. So it goes.

The weirdo fake seers are still doing a good business at this time. The Bayside show is well funded, as shown by the large ads they have placed in big city newspapers, and by the amount of Veronica junk that turns up in our mail box.

The two big weekly sheets here in the United States, which I shall call "The Launderer" and "National Ekumenik", with conservative pretensions, are *Novus Ordo* as they have been from the start of Vatican 2. Their carefully selected writers, as with all the 'moderates', never take notice of the self-evident heresies and lies of the Johns and Pauls, nor do they ever respnd to information sent them by those of us who do not close our eyes to the present degradation of the papacy and priesthood. In this latter respect in particular, they employ the revolutionary principle that silence is best defense.

I have one more rather lengthy report to make, not because of the importance of the organization to which it refers, but because a piece of writing they published recently serves to bring into focus some of the traditionalist confusion which persists into this time of Pope Wojtyla.

I'll call this organization "OIGA", which is Spanish for "listen" — "Listen to me, George!". The writer — and I hope he doesn't mind — shall be simply Fr. V. Father's good advice is contained in the November 1979 issue of "OIGA". Fr. V presents first about a half page against disunity among the traditionalists — which is quite apt since "OIGA" recently split in about half. Fr. V warns against "traditionalist traps", which of course is not an original theme. He says that "new traps are waiting for the unsuspecting Catholic". I could not disagree with this. "The devil always encourages indiscriminate reading of religious materials," he says, citing the old *Imprimatur* and *Nihil Obstat.* Very good, but what according to Fr. V is the remedy in our time when every error is permitted by heretic bishops? Simply this: "Before you read anything or buy any printed material dealing with religious truth, you should ask the advice of a trustworthy traditionalist priest."

Just any traditionalist priest? How are we to know that this one or that might not be trustworthy? This simply moves the difficulty back one step.

And may we ask of Fr. V: Has the traditionalist priest, however defined, been endowed in our time with infallibility? I've been talking to and corresponding with traditionalist priests for at least ten years, and I see that there's not much agreement among them on important matters. Most traditionalist priests say "Stay away from the *Novus Ordo*". Yet the Abbe de Nantes of France, who was perhaps the first to speak up against the Vatican 2 revolution, and whose "Counter Reform" has a readership of 30,000, advises to attend the *Novus Ordo* when a traditional Mass is not available. I have read more than one report about a professor at Econe who advises likewise, which advice would be in accordance with the ambiguous stand of his boss, Marcel Lefebvre. Traditionalist priest "A" says one thing, "B" another, and so on. I myself am aware of quite a few shadowy operators among the traditionalists. Therefore it would seem prudent to consider carefully whether it might not be better to hold strictly to canon law rather than to the various advices and recommendtions of this or that traditionalist priest.

I could say more, but on that point will add only this: What peeps through Father's advice is what I've heard before — "Layman, keep quiet." This, curiously, from a publication which announces itself as a laymens' organization.

A few years ago in the same publication appeared an article by a priest, entitled "Beware the Lay Editor". OK, beware the lay editor. I very much agree. I myself have recommended (one indirectly) two lay writers who had better have found other employment. And of course there's the Matts and company, as I've already remarked. The reverend Clergy are our natural leaders and I'm all for seeing some of them organize to oppose the evil reforms of the Johns and Pauls. And who more than the older traditionalist priests ought to be better qualified to expose the hundreds of shadowy operators, charlatans, schismatics, occultists, con men, and ordinary opportunists among the Traditionalists.

Lately we have been receiving inquiries about a strange young man whose little paper consists of bits and pieces of mixed gossip and other kinds of confusing nonsense, set between wide gaps of blank space. His latest which comes to our attention is his news that Pope Pius XII destroyed the Catholic priesthood! It took less than ten minutes to confirm from three sources that Pius XII had intended to settle a foolish and pernicious controversy about the rite of ordination. A lay traditionalist publication answered the young man (ex-seminarian) very well. He responded not by reasonable argument but by attacking the editors of the publication who had pointed out his error. But for every one of this kind (write and ask him about his "marriage" and his recommending Theosophist Maria Montessori in his paper) there are three or more reliable traditional lay writers in the U.S. and many more in Europe. As to my own writings, we have a thick file of abusive criticisms directed against me, but of reasoned arguments practically none. It is the same with an old gentleman of New York state whose many works of 'progressive' and 'Traditionalist' exposure are thoroughly documented.

Incidently, what about seminarians? Does the act of putting on the cassock confer the right, the knowledge and wisdom required for writing? My Letter 31 is directed in part against a young Econe seminarian who has ruled most adamently against laymen who dare to speak or write on religious matters, much as "OIGA" does.

What about a certain 'ecumenic' order of 'traditionalist knights'? And the character in Idaho who got himself ordained and consecrated bishop — if you can believe that — overnight? What about the weird outfit of money collectors from Brazil? Before all, what evil philosophies make up the "synthesis of errors" of the left and right of the revolution in the Church and world? There's plenty of good work waiting to be done by truly traditionalist priests; or better yet, Catholic priests. But until all this is done, perhaps I may at least suggest that it is not according to the Church's mind to silence all laymen who write or speak of the evident dangers — indeed the fact of advanced destruction — of the Catholic Church and civil society, which two go together.

I could name quite a few traditionalist priests who in no way could be induced to join "OIGA". Out here there is Fr. Nugget with *his* little flock. Back east, Fr. DeP was once himself a befuddled 'knight'. Fr. this and that turn up out of nowhere, offering to provide the traditional Mass. I have heard of an ad which appears in an eastern paper, offering to ordain such applicants as, I suppose, can produce the necessary green stuff. One Old Catholic operator has been on the scene for years, making new bishops. And it might not be a bad idea to look into the background and dealings of one or more Econe-made priests. Some people question whether they were validly ordained, or could be at Econe. Years of solid work there, Fathers. No off-the-cuff stuff from you, of course, such as one might fear to get from laymen.

What about a traditionalist priest who, having married,now claims to have come to a better state of mind? He offers to say Mass for little groups and brings his wife along. They are living together as brother and sister, he says. But shouldn't they separate altogether? Should he not at least leave her at home? What if an older traditionalist priest signs up with the Old Catholics and then marries his housekeeper, which would not be forbidden by that schismatic church? Well documented by a lay writer is the case of a priest of middle age, no doubt ordained in the regular procedure of years ago, who traveled around with another man's wife, offering to provide Mass for little groups of traditionalists. Anyway, one can easily perceive that the faithful might at times, as Fr. V writes in "OIGA", fall into traditionalist traps. I would with all due respect suggest that the lay writer, relying on and frequently quoting saintly popes and other doctors of the Church, might be the least dangerous of these traps.

One last example of traditionalist double-think and I'll have done with this section. It is from the magazine "Christian Order", editor Fr. Paul Crane, S. J., of England, in which appears the fourth part of an excellent series on modernist Existentialism and related false philosophies. The writer, Philip Trower, in the December 1979 issue of "Christian Order" and in a previous article on this subject, puts down Fr. Karl Rahner as the second most dangerous heretic of our time, next to Fr. Teilhard de Chardin. Yet, according to Rome correspondent Mary Martinez in one of her recent articles, Rahner was, along with others of his kind (phenomenologists like Wojtyla), given a cordial welcome at the Vatican by John Paul 2, shortly after inauguration as No. 4 pope of the Revolution. Rahner's heresy appeared very plainly in a large Cleveland daily newspaper (see my Letter 43), a week or so before John Paul 2 showed up in Chicago, and he continues to run loose. Yet the editor of "Christian Order" writes with enthusiasm of Wojtyla as the great hope for the restoration of Catholic orthodoxy in our time. If some of us seem more conspiracy-minded than others may think to be justified, is it any wonder? And what about Mr. Trower? What does he think of the stand his publisher takes in support of phenomenologist Wojtyla?

In a review of the Martinez book "From Rome, Urgently", Fr. Crane gives what amounts to a sermon to those of us he deems guilty of "extreme attitudes" and "closed minds", apparently forgetting to examine the mote of contradiction in his own eye. But this is inevitable with those who refuse to see, and one more example of the various kinds of advice one may receive who go for it to traditionalist priests. I write this as simple fact that anyone may learn from experience and reading.

Pope Woo Woo the First

During the evening of the day John Paul 2 appeared in Madison Square Garden I received two phone calls from near New York City. The callers were disturbed, having viewed on television the performance of Pope Wojtyla in that arena. They told me that contrary to what was being reported in the newspapers about it, that Wojtyla's "Woo Woo" was not anything like the equivalent of the American half-comical "Wow", but a frightening low growl. And yet, when I actually heard the thing on a cassette tape recording that a reader kindly made and sent to us, I found myself totally unprepared for the hellish sounds that came out of that man.

Contrary to the newscasters who invented the "Wow" lie, about it being a Polish equivalent, the Wojtyla low growl was not a response to anything heard or done in that Mad Square Zoo, but Wojtyla's own initiative. It was he who, alternating growls as coming from a deep pit, ascending volume, turned on the crowd of young people.

Imagine the feeling you might have if you were to come suddenly upon a big man down on all fours, growling like a huge dog. Imagine that, but you would be yet far from the reality of the Woj (the shortened form fits here) performance. I felt fear of a different kind than ever before. So did my wife.

What follows is a run-down on that frenzied and fearsome affair:

Cardinal Cooke introduces JP2 in a stilted ten words or so. Orchestrated uproar from crowd. Girl addresses JP2 in unmodulated, nasal voice. "Howly Fawther", etc. Ten or so words, great, loud cacophony from the 20,000 teens present. JP2 is "happy to meet with them." Twenty words, more orchestrated uproar. A prissy few words on "human dignity, rights of old and young" (human dignity on that animalistic occasion!) from Cardinal Cooke. The Girl Greeter and Welcomer: "With great Joyee we present these gifts to you," that is to JP. Clatter, cacophony plus. "Nothing speaks

of our hopes and dreams today than our music. . .Today's universal symbol of music," the sing song loud voice of the girl gives out. Orchestrated cacophony. "You have heard some of that music. . .We peray that it may one day bring all of us, young and old, together." Band! oomph oomph oomph, thump thump thumph, ah ah ah, rock oomph rock. Jungle uproar. The Girl again: "By the waay we dress, our jeans and T shirts. . .we show that we are different (!). . .our individuality."

Comment: Their individuality leads them all to dress alike, male and female. In Red China all are forced to don the drab. Here they put it on voluntarily. This dress, jungle music and the guitar, the spiritual substance of their brave new world!

The Girl again: "Mary expressed individuality. . .may she be proud of us." All join in a tuneless tune. Background commotion. T shirt with Big Apple. JP working hand up and down with beat. Again the Girl: "This tells you, Howly FaTHER, something we feel about life. The Jee-oy that comes with caring. With Jee-oy we offer you this pledge." Hands JP a box of pledges from teens. JP "welcomes your remarks." Pandemonium. Near silence, then "Whoo Whoo Woo." Roar, roar from 20,000 frenzied teens. Momentary quiet. "WHOOO WHOO WOO WOO, rising in pitch. "WHOOO." Hair-raising! More orchestrating of teens. Moment of quiet. "WHooo Whoo." Jungle uproar. Quiet. JP 2 sitting waiting. "WHOO WHOOO." More hellish uproar from the stands. Quiet again, then "WHOOOOOoo," tapering off. Sounds not of this world, having something of the sound of a huge motorcycle being revved up in a deep pit, but with a beastly timbre. More hellish response from teens. Again: "WHOO WhOOO WHOO WOO" low but powerful growls. "HOO WHOO WHOO." Pause "WHOO WHOO WHOO OO," tapers off again. Uproar, quiet. "OOM UH."

At this point Cookie gives signal to his guest Growler, who passes it to the teens. "You know, we shall destroy the program." In other words, "We shall overcome." Woj makes use of every word in the revolutionary sense, plus his grunts, growls, and bodily movements.

JP speaks again: "Happy to be with you. . .garden of life." Uproar. "Life. . .life. . . in the name of Christ (the Christ of Theosophy and the Revolution) I greet each one of you today." Clatter, controlled cacophony. "Church wants to communicate Christ. Know Christ as a friend, one who cares about you. This is education, to know Christ. Christ is perfect human being. At same time son of God."

Comment: He does not say that Christ is God. The Jews, including the Scribes and Pharisees, could accept Christ as a son of God, in the Jew's common way of speaking.

"All of you and I together, make up the Church. . . Look to Christ. . . Wonder what it means to be a mature person. . .look to Christ. If only you have Christ. . .Future of world — (hesitance and somewhat lowered voice). . .and United States, citizens of world community. Jesus Christ is Luff." Great roar. Band. Rock, rock, rock. Another wash of song. Prolonged jungle orchestration. Silent signal apparently given. JP again: "Cardinal Coook saiz, 'Enough.' Iss your bishop." Then, believe it or not: "Benedicat vos omnipotens Deus," etc. Blasphemous in that place, perhaps intended as a sop and soother to those adult Catholics who were watching the diabolist performance on television, and who had not yet succumbed to 'new church' insanity.

Did the girl and boy (I passed over the boy's small part) welcoming committee really represent most of the younger people present, nearly all from Catholic high schools, as it was said? I fear they did, that only a very small percentage have the courage and conviction to keep from being drawn into the cruel insanity of our time, which works before all on children.

And where were the priests and nuns of these parishes and schools? It was they who turned the children loose for this affair. Who prepared for the orchestration of it, and selected the kinds of responses to be made? I can visualize possibly a dozen or so of the new nuns out in front as honorary teens, whooping it up. But have the reverend Clergy all gone mad? Apparently they have, for this devil's lunacy did not just come over these children as they entered Mad Square Garden that October morning in New York. Late as the hour is, can anyone imagine the resulting sensation if John Paul 2 were to let out his growls before one or more of his large weekly audiences of pious pilgrims in Rome. I say I wonder, but really there is nothing he or his New Order clergy can do to shock me.

Informed in advance, as I have said, of the growl quality of the Woj-sound, I yet had to hear it to believe it. In no way can it be passed off as a bit of whimsy to amuse school children and others. It

would have been impossible for any older Catholic to imagine, even in our insane age, a pope who would sit growling like a motorized ape before 20,000 young Catholics. This is the pope, they have been saying, who will restore order in the Church.

What was seen and heard that morning in Mad Square was the ultimate New Order liturgy, with man — the man Wojtyla in this instance — as the center of worship. But surely behind or within the man stood Satan.

Isn't it time that some of our priests started explaining, at least to children, that the scandalous things we are seeing are not of the Catholic faith — that an enemy has done this?

The Mad Square kind of thing sullies the mind, and I beg pardon for passing it along in detail to our readers. But shouldn't we who call ourselves Catholic cease tolerating every kind of Satanic buffoonery as expressions of the Catholic Faith. And is it really required that one must have Holy Orders before speaking out? I think not. A fair knowledge of the pre-Vatican 2 catechism and a Catholic sense should enable anyone to see that Vatican 2, its popes and works, are of the devil.

W. F. STROJIE LETTER No. 47 **10 APRIL 1980**

VATICAN 2 RENEWAL, 1980

We are now a few months into 1980. Despite the bright promises of Vatican 2 sponsors and promoters, followed by disastrous results, the Catholic clergy continues on the road of Constant Chaos.

Despite anticipations of certain Traditionalists, the Prince on the White Horse has not yet made his appearance at Westphalia; nor the Great Monarch; and the outlook is bleak for those who have predicted an earthly millenium of universal peace and prosperity. Well, perhaps not dark for all. Many rabbis expect their Messiah this year. One of them has ready his white suit which he will put on to go and greet the Messiah on his arrival.

In one of my early papers I quoted Fr. Hilarin Felder, O.M. Cap., who in his *Christ and the Critics* wrote that in the time of Christ "The Judaism of the Synagogue could acknowledge as the Messiah only a thorough-going Rabbi, whose words, works, conduct and interpretation of the truth adhered strictly to the narrow Talmudic system of ordinances and whose kingdom was a world power with a purely provincial policy." In the Fort-Wayne *Journal Gazette,* staff writer Mike Behr reports, "For orthodox Jews worldwide, there is talk, speculation and excitement about the coming of a Jewish Messiah. . . He will be a human being with all human limitations. He will not be of divine nature. He will be subject to the Torah, the law of Moses, not above it." That from present-day Jews agrees with what Fr. Felder wrote about the Jews of Christ's time. But the party of Karl Marx and company say the collective Jewish people will be their own messiah. In any case the Jews anticipate, now that total confusion reigns among the Catholic clergy, that their hour has come.

We see Catholic bishops donning the black skull cap to preach and pray with Jews in the synagogue, and John Paul 2 meets in the Vatican with influential Jews from all over the world. Paul 6 had signed *Nostra Aetate* which encouraged Catholics to learn "how Jews define themselves" and to pray with them in their synagogues. Details on this appear in my short paper *The Holy Year and the Jews.* The popes before Vatican 2 had completely condemned all such 'ecumenical' meetings and praying together with those not of the Catholic Faith.

Here's a bit more: Jerusalem (UPI) — "Israel's ultra-orthodox community is abuzz with speculation that the Messiah will come during the new year to prevent nuclear holocaust resulting from a flareup of fighting in the Middle East. The possibility was contained in the dreams of two aged rabbis and other visions and unprecedented actions by religious leaders and scholars. . .many orthodox Jews believe the Messiah will emerge from a crack down the middle of the Biblical Mount of Olives — today the site of a luxury Arab hotel and an ancient Jewish cemetery. Possession of the area is a central issue in the Arab-Israeli conflict."

Here in the U.S. Veronica at Bayside has, according to the latest Bayside news received here, installed red and blue lights to show the times of arrival and departure of Christ and our Lady. Veronica, Van Hoof, Mama Rosa, Porta Vox, a hefty dame on a hill in California, and now two more that we hear about in the daily mail, one in Wisconsin and one in Maine. The last two are new, I believe, just going into the business.

But all is not gloom and doom. From Rome comes this cheerful news by way of an English newspaper; "For the Pope, the Song of Sister Teodata," reads the title piece by Ronald Singleton. "The Pope has a singing nun all his own now. Sister Teodata, tall, slim and beautiful, is just one of the improvements he has made among the nuns on his Vatican staff. He has sent some of the old grumpy ones back to Cracow — at their request — and chosen in their place six other Poles who are young, charming and a joy to work with. John Paul picked them out on his visit to Poland in June. The youngest is thought to be 19.

"Sister Teodata is 35, puts in a 16-hour day without wilting, and is 'devastatingly efficient.' She can be seen sitting at his window all morning typing and singing away as she deals with his Polish correspondence. Sister Teodata also supervises his meals — 'a good manly breakfast (bacon and eggs), a 'substantial lunch', and a 'hearty dinner', with a syrupy dessert from his Polish kitchen. Then there are his snacks. When the Pope paces his terrace Sister Teodata can be heard calling out to him before she appears with a tray of tea and cakes. Then she goes back to work, with a laugh."

WORD FROM THE GREGORYS

This past month we received fresh news from Pope John Gregory XVII, Servant of the True Church of Jesus Christ by the election of God, St. Jovite, P.Que., Canada; and from Spain a communication from the camp of Pope Gregory XVII, Palmar de Troya. Who will be the next Gregory or Clement? How do they get that way? — the Veronicas, the Mama Rosas, the Gregorys? On reading Peter Anson's book *Bishops at Large,* I have had mixed feelings of pity and horror about these serio-comic persons and their pretensions, especially when viewing photographs of them in their stage settings. The Palmar de Troya paper at hand contains seven photos of *their* Gregory XVII, blind and dark of face with beard. In five photos he wears his triple tiara. There are two of four or so old humbugs, Gregory's cardinals. But these are only the extreme of what has been spawned these days by the great Vatican 2 Reform. The Gregory at St. Jovite appears to be more modest than the other in his claims and life-style, and offers ordination for women. Let the reader choose the Gregory he prefers.

I remember very well how after John 23 announced his Council, that all the enthusiasts, down to the last little seminarian, became busy thinking what "non-essential" Catholic customs could be thrown out Pope John's open window. These people intended to purge the Catholic Church of its ornaments and popular devotions — bring the generality of Catholics up to their own high level of puritanism; a no nonsense Church. But no sooner had they done away with popular piety than into the sanctuary itself (which they did away with too in time) came a flood tide of sentimentalism and clowneries and banality and pentecostalism. The evening novena to St. Anthony or St. Joseph or other locally popular Saint, which devotion usually included Benediction of the Blessed Sacrament, has given way to adoration of the old woman, Mother Teresa of Yugoslavia, and Pope Wojtyla, the two most photographed persons ever. The Now Church has its own saints, first of all St. Teilhard of the Noosphere.

The Church in her accumulated wisdom knew not only that canonized Saints ought to be specially honored and petitioned for help, and that Christ ought not only to be received in Holy Communion but that He ought to be adored in His real substantial Presence on the altar. And it was well known, as Pope Pius XII expressed it in *Mediator Dei,* that people are not all moved by the same way of praying, and that individuals are not the same all their lives, and that consequently some would pray better in one way than in another. And so we had the silent austere early Mass, the solemn high Mass where possible, and special devotions to the Mother of God and the Saints.

I know very well that such a reform as we have seen these past 18 or so years, is not merely a mistake. It is the work of the enemy within the Catholic Church that Pope St. Pius X warned against in his time. (This writer is in no way connected with the 'Traditionalist' organization which has presumed to use the name of "Pius X.") As regular readers of my Letters know, I have had plenty to say about dubious traditionalist initiatives. But there is not even in the crazy Pope Gregory sects, certainly not in the scattered public chapels operated by earnest unreformed priests, insanity to compare with what can be found in the purged Vatican 2 parishes. Only the Bayside woman with her pentecostal kind of hysterics is in a class with emotionalists of the Vatican 2 sect within the Catholic Church.

Divisions within families and religious houses; the scandal, the heartaches, the shortened lives of earnest faithful Catholics since the Vatican 2 reforms! Brutal, idiotic, heretical, apostate Vatican 2. All the evidence of that and the great falling away does not deter Pope Wojtyla from carrying on the destructive reform. While Sister Teodata sings and laughs, he drinks his tea on the balcony and consults about his next trip abroad.

JOHN PAUL 2 IN LADIES HOME JOURNAL

A friend sent us a copy of Fr. Wojtyla's poems and an interview with John Paul from a recent issue of *Ladies Home Journal.* The poems seem to me atrocious as poetry, so I'll not inflict them on our readers, except to say that they are solidly in praise of Man. As I recall it (I've mislaid them), there were two, the first of which, all twelve lines or so began with "Man". JP of course seemed happy to be interviewed, and there's no use in my telling you about that either. A few years ago the

"Ladies" had Paul 6 for two or so pages. He opined that it would be nice for everyone (even journalists?) to say some prayers, but that the best way would be to join in occasionally with the "church community." Why is the Ladies Home J. so interested in popes these days? Because the Johns and Pauls are their kind of popes — of mod, mad and Marxist sociology.

JOHN PAUL SAYS LET'S HAVE SOME LATIN

Boston *Globe* 19 March: "Latin gets a papal blessing. Pope John Paul II yesterday told bishops to respect desires of Roman Catholics who want Mass said in Latin." The same from the Boston *Herald American.* I've been predicting this since 1972 or so; and saying that it has been the job of Abp. Lefebvre to lead them into it. Of course in nearly all parishes the thing will prove a farce, books and Latin language having been long ago dumped. But the main thing is to bring the Traditionalists into new World church for all religions.

PRIEST DISCOVERS TRUE RENEWAL

Believe it or not, I have discovered a priest who has discovered a "true renewal that is going on within the Church." He is Father John F. O'Connor, O.P. whose booklet of 58 pages, *A Guide For The Faithful Catholic,* came recently in the mail.

Father begins his book with this sentence: "My mission and retreat work takes me throughout the United States and Canada, but no matter where I go, my fellow Catholics tell me how confused and bewildered they are by all that's happening within the Catholic Church." Yet his third paragraph contains the line quoted above, about "true renewal." Are we to suppose then that confusion and bewilderment, if not renewal itself, is at least part of true Catholic renewal? Far be it from me to argue against such a notion in this insane age. The second printing of this booklet appears as August 1979, and has the *Nihil Obstat* of the Rev. Joseph Della Penta, O.P., *Censor Deputatis.*

Like so many others since Vatican 2, this priest is apparently able to walk in two directions at the same time. I have remarked more than once in my Letters that the present attack on the Faith has been first an attack on our minds, using all the evil arts of modern demonic propaganda, which fact bears witness to the need for St. Paul's warnings to this effect. And if I've discovered any common human trait I was unaware of before Vatican 2, it is the capacity of people for self-deception. St. Thomas puts it somewhere in a few words, something like "as a man feels or is, so he is inclined to think." As I've pointed out in other Letters, St. John of the Cross and other doctors of the Church have written grave warnings against allowing the emotions and imagination too free play in matters of religion — that the Devil frequently uses them. How often have we heard "Oh, I like the changes," as justification for them.

Fr. O'Connor is a member of a religious order which began as a defender of Catholic doctrine against the most evil of the Gnostics sects of the 12th and 13th centuries, the Catharists and Albigensians, but which order before and since Vatican 2 has harbored many of the leading Modernist (Gnostic) heretics. Nevertheless, Fr. O'Connor is correct about there being a renewal not generally seen as such. For it is now evident that the Vatican 2 reformers had a certain kind of renewal in mind, and that they have managed to put it into general practice. But as events and the statistics of a great falling away among Catholics since Vatican 2 have shown, this is not the renewal Catholics were led to expect.

What we see instead is the great modern renewal of that ancient Gnosticism, ever the same yet ever changing, that which St. Dominic set out to oppose. Ever present, always ambiguous, 'ecumenic' when it chooses to show its face more clearly, these are among the Gnostic signs of Vatican 2 reform. Yet even at this late hour we hear from priests who continue to think they are Catholic while serving the New Order of Marxist one-world religion. These priests would not deliberately deny an article of the Faith but yet will say that despite every change and growing expressions of definite heresy the Church remains the same. The Catholic Church does indeed remain the same, even though apostates sit in the highest places, as the Scribes and Pharisees sat in the Chair of Moses. Christ Himself acknowledged the visible "Church" of His time, of the Old Testament, corrupt though its leaders had become, so much so that when He drove the money changers from the Temple He spoke of it as "His Father's House." And when He unhorsed St. Paul (Saul) on his way to Damascus, He did not say "Why do you persecute My Church?" but "Why persecuteth thou ME?"

The Catharists, Albigensians and others of their kind contrived to appear as self-denying penitents, the best of Catholics, so much so that followers of St. Francis and St. Dominic

frequently came under suspicion as being of them. So it is with the leaders of the Vatican 2 reform who offer us an impoverished Catholicism, a new beginning of the Catholic Church, while they destroy Catholic customs and doctrine. Father O'Connor is, as I've said, indeed correct where he writes of a "true renewal going on within the Church." That is, true to the Devil, if you can imagine that kind of 'truth.'

PRIESTLY HEART NEWSLETTER

An ad for this one appeared in the *National Ekumenik Register,* and I sent for the free copy offered. It too contains strange 'reasoning,' not unlike Fr. O'Connor's. For example, under the heading "Providential Good in Shortage," that is, of priests, we are told that "It would seem as if this shortage was allowed by Divine Providence so that it could be offset by the emerging awareness of the priesthood of the laity!" (According to such reasoning, no priests at all would be the ultimate good.) And, "The priest is the creator of the community?" "From age to age God is gathering a people unto himself so that a perfect worship may be made to the glory of his name." Does this make the slightest good sense? Has the writer of these lines ever looked out from under whatever bushel he is hiding, to see what we others see of the banal, stupid and heretical liturgies in parish churches? The Council of Trent said of the Mass which has been rejected in our time, that it was perfect in every way, savoring of holiness and lifting up to God the hearts and minds of all who would be attentive to it.

Here's more from the Priestly Heart: "For these two reasons, the priesthood emerges in our time with renewed luster." Really? Since Vatican 2 thousands leave every year. How come? They get a few warm bodies, mostly rather odd types, into the reformed seminaries — seminaries that were full before Vatican 2. But cheer up, the threat of the draft, the registration for which the bishops approved (no bishop acts on his own in these days of collectivism), will turn a few more young males and females in the direction of religious houses and seminaries; that is, if the secular powers do not decide to do away with religious exemptions. Then too, increasing unemployment is certain to bring in a few young prospects.

Cardinal Manning of Los Angeles has an apology for priests as priests in this February issue just quoted. In the red ink of the December 1979 number that came with the other, retired Bishop Pursley has nearly a page of praise for the *Priestly Heart* newsletter. This latter number is headed "The Sense of the Holy." Odd that the writer in no way alludes to the banal secularization of the New Order of Worship. But this does help to clarify something for the present writer.

I have always felt disturbed by the sight of Mass offered from the tailgate of a jeep during the war, the hangar deck of an aircraft carrier, or in any other unsuitable place, whatever the circumstances. I suppose this feeling was due in part to my sense of the loss of the sacred in such places. I think it especially disillusioning for children to see the Mass offered in unsuitable surroundings. Men are not angels. They need to see what the Church thinks of the Mass by giving it all the splendor possible. To illustrate somewhat the Church's mind on this, the Cure of Ars whose cassock was nearly always worn and patched, and who lived on only a few boiled potatoes a day, went to the greatest trouble and expense to acquire the finest possible vestments and altar furnishings. How different the Vatican 2 iconoclasts!

Let the "priestly hearts" ponder that a little bit. They have robbed Catholics of beauty in their churches and now they have the nerve to talk about a sense of the holy, as if Holy must mean drab, ugly, noisy. I have often remarked how the new religionists are in the habit of completely turning the truth around.

Of course the primary reason the Church has always surrounded the Mass with all possible and fitting splendor, is to give due honor and glory to God. From early centuries the Catholic Church acted on the principle that the best is none too good for the house of God. The Gnostic puritan party that took over at Vatican 2 acts on the principle that the worst is good enough for God, which is to dishonor both God and man. Theirs is the hatred of all beauty which in the world appears as the anti-cultural revolution. The bishops of our time are closely attuned with this movement to destroy what little remains of Christendom.

FR. HANS KUNG (again):

At hand is news of a protest that the Hans Kung "condemnation is damaging to and not consistent with ecumenism." Quite right. For if our priests and laity may run here and there to 'ecumenical' prayer meetings with Lutherans, Anglicans and Buddhists, while the bishops, donning the black skull cap preach and pray with Jews in their synagogues; if Cardinal Cooke may chant with heathens in St. Patrick's cathedral and Cardinal Medeiros engage in 'ecumenical'

prayer meetings in Boston, and Pope Wojtyla the same in Washington and in the Vatican itself, how then can they logically dump Kung because of his deviations from Catholic teachings, especially since Kung's errors appear in nearly all the new catechisms and other instruction manuals?

"Oh, but the pope and bishops do not intend to compromise the Faith. It is **true** ecumenism they approve."

Very well. Let us bend our minds for the moment and say that despite all appearances to the contrary, Vatican 2 ecumenism is intended to hold fast to Catholic doctrine. Then what is all this talk about "dialogue?" What are honest Protestants and others to make of it? It would seem to be a trick on the part of the Catholic clergy to talk about dialogue when what they mean is conversion. Well, it isn't that kind of trick. The Johns and Pauls and the bishops they appointed have amply shown that they have something else in mind than conversion to the Catholic religion. What then is the aim and character of Vatican 2 "ecumenism?" Quite clearly, it agrees with this which appears in a Theosophical society leaflet, and which is also Masonic: "The Theosophical Society is a world-wide organization. . .composed of men and women who are united by their determination to promote brotherhood and remove religious, racial and other antagonisms. Their bond of union is a common search for Truth. They hold that Truth should be sought by study, by reflection, by service, and not imposed by authority as a dogma. They consider that belief should be the result of individual study, experience and insight rather than mere acceptance of traditional ideas, and that it should rest on knowledge, not on assertion. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, its practice to proselytism. Peace is their watchword, as truth is their aim." End of quotation. Note the irony of the dogmatic tone of that nonsense.

Every single assertion in that Theosophical society quotation has been made time and again by the "new Catholics" since John 23 opened his Ecumenical Council. In accordance with the thoughts expressed above, John 23 said that the idea of a Council came to him through inspiration by the Holy Spirit and that the Council was not to condemn errors but to seek common ground, as do these Theosophists, on such truths as others might hold. So how is it that Pope Wojtyla who has said time and again that the program of Vatican 2 must be carried out, can condemn Hans Kung for not holding closely to Catholic doctrine? And if Pope Wojtyla is sincere in his condemnation (such as it is) of Kung, why isn't he cleaning house all around? Kung is only the most notorious of thousands of open heretics, including bishops. I do not know of any exceptions among the bishops, and that includes the French pretender to Catholic orthodoxy, Marcel Lefebvre. He too is a searcher, as his own words, quoted several times in my Letters, show him to be.

The Dutch bishops and their priests were notoriously protestant long before the Council. Yet John Paul 2 has just recently held a friendly meeting with them at the Vatican (which he seemed to find amusing, winking off and on at the lay secretary), and he sent them home to set up a commission to study how they might all work more closely together. So why Hans Kung?

(In their last issue *Veritas* presents some significant angles on the Fr. Kung affair. Those interested might send $1 to *Veritas,* P.O. Box 1605, Louisville, KY 40201)

SEDER CATHOLICS

The *Catholic Banner* of Columbia, S.C. contains this gladsome news in its 6 March issue: "A new Haggadah to meet the needs of growing numbers of Catholics and Protestants who participate in the Passover seder, has been published jointly by the Anti-Defamation league of B'nai B'rith and the Catholic Archdioces of Chicago." A Catholic spokesman says, "We come to the seder just as it is celebrated by the Jews. . . We who are Christians need to be at home with it, getting to know its sounds and dances and silences. Eventually, we will certainly find that we belong" at the Passover table.

They belong already. In my paper *The Holy Year and the Jews* I quote Vatican 2 document *Nostra Aetate* which urges Catholics to get to know the Jews, visit their synagogues, and pray with them. There is nothing in that document urging the Jews to attend Catholic churches or acquaint themselves with Catholic doctrine. Of course not.

NUTTY NUNS did I say? Si, Senor. Here is one who joined the Seacliff, N.Y. volunteer fire department. This is perfect renewal — service to one's fellow-person, self-fulfillment. Concern for the OTHER.

From the Cleveland PLAIN DEALER, 24 January 1980:
"There are no longer any reasons to keep Lutherans and Roman Catholics from reuniting into one church, a Lutheran pastor said yesterday. . . 'With the help of the Holy Spirit, the Roman Catholic Church and Lutherans would be united within 20 years. It would be an appropriate way to begin a new millennium.' The Rev. Mr. Neuhaus, 42, minister in the Association of Evangelical Lutheran Churches, was in Cleveland last night to preach at a prayer service at St. John Cathedral. He is believed to be the first Lutheran to preach from the pulpit of a Catholic cathedral."

And who invited the Rev. Mr. Neuhaus? "The service was sponsored by Bishop Hickey of the Cleveland diocese." And what did Bishop Hickey and the Catholics of the diocese hear as doctrine from the Rev. Neuhaus? This: "the reformers wanted the Church of Rome to change itself and to begin to preach the gospel of Jesus Christ faithfully."

So then, according to this preaching in a Catholic cathedral, hosted by the Bishop of the Cleveland diocese, the Catholic Church has been in error before and since the time of the infallible Fr. Martin Luther. The official Vatican newspaper *Osservatore Romano,* in its issue of October 1967, said that "We are moving toward Lutheran liturgical reforms," which statement has since been amply demonstrated as having been correct. Acting as Paul VI's legate at Lutheran congresses, "Cardinal Willebrands affirmed an affinity between the train of Luther's ideas and those of the second Vatican Council." (From the same Vatican source.)

So what is new about this Cleveland ecumenical affair? It is the first I've read about (even though quite certainly not the first to happen) wherein a Lutheran is invited by a Catholic bishop to preach Lutheranism in a Catholic cathedral. *L'Osservatore Romano* was right in saying that an affinity exists between "the train of Luther's ideas and those of the Second Vatican Council." The affinity is that of the ancient Gnosticism. And that surely is what the Rev. Neuhaus means when he speaks of a "new millenium."

For those who might want to read more about Gnosticism and its recent revival worldwide, I suggest my Letters 30 and 32, *The Religion of Antichrist* and *The First and the Last Revolt.* (Please send $1 to cover costs.) There are undoubtedly better sources on this subject, but I don't know where you might find them. I am certain that such knowledge is needed for an understanding of the present revolt in the Catholic Church and the world.

From *L'Osservatore Romano,* 8 Feb. 1980: "This year is the 450th anniversary of the Augsburg Confession. In our dialogue with the Lutheran World Federation we have begun to rediscover the deep bonds which unite us in faith and which were masked by the polemics of the past." (Pope John Paul.)

This also: "Pope John Paul II met in Vatican City March 3 with two representatives of Nicaragua's revolutionary Marxist government. . . The church in Nicaragua has given its support to the Marxist revolution in the country and several Catholic priests hold government posts. . . Pope John Paul offered warm congratulations. . ."

New York, (RNS) 3 March 80: "Robert Mugabe is a practicing Roman Catholic who espouses a type of Marxist political philosophy. . . Irish-born Roman Catholic Bishop Donal Lamont of Umtali, Rhodesia. . . has a high opinion of Mugabe's qualities. 'I have had two long chats with him,' the bishop told an interviewer, 'and have every understanding that he is a dedicated Catholic'." So there you have it. John Paul 2 and his Vatican 2 Renewal —Marxist, that is. I have mentioned in these Letters the book by a long-time Vatican correspondent, *The Vatican Moscow Alliance.* Six or more years ago I quoted the Rome paper *Il Borghese* that the policy of John XXIII meant the end of the Roman Church. This by secular editors who do not desire to see that end which means a return of barbarism.

THE ABBE DE NANTES OF LATE

Frequently I have mentioned Traditionalist leader Abbe Georges de Nantes of France in my Letters. Sometimes with approval, again not. He was among the few influential priests to see the Vatican 2 heresies at first, and to write against them at length. In his book *Libellum* he exposes the broad heresies of Paul 6, writing of "a whole swarm of heresies fastened on the Church," and of Paul's "far-reaching condonation of heresy." But then he begins to speak of Vatican III in

which, as deNantes sees it, the chief heretics of 'progressive' Vatican 2 will take leading parts! (Which idea has also been put forward by Vatican 2 heretics in the U.S.)

When Cardinal Luciani was elected pope, Fr. de Nantes saw him as another St. Pius X, even though he had broken precedent (a habit of Vatican 2 popes) right off by taking the double name John Paul, which showed his intention to carry on the program of Paul 6. John Paul I later recommended a well known Italian diabolist poet-author and Freemason as a model for teachers. When Wojtyla succeeded Luciani he promised to carry on the Vatican 2 program of 'ecumenism' and total reform which Abbe de Nantes had denounced right along, yet the author of *Libellum* wrote of Wojtyla as another Pope Pius IX, "who doesn't yet know it." In his November 1979 *Counter-Reform* (the English translation arrives here late) Abbe de Nantes has this paragraph about Pope Wojtyla:

> "What Etienne Borne has clearly seen is the Pope's refusal to accept the division of the Church. It is a powerful, unshakeable, absolute refusal. He will never allow the **right** to impose on him a definition of dogma and morality that excludes freedom... Likewise he will neither accept the opposition left... In short, the Pope is of the **liberal** right or left. Of the **liberal left** which will not agree to seeing dogma and morality limit... an honest freedom, as he is of the **liberal right**" —

The thing runs on and on like that. I've omitted most of it, up to this point. Just this much more: "Here we have the 'right' and 'left' reconciled by John Paul II: faith, morality and freedom. It is not new but at last it is admitted without hesitation by practically the whole Church."

Right, it is not new. You can find it in a book on Masonic Morals and Dogma: the reconciliation of light and darkness, good and evil, truth and falsehood. It is essential Gnostic Vatican 2.

De Nantes, then, joins those who can walk in two directions at the same time. His case is typical, which is why I bring it to the attention of my readers in this paper on Vatican 2 Renewal. Let us reduce it to basic terms:

a. The Abbe de Nantes denounces Paul 6 for his Cult of Man, Vatican 2 ecumenism, etc.
b. John Paul 2 says ecumenism is irreversible and that he must carry out the program of his "revered father," Paul 6.
c. The Abbe de Nantes who denounced Paul 6 approves of John Paul 2.

This formula or an approximation of it applies to the 'thinking' of all the moderate traditionalists.

St. Paul had spoken of an "operation of error" and a "spiritual blindness" to come with the great apostacy of the latter days. Despite the self-evident total apostacy of the Vatican 2 New Order of Bishops, and of most of the lower clergy and laity, the radical changes in liturgy, sacraments, the obvious heresies in teaching manuals since Vatican 2, the Abbe de Nantes sees a rescuer in John Paul 2 who says "carry on; more of the same." I think of the comment of Pope St. Pius X on the Modernists: "But when they justify even contradictions, what is it they will refuse to justify?"

While Abp. Lefebvre takes them in on the parish level of concern mainly for Mass and sacraments, the Abbe de Nantes by a disordered intellectualism leads those of his own kind into the procession behind Pope Wojtyla. I remarked some time past that he shows himself inclined to walk in the clouds. I have read opinions that the French are inclined more toward ideas than reality, or to confuse the two. However that may be, I do not recall that Fr. de Nantes has ever faced up to the present chaos and destruction as possibly the Scriptural great apostacy, without which understanding one cannot explain a succession of popes false to their office and, what all the evidence adds up to, the continual Sacrifice taken away.

Why do I bring Traditionalists into this Letter on Vatican 2 Renewal? Because as I have so many times repeated, certain occultists (Liberal Old R.C. church) who from their writings are seen to have anticipated the program of Vatican 2 in considerable detail, before the year 1920, had also a program "for those who will love His older church." I am sure many pass over in their reading this kind of information. But since Wojtyla became Fourth Pope of the Revolution this information has become increasingly significant. From a letter just received from Australia: "I find the pressure to 'get with it' growing stronger, because of the apparent orthodoxy of John Paul 2." I hear the same from all over, yet nothing has been changed from the time of Paul 6.

In the same day's mail came this clipping from the 11 March *Detroit Free Press*: "Mass planned for divorced Catholics. Dearden to celebrate at a special welcome. 'The purpose of this mass is to say to separated and divorced Catholics. . .that they are indeed welcome'." And, "While the Sunday Mass will not specifically include divorced Catholics who have remarried outside the church. . .they, too, belong. The numbers have caught up with us. There are as many Catholics getting divorced now as non-Catholics. It's a reality that has to be accepted." So speaks the one who organized this show with Cardinal Dearden.

So It is numbers that determine morality in the 'new church.' The Vatican 2 false concensus. When I pointed out that reality of the Vatican 2 program years ago, we received much static in return from those who were sure it couldn't be true.

Following the usual practice of the Conciliarists, the "old Church" is made to appear harsh, the Vatican 2 church compassionate. For one thing, it is implied that divorced Catholics were in the past forbidden to attend Mass, which is not true. And what is now certainly true in most parishes, and as appears from this article, divorced and remarried Catholics are permitted "to receive the sacraments, such as holy communion." That is reasonable, since they do not now have the Mass but the supper, or as it is now usually called, the "eucharistic celebration." Most priests do not believe as Catholics about the Mass and the substantial Presence of Christ on the Altar, which is the reason they have set up the table in place of or in front of the old altar.

"Divorced Catholics who remarried outside the church were excommunicated from the faith until Pope Paul VI removed that ban in 1977," says the staff writer of this article. The usual ignorance in this kind of thing shows here, in that no one is "excommunicated from the faith" but from the Church — denied the sacraments. This was done in the case of divorced persons because of the great evils which result from divorce, and because divorce is a most deliberate breaking of God's law — "What God has joined together," etc. The new church of Man destroys men and families. The church of renewal is a phony compassionate church which conforms to Paul 6's self-proclaimed "new style of government." And in case anyone is of a mind to object, "Oh no, Pope Paul could not have —," let it be recalled that it was Dearden, then president of the American Bishops' Conference, who when *Humanae Vitae* was hypocritically released, first said openly that "the Church cannot step in between couples" in the matter of artificial contraception, which heresy is now generally accepted by priests in America. About three months later Dearden was made cardinal by Paul 6.

One more little matter for those traditionalists who are saying that in John Paul 2 we have a good pope. How is that so, considering that nearly all the cardinals who took part in the conclave which elected Wojtyla, including Wojtyla himself, were appointed by Paul 6?

In an address to Japanese Buddhists and Shintoists at the Vatican (RNS 20 Feb.) John Paul said, "We are all pilgrims to the Absolute and Eternal." Well, let them get on their way to the heathen Eternal and leave us Catholics free of the demonic buffoonery of their Absolute.

In other Letters I have called the Vatican 2 'church' a Gnostic 'church.' These are a few signs of the old Gnosticism: anti-life, anti-family, anti-marriage, and the pretension about the oneness of all religions. Except for claims by the Vatican 2 innovators to have had an inspiration by some spirit or other to call a Council, these doctrines are seldom openly stated but are gradually acted upon and occasionally quite definitely implied, as in the above-cited address of John Paul to the Japanese.

By the logic of Vatican 2 'ecumenism' the traditionalists may not be excluded from the "new church" but must be brought in, to be gradually converted from within. This was my opinion when I wrote the following postscript to Letter 16, of 23 September 1976:

> It would appear from certain shadowy deals between Paul 6 and Abp. Lefebvre, and from word of a London meeting of *Una Voce* and others of that compromising state of mind, that Mgr. Lefebvre is not determined to set up his own church (permanently), but might bring his Econe followers into Paul's counter-church as a Traditionalist sect. The scheme of Freemasonry (of the Modernists or Gnostics) for a church of all religions is in line with Vatican 2 announced objectives. Since the *Una Voce* people, with full knowledge of Paul 6 and his aims, have consistently supported Paul 6, such a move appears likely. If Lefebvre does conclude some such deal with Paul it might appear that he and his followers will not be in schism after all, being united with the pope. That would be a rash and erroneous

conclusion, for in joining Montini's counter-church as a Traditionalist sect these people would be breaking with the Papacy. Such a break with tradition and the Popes of the past is of the essence of schism.

Except to add a few explanatory words in parenthesis, that is the opinion I expressed in 1976 about Abp. Lefebvre's intention, which opinion has been shown as well-founded by the consistency with which he has begged a place for his sect in the 'ecumenical' church of the Johns and Pauls.

The heresy (actually apostacy) of the Vatican 2 innovators with their New Order of Worship is in the whole of this so-called pastoral council, which has completely revolutionized the Catholic Church. There is no need to scrutinize the parts, either of council documents or its new order of worship which can be performed with men who do not believe in Mass or priesthood. Those who put together the deceitful documents knew well how to avoid — although they did not altogether succeed in doing so — definite expressions of heresy. Ambiguity was the chief method of their departure by words from Catholic orthodoxy. And however orthodox the words might have seemed to most Catholic students of the Vatican 2 documents, the innovators could and did put into deeds their revolutionary intent. For those who doubt this let them read *The Battle for the American Church,* which I shall now briefly review.

THE BATTLE FOR THE AMERICAN CHURCH
Msgr. George A. Kelly, Doubleday and Company
Garden City, New York

"For the decade since Vatican II the Catholic Church in America has been at war with an enemy so powerful that the outcome is still in doubt. That enemy is itself — more specifically, its vacillating bishops, its confused declining membership, and a theology now riddled with contradiction, uncertainty, and the loose discipline of secular society. . .

"Very few people a decade ago would believe that 'religious crime' could ever become widespread within the Catholic Church, religious crime being defined here as serious public offenses against the public law of the Church. . . The examples of these are legion: Public confrontations with Pope and bishops, misuse of the Eucharist, scandalous public misconduct by priests and nuns have been quite common. So forceful have the organizers of "religious crime" become that bishops and religious superiors, and the Holy See itself, have backed away from enforcing their own well-known and well-understood laws. . . Rage, defiance, rebellion, take the place of serenity, respect, obedience. And this is the point at which the Catholic Church currently finds herself."

The foregoing did not come from the pen of a hardnosed traditionalist opponent of Vatican 2 and its works. It is from the dust jacket of a book *The Battle for the American Church* whose author upholds Vatican 2 and its popes. Even though like most priests the author of "The Battle" is somehow able to pass over lightly the distortions, omissions and heresies which make up the New Order of Worship, he is on the side of Catholic orthodoxy, but softly. Throughout nearly five-hundred pages he documents the wild disorder and heresy (but not using that word for it; Oh, no!) of Catholic leaders, including bishops, in the USA, which does not differ much from the state of affairs in other countries.

It is when men in high places themselves have no regard for the law, that defiance of law and disorder follows. And this attitude of being soft on law and discipline has been proclaimed as policy by the Vatican 2 innovators from the start. John 23 began by saying that there would be no more condemnations of error, that we are now a mature people and that, anyway, "error vanishes like mist before the sun." Paul 6 said "not to expect direct interventions" from him, that he will "wait for Christ to calm the storm." He called attention of the cardinals to his "new style of government," doing away, as he said, with "all the old tyrannies." (Sources of these quotations are mentioned in other Letters of mine.) It is well known that nearly all discipline has been thrown out Pope John's open window. The author and publisher of "The Battle" omits to mention these greatest of "religious" crimes, those by the Johns and Pauls.

As the story emerges from Msgr. Kelly's book, it is seen that time and again when a storm is brewed up by loud-mouth destructive elements on some issue, as in more than one large order of nuns the monsignor mentions, the moderate minority goes to Rome in the expectation that the outrage will be condemned there, and order restored. Not so. In all the many cases of this kind cited, such as that of I.H.M. nuns of California, and the Sisters of St. Francis of Milwaukee, it is the dissidents who, whatever soothing words the minority received at Rome, prevail. It is the

disorderly crowd who get the property and run the show, departing not only from the old rules but from ordinary Catholic practice itself. This happens so regularly that it has to be, as many of us have been saying right along, that the Vatican of the Johns and Pauls are, without question, behind the disorderly elements, all of which is, of course, old hat to those of us who have not refused to see the reality of Vatican 2 and its destructive popes.

The Catholic Church doesn't go doctrinally wrong by mistake. It is Catholic doctrine that true popes and bishops have the unfailing guidance of the Holy Ghost. And I am convinced that even deliberate destroyers who are seated somehow in the papal chair will not teach heresy formally. In this latter situation it is sufficient that a natural motive, such as fear of self-exposure, prevents even popes false to the office from pretending to teach error *ex cathedra*. But contrary to the heresy the defenders of the Johns and Pauls have consistently taken their stand on, that is all that the definition of papal infallibility guarantees. Not of course that we may rashly question the "ordinary" teachings of a pope.

In judging the works of the various destructive parties within the U.S. we are certainly not out of order in recalling the repeated promises of a great renewal made from beginning to end of Vatican 2. Exactly the opposite is what Msgr. Kelly's book is about.

As to the battle for the American church, the findings of the author do not reveal a truly Catholic party in this battle. And as already mentioned, he upholds Vatican 2 and its popes as on the side of the angels. What he says in effect is that a good tree (Vatican 2) does bear bad fruit.

Msgr. Kelly sees all the bad trees, but not the forest of rotten timber. That the Church's old enemies have a hand in the revolution he so extensively describes, seems to be, in this time of 'ecumenism', unthinkable, or at least for some reason unmentionable. He demonstrates throughout five-hundred or so pages a great apostacy, but I'm sure he would reject out of hand any suggestion that it might be The Great Apostacy so plainly foretold by St. Paul. The national Catholic paper combine, one of whose publications has been featuring lately Msgr. Kelly's articles, turned down money from me for a classified ad for my booklet *Pope, Council, and Chaos*. Yet that title would much better fit the book called *The Battle for the American Church.*

Should you buy the book? It costs $14.95 and is tiresome reading in parts. But I recommend it for students of the wreckage which has followed Vatican 2. In it they will see documented the confusion of doctrine among the bishops and lower clergy, a power and an agency which gives confused direction to bishops, a few cardinals or archbishops who appear as boss-figures among the bishops, and all the loud-mouthed priests, nuns, and Catholic(?) journalists who have paraded their anti-Catholic malice across the pages of the American secular press since the Vatican 2 Council was announced. This is an excellent source book of information on the insanity, weakness, and before all the malice in all places of influence in the "New Church".

To those who might be in doubt whether or not they should attend parish functions — the Eucharistic celebration, as it is called in the new booklets, Penance or the new Rite of Reconciliation, etc. — I say buy or borrow this book if you can, and read it through. For it reveals the confusion of doctrine, evil anti-Catholic doctrines, which are being disseminated from pulpits, from confessionals, and from parish bulletins. Most importantly for young parents, the book contains information on the evil teachings of so-called Catholic schools. I pass over here the New Order of Worship *(Novus Ordo,* usually even today called the Mass) which Cardinals Ottaviani, Bacci and their associates publicly charged "departs radically from Catholic doctrine and dismantles all defenses of the Faith." In other words, you will lose your Catholic religion by frequently attending this post-Vatican 2 liturgy of Paul 6.

As I typed this last line the Boston PILOT was brought in, with the headline "Vatican Ecumenist Leads Delegation to Moscow." It's Cardinal Willebrands again, a most notorious Dutch heretic, still doing his thing in the time of John Paul 2. When Bishop Sullivan of Baton Rouge attempted to withstand contumacious heretics, who among other acts of defiance invited the notorious Fr. Curran to speak in his diocese, it was the bishop who was called to Rome and squared away by John Paul, not the heretics. Curran stays on at Catholic University, a pontifical institution, after the visit there five or so months ago by John Paul. Such is the state of affairs up to the time of this writing. This is the state of Vatican 2 Renewal as John Paul 2, far from putting the Church's house in order as he promised more than a year ago, prepares to go on another circus exhibition, this time to Brazil.

W. F. STROJIE LETTER NO. 48 15 APRIL 1980

REVOLUTION AND EL SALVADOR

Archbishop Romero shot dead in San Salvador. What does it mean? The modern phase of the movement, of which this murder is only an incident, began about a century ago. I shall return to this later.

About eight years ago I wrote a short article "The Enemy Within the Catholic Church," based on the Encylical *Pascendi* of Pope St. Pius X. In this paper and many times since I have written that "The revolution in the Church and world are the same." That was quite evident then; the conclusion is inescapable today for Catholics who haven't filled their minds with Vatican 2 claptrap, or who simply refuse to see.

The revolution in Church and world: I have concentrated on the first part, the Catholic Church, because without its subversion from within there could be no general success for world revolution. This is mainly what world revolution is about, the destruction of the Catholic Church and that civilization which grew under the influence of the Papacy, but which was fragmented by the so-called Reformation of the 16th century.

From the time of Martin Luther, most of the leaders of Protestant England and northern Europe, and later North America, have desired to see the Papacy destroyed. In that wish they followed the Jews and dissident European Catholics, especially those of the secret lodges of Italy, France, and Spain, joined by anti-Catholics of England and the United States. Whatever confusion has existed in the minds of Protestants and New World Catholics about this, the European leaders of the revolution knew very well the Enemy they opposed. That Enemy was, as I have said, the Papacy and the Catholic Church. That was the Great Obstacle (of St. Paul's Thess.?) which had to be removed before Satan could establish his kingdom of this world. On this I quote again, as in Letter 21, from the book *Pio Nono* by E.E.Y. Hales.

> From the section Mazzini and the Dogma of the People: "Those who contend, as many historians have, that the issue fought out between Mazzini and Pio Nono at Rome, 1849, was not a religious struggle between the Church and her enemies, because it was concerned only with the political fate of the Papal State, ignore the attitude of the principal protagonists on either side in the drama. These were the Pope, with Antonelli; and Mazzini, with Garibaldi. All four men were quite clear what was at stake.
>
> "...certainly Mazzini held no merely political view of the contest. The idea of the strict separation of religion from politics was always anathema to him — as though a political reawakening or revolution were not, for him, a religious manifestation governed by religious principles. He was never tired of criticizing the "immorality of the English," in particular, for clinging to the concept of such separation. But in any case he was quite explicit about his purpose at Rome...Commissioned by the Roman Assembly...to reply to a message of congratulation from the new Republican Assembly at Paris, he wrote to the French:
>
> "You, citizens, have understood all that is great, noble, and providential in this flag of regeneration floating above the city that encircles the Capitol and the Vatican — a new consecration of eternal right; a third world arising upon the ruins of two worlds extinct..."

The first of the two extinct worlds was the Roman Empire, the second, of course, was the Roman Church.

Read again the foregoing, "a third world arising upon the ruins of two worlds extinct." Here is that Third World we are now hearing so much about. It is not only Africa, India, and other regions out-of-the-way of modern "progress" up till now. It is a whole new world, a loudly proclaimed *Novus Ordo.*

Mazzini, speaking to the priest Lamennais who himself questioned certain Catholic teachings, is quoted by author Hale as follows:

> The condemnation of the Papacy is decreed, not by us, but by God; by God who now calls upon the People to arise and found a new unity, embracing the two spheres of temporal and spiritual power. . .*In our epoch humanity will forsake the Pope, and have recourse to a General Council of the Church — that is to say, of all believers* — a council which will be alike Council of the Church and Constituent Assembly. . ."

Those lines, few as they are, contain the program we now see unfolding before our eyes. According to Mazzini, it is "the People" who are to arise — and I think of "the Peoples' " as we have heard it from Soviet Russia for decades. In our post-Vatican 2 churches can be found "The People's Hymnal" and other books used in the Vatican 2 reformed liturgy "for all men." And of course the "People of God" replacing the Catholic Communion of Saints. Of humanity and humanism we hear all the time. Most significant of all Mazzini's ideas for the future was that of a "General Council of the Church. . .of all believers," which has been realized in Vatican 2 'ecumenism,' and which John Paul 2 says is "irreversible." And in line with the program of Mazzini, Garibaldi and company we hear the Vatican 2 popes declaring a New Beginning of the Catholic Church, "a new economy of the Gospel." That "revelation is only at the beginning," and much more of the same, is from Paul 6.

As to Mazzini's idea about forsaking the Pope, in this matter has been applied that satanic genius which the modern anti-God forces derive from the Father of Lies. There has been no forsaking a single pope, true or false. The Revolution put its own popes on the papal chair, a scheme they had openly bragged about in advance. They put in their Johns and Pauls and thereby accomplished two tremendous things for Satan and the Revolution. They led the majority of Catholics to forsake not only *a* pope, but all the true popes of the past. And in the name of *Aggiornamento* (updating), through that unquestioning obedience most Catholics give to the pronouncements or program of a Pope, the Revolution obtained Catholic support for Marxist satanism, masked as concern for the poor. Into this evil web of deceit fell the now dead Abp. Romero of San Salvador.

Before we look more closely at the murder of Abp. Romero, let us stop to reflect on what is known of these "friends of the poor" who, more than sixty years ago, murdered the Czar, his wife and family as a preliminary to establishing a worker's paradise in Russia. This was the Bolshevik revolution whose leaders were certainly not outdone by Mazzini in their opposition to the Papacy. Sufficient to note here, though, that from "the Peoples" paradise — from these 'lovers of the poor' — millions have risked their lives to escape, so that the leaders found it necessary to surround their Peoples' Paradise with barbed wire and the Berlin wall. From Russia, from North Korea southward, from Viet Nam and Cuba, they have fled. The enormous numbers murdered of those who in some way opposed the Peoples' Paradise will never be known. Being somewhat aware of these things, one becomes alert and a bit skeptical when he reads about a Vatican 2 bishop who is reputedly a lover of the poor. All the more so when it comes from Catholic publishers whose own revolutionary intent is ill concealed.

Starting close to home, with the murder of Abp. Romero, on the front page of the Portland Catholic Sentinal appeared this headline: "Foe of Violence Slain at Altar." And I might as well mention here that the Sentinal has regularly featured such radical writers as Gary McEoin, Monsignors Bosler and Higgins. All of seven or so diocesan or other 'Catholic' papers I have seen since the murder of Abp. Romero carried the same kind of message — "friend of the poor," "man of peace," etc.

The NC News Service report under this headline is lavish in praise of Abp. Romero, which in itself is significant, coming from this radically updated News 'Service.' Nevertheless I decided to wait before coming to any conclusions. Even in our day an archbishop might be genuinely concerned for the poor. More than ever before, I think, we live in a time of confusion and mixed motives. The devil plays the ape of God and leads astray in the name of the Good, many who ought to know better.

The next news item that came to our attention was from a Spanish-language source, which told that the Archbishop had been accused in the secular press of being an accomplice of Marxists. This piece was written before the murder.

Then from a reader the Steubenville Register, 4 April 1980, in which appears an article by a Youngstown pastor who had served five years in El Salvador parishes, and who intends, so it is said, to return there with the Maryknolls — which last item of information will be more than a clue to those who know the notoriously Marxist Maryknolls (see my Letter No. 30, The Religion of the Antichrist).

According to the author of the Steubenville Register article, Fr. Ralph J. Friedrich, who I quote here:

> In the spring of 1977, about eight months after I had left the country, Archbishop Romero was suddenly installed as archbishop during El Salvador's crisis two days after the election of President Carlos Humberto Romero (no relative). His friends there say that for about two weeks he walked around as a "lost soul" — without a friend. He was a staunch supporter of the establishment. And there was much concern among activist priests and laity when he became their bishop. . .

I pause here to emphasize what we all know, more or less, about what is meant these days by "establishment," that is, government opposed to one's own way of thinking; and that by "activist" is meant the various shades of agitators, whether murderous paid operators or fuzzy-minded dupes, the modern religious "do-gooders" who have all but forgotten God. Back to Fr. Friedrich.

> The assassins killed Fr. Grande, and the archbishop called together his priests for a conference. Soon he visited Pope Paul VI, who told him *"coragio,"* (support for his priests). From that time on, he was the prophet who was the voice for the people, including priests.

Let us now examine that bit of news, for it goes beyond its revelation of the tactics of the Revolution and its bishops. Here is a case where the man in charge, the Archbishop, fails to act as such. He first consults his priests, then runs to (more likely is summoned by) Paul VI who tells him to follow, not lead — listen to the collective voices from below. The Archbishop had the reputation as a conservative, which in these days usually means no more than that he did not actively support the modern revolution in the world. In the Church, yes, they've all at least gone along with the revolution in the Church. But now after a visit with Paul VI who had, as I've mentioned elsewhere, announced "a new economy of the Gospel," Romero suddenly becomes himself leading agitator, giving hour-long "homilies." As Fr. Friedrich goes on to say, "He became the voice for the poor and oppressed, after the rightists had killed five priests from his diocese, expelled many others and killed thousands of lay persons."

Who are "the rightists?" Here we have another trick of revolutionaries, the use of labels, such as Right and Left. This is in accord with the faceless concepts of the Revolution — men are simply pawns in the game, to be labeled and jumbled together according to what helps the Revolution. To the occult forces behind this satanic war, all are expendable. The Left of course are always the good guys. Yet from their earliest Bolshevik years their works have been characterized by violence. Getting rid of even 'moderate' elements in their way, the Left can usually blame all murders on those who oppose them. That was the first cry when President Kennedy was murdered — that "right wing elements" had surely done this. In this case the lie was quickly seen to be a lie, but it is not always so. More from Fr. Friedrich:

> I believe that the martyr prophet will be a model for El Salvador — as already the six priest martyrs have been — but even for all Latin America. In the **Latin American Bible** there are full-page pictures, at the beginning of the prophet section, of Martin Luther King and Archbishop Helder Camara of Brazil. . .with the footnote saying that we have modern prophets and that all of us must be prophets.

As I've remarked before, the "new church" creates its own saints by popular acclaim of the new church press. Thus Mother Teresa, "Good Pope John," St. Teilhard of the Noosphere, St. Martin Luther King, Helder Camara and other openly Marxist bishops.

"Martyrs and prophets," according to this Youngstown priest who is eager to be off again with the Marxist Maryknolls. But as Avro Manhattan tells it in his book "The Vatican Moscow Alliance," many of the reverend Clergy and laity speak not of martyrs but of "Castros in cassocks." Before I was on to the worst of all this, I had seen photos of foreign bishops assigned to South American countries, and had asked myself, "Could these clods be real bishops?" Many of them come from Communist-Polish seminaries, from which places, as Avro Manhattan writes — they are sent mostly to Austria and South America.

A later NC News Service report (Steubenville Register, 18 April) quotes Abp. Quinn of San Francisco, present at the Romero funeral service, and no enemy of Communists, as follows: "During the first reading of the Scriptures I could see a long column of people marching down the right side of the square near the government buildings. They were quiet, but their left hands were raised (with clenched fists, surely, WFS) as they walked. They were a body of leftist organizations and were carrying a wreath to be placed on the coffin." And that is as much as Romero will get from his leftist friends — a wreath and upraised left hands. For prayers for the repose of his soul he will have to look elsewhere.

From a Religious News service report (same paper) this item concerning Abp. Romero: "He was at loggerheads with four of the other six bishops in El Salvador, including Bishop Arnoldo Aparicio y Quintanilla of San Vicente, president of the El Salvador Bishops Conference, who blame the Communists for the unrest in the country."

Who did kill the Archbishop? Thus far I have not seen any attempt to prove that a so-called rightist did it. And I am sure that if the shooting had been instigated by any person or party of the "right," the network of Marxist spies, always at work before, during and after events, would have made the most of it. A later news report says that the "left" gained greatly in influence because of this murder.

So much, then, I'd read and thought about the murder of Archbishop Romero before we received from a friend the Mexican magazine REPLICA.

From REPLICA, March 1980, page 4:

"After El Salvador and Guatemala, Mexico is Next in Line!"

Then from the article by Pablo Huerta under the above title:

> Just as the fire — produced by a molotov bomb — rapidly spread to the adjoining rooms in the Spanish Embassy at Guatemala, causing death to 39 people and consuming everything in its path — carpets, draperies, furniture, etc. — the fire caused by the International Communists in Nicaragua is also spreading fast toward neighboring countries, to materialize the messianic dream of Marxist domination in Central America, in order to expand from there to the rest of the continent. The Communist threat of consuming everything in its path: life, freedom, religion, etc. is growing more serious and imminent.
>
> The fire in the Spanish Embassy at Guatemala was fostered by stateless communist guerilla fighters headeds by a "nun" and well-known red activists who have clandestinely scorched the Guatemalan people for many years. . .The affair at the Spanish Embassy in Guatemala can be qualified as one of the most unfortunate crimes committed by Communist terrorism in recent years, not only in that country but all over the continent; while the communization of Nicaragua can be considered one of the clearest treasons to freedom and Christianity, perpetrated by Cartercommunism and by the "Sandinista" clergy.

So much from REPLICA on Guatemala and Nicaragua, and Central America in general, up to this point. Now to El Salvador, same writer:

> ". . .the Archbishop of San Salvador, Oscar Arnulfo Romero, given the setbacks suffered by his "colleagues," the communist guerillas, at the hands of the El Salvador army which has defeated them gravely, issued statements in his political "homily" of January 27, where he blamed the "extreme right" for the violence suffered by the Salvadoran people, when he was a perfectly aware that the communists and their accomplices are responsible and are the direct authors of the escalation of subversive violence in El Salvador. Romero even — perhaps in a fit of desperation? — he had previously blessed and justified it — said that it was good, and that the Government Junta should be delivered into the hands of international communism.

End of quotation from REPLICA.

The REPLICA article was certainly written before the murder of the Archbishop of El Salvador, so that it can be seen that his reputation was well-known. But not a word of this in any of the U.S. 'Catholic' papers or news clips that I've seen.

What about John Paul 2? There can be no doubt that he is sold on the new religion. Time and again he has said so, and nothing has been changed since he was installed in the Vatican. Following Mazzini and Montini, the Humanity religion appears in all his writings, his public talks, and in his actions. He is all for Mazzini's Third World and General Council of all believers — Vatican 2 and Ecumenism. During Wojtyla's time, short as it has been, the Vatican 2 bishops begin to pray openly, with much publicity, with pagans, as they had been doing in the synagogues in Montini's time. The "open church" and Vatican 2 Dialogue or theosophic search has been speeded up these past several months. At the Vatican John Paul warmly congratulates the leading thugs who took over Nicaragua. It is reported that priests are in high positions in this Marxist government. Of course John Paul praised Abp. Romero, and no word of rebuke or caution from him was issued to priests and religious who engage in revolutionary activities. And it is surely significant that the Revolution took a "great leap forward" within three to five months of Wojtyla's visit to Mexico, ostensibly to condemn "liberation theology."

Well, all this is nothing new. "The pope speaks for the right (or pretends to), but acts for the left." It is the same formula that has been used so consistently since Wojtyla's "revered father," Paul 6, got himself installed in the Vatican. Nor is there any reason to exclude Good Pope John from the club.

THE CHURCH INFALLIBLE?

We have received a few letters questioning my criticism (Letter 47) of John Paul's saying that the Church is infallible.

My short answer to that question is that before Vatican 2, or even today among older Catholics, we would not be misunderstood in simply saying that the Church is infallible. But I know very well that when John Paul 2 makes a big thing of saying that, that he intends to double-talk some Catholic truth down the Vatican 2 drain. I know that what he intends is to get off papal infallibility, which he can then attribute to his new Church of All Religions. It is now time for a slight shift.

Aside from that, where I questioned this "Church infallible" of John Paul, I criticized the part in which he called it "a gift of Christ." Aside from my own abhorrence of the vague and off-key tone of these informal pronouncements of the Vatican 2 popes, such as Paul 6's "smoke of satan in the Church," etc., it is wrong to speak of infallibility — Christ's guarantee of truth in matters of faith and morals — as simply a gift. This is wrong because Christ is Head of the Church, the Way, the Truth and Life; he is the Vine, we the branches. Therefore infallibility is not merely a gift, however valuable, but is of the essence or integrity of the Church, her indefectibility. I have often written my opinion that even a false pope will never pretend to infallibility of a false teaching he is promoting; and that despite the false Vatican 2 popes the Church remains indefectible. We are not obliged to accept the teachings of the Vatican 2 popes against those of the past.

One letter received contains many quotations from Catholic scholars who have written of the Church's infallibility, and the sender writes that this infallibility extends to the bishops. I think this only shows how necessary it is to understand the limits of papal infallibility as it was defined. We know that only a pope can make a formal pronouncement on matters of faith and morals, which must be believed by the whole Church. Of course bishops with a right intention, attentive to their duties, will not go seriously astray in matters of doctrine. Bishops too can count on the unfailing assistance of the Holy Ghost, as, for that matter, can all who honestly strive to do the will of God. Anyway, after 18 years of Vatican 2 and the Johns and Pauls and their bishops and the resulting chaos, it is perhaps not very wise to tell a child — or an adult either, for that matter — simply that the Church is infallible. We must know just how it is infallible, which Catholic truth is only one part of the whole of Truth John Paul 2 is now intent on muddying up.

The precise definition of papal infallibility by Vatican I was needed, very much so, I'd say, because the general belief and simple faith in the Church's infallibility was becoming insufficient in a time when the enemy was already sowing errors among the Catholic clergy. And so as not to mislead or have anyone rely too much on what I wrote in Letter No. 47, I present here excerpts on papal infallibility from my Letter No. 2 — from Cardinal (Henry Edward) Manning's book on Vatican I.

Why a definition of Infallibility at that time? The cardinal writes of "the most dangerous error which for two centuries has disturbed and divided the faithful. . .a doctrine which for

centuries had divided both Pastors and people, the defining of which was contested by a numerous and organized opposition." So much of an issue was this that "Not less than a hundred fathers in the general and special discussions had spoken, chiefly if not alone, of infallibility. Both sides were convinced that the matter was exhausted."

Speaking of the traditional use of the term *ex cathedra* — for this is not a new doctrine, but one being defined — Cardinal Manning writes, **"The value of this phrase is great, inasmuch as it excludes all cavil and equivocation as to the acts of the Pontiff in any other capacity than that of Supreme Doctor of all Christians, and in any other subject matter than the matters of faith and morals."**

Concerning the **privilege** of infallibility: "It is personal," writes Cardinal Manning, "inasmuch as it attaches to the Roman Pontiff, the successor of Peter, as a **public person,** distinct from, but inseparably united to, the Church; but it is not personal, in that it is attached, **not to the private person, but to the primacy,** which he alone possesses. . .It is absolute, inasmuch as it can be circumscribed by no human or ecclesiastical law; **it is not absolute, in that it is circumscribed by the office of guarding, expounding, and defending the deposit of revelation."**

So then the cardinal writes of a doctrine that for centuries had been dividing both pastors and people. That confusion is what John Paul 2 would add to the others spawned by Vatican 2. They have cleverly misused papal infallibility to push through their Mazzini church for all believers, and now the time has come to muddy-up entirely the precise definition of the infallibility of the pope, and therefore of the Church through its head. Wojtyla and Kung work well together on this. The notion that they are opposed to each other is nonsense.

Wojtyla makes a show of correcting and disciplining Hans Kung. The most notorious of Kung's errors, which most Catholics cannot fail to see, has been his denial of papal infallibility. But Kung says he believes in the Church's infallibility, as does John Paul.

Wojtyla then has let the boys know that he is not letting them down with his blurb about the Church's infallibility. Meanwhile Kung is not hurt at all. He continues in his job, plus he is again at the center of the Vatican 2 stage, where he apparently likes to be. Both he and Wojtyla were leading proponents and spokesmen at the Council.

Those who have written after Vatican I about the Church's infallibility might have been more careful had they been able to foresee what would follow the Mazzini-Montini Council for All Religions.

I hope I do not appear too presumptuous or arrogant when I disagree with some learned men — not on defined doctrine of course. But there are things we can see in our time which were not, as I've said, foreseen by learned writers of years ago. This is especially true of Latter Days developments which no less than St. Augustine said would not be much understood until those times. Unless the great falling away St. Paul predicted has no meaning, we are living in those days.

THE MOD MUSH RELIGION — the "nice" side of Revolution.

Mod Mush, all can join in. For the more serious, Dialogue all around. For all, serious or not, Togetherness. The minimum requirement of Faith and Morals is a reaching out to the Other, a smile. Credo in unum Ekumeniko.

The ladies' magazine Togetherness become Ecumenism. Beyond that lies Collectivism, as in the reformed churches. But I need not venture so deeply into the Mysteries.

No one is excluded from Mod Mush. It matters not so much as a peanut whether one has yet a lingering notion of being Catholic, Lutheran, Methodist, high church Marxist, Zorastrian, or what. All may join. Good fellowship is sufficient. All are invited to the Supper. Drop by during the tea-and-crumpets hour. Sit on the floor. Hold hands. Or in the customary Western manner which will appeal to traditionalists, sit on chairs around a table, all grinning at each other, saying little nothings. Or again for the More Serious, exchange Marxisms about social reform. No need to be aware of the satanic twist which makes Marxism sound much like the new Testament, and which most of the reverend clergy are preaching. Love and Togetherness, earnest agreement that nothing else really matters, that is the Creed.

Speak of Caring and Sharing; get involved. And your meeting will be enhanced if you will induce (not at all difficult to do) representatives of the various Clergies to grace your gathering with their smiling faces. What if they don't smile? They all smile today, especially the Catholic bishops whose house is caving in on them. "Kick us again," they will tell you.

No need to fear that any of these gentlemen will bring hardline religion into your manor — for such religion is impotent, even changing its name. Were it yet in existence, alive and well, the Pope would have to excommunicate all his Ekumenic bishops, first of all himself. But nothing so drastic need occur. It is of the essence of Vatican 2 that all religions are one. Credo in unum Ekumeniko. May Allah be praised.

These thoughts come to mind as I glance through current 'Catholic' magazines. Who owns them now? Who owns the Vatican 2 popes? Is it permissible among the Mod Mushians to complain about popes who carry on a New Order of Worship, a New Pentecost, a "previously unknown church"? No, it is not. Religion is what the Vatican 2 popes say it is. But what about the Dialogue? Join in or shut up — and there's an end of the matter.

Can I cite a recent example of a Pope Wojtyla Mod Mush pronouncement? I have already done so — the "infallibility is a gift of Christ." But here is another. It appears without comment in the 31 March issue of The Remnant. "Apparently responding to the newly projected telephone abortion service," in Italy, John Paul 2 "urged Catholics to refuse to participate in abortions and to oppose all laws which are 'in direct contrast with the good of persons.' The Pope emphasized that 'there is no human law that can legitimatize something so intrinsically unfair (as abortion) or oblige anyone to submit to it'. "

There it is. The pope "urges not to participate." This law is against the good of "persons." No human law can compel anything so unfair. This is a Pope speaking? Nothing about Divine law forbidding even the thought of such a crime? Well, only the most foolish will expect more from Charley Wojtyla. Right off he had declared himself an ecumenist pope, which is no pope at all.

JOHN PAUL'S RECENT LETTER ON LATIN MASSES — The new religion press works in unison, and right off made it clear that there would be no return to the Tridentine Mass. Two or so 'conservative' writers scoffed at this interpretation, saying that someone is twisting the intent of the pope's message. There was a bleat or two about it from "traditionalist" publishers who were sure JP wants to give us a "free choice." But nothing that John Paul 2 has said or done in the past gives reason for the slightest hope that the American bishops and their diocesan editors are wrong. According to a news report at hand, Fr. John Keane who ran Traditionalist chapels in and around Boston, got word from his bishop to "cease and desist" within sixty days — that failing to comply he would be "suspended and stripped of his priestly faculties."

Actually the emphasis given in the reports on the matter, indicate that John Paul is doing just the opposite of what some wishful thinkers believe. He is putting an end, period, to the Tridentine Mass, as shown by the orders Fr. Keane received. Should there be some flurry of complaint, the usual step backward will be made, followed by some delay in total enforcement. But that's the most that can be expected of those who went to so much trouble to do away with the Mass — the real one.

Thus the usual trickery of the "new church" — to take away while pretending to give. According to the Vatican 2 promoters, we were to have a fine renewed church. Instead we see one impoverished morally, spiritually, culturally. This cannot have happened by accident; much less is it the work of the Holy Spirit, as the Chief Council Liars and Technicians had assured us. The plain fact of the matter is that the Johns and Pauls are carrying out the program of Mazzini, Garibaldi and company, and the occult forces behind them, as I suggested near the beginning of this Letter. To those who will look beyond the papal robes, at what actually has happened since Vatican 2, the thing could not be more self-evident.

Mazzini's "General Council of the Church — that is to say, of all believers". . .Well, they knew what they were doing long before they got their Vatican 2. At the first session of Vatican 2 a Bishop Duschak proposed a liturgy to be composed by representatives of all religions; and when Paul 6 put together his Novus Ordo, so-called new Mass, he was later photographed with the six liberal non-Catholic clergymen who helped compose it. So we can be certain that John Paul 2, who has repeatedly spoken of his intention to follow his "revered father," Paul 6, does not intend to even partly restore the Tridentine Mass. An NC news report from Washington contains this assurance on John Paul's letter to the bishops: "In no way can it be interpreted as a re-

introduction of the Tridentine Mass." This from the executive director of the secretariat of the U.S. bishops' Committee on the Liturgy.

It is of Divine revelation that the "continual sacrifice" will be taken away or cease for a time. This could not mean the Jewish sacrifice which was only a prefigurement of Christ's sacrifice of Himself on the Cross. Nor was the Jewish sacrifice continual in the sense of the sacrifice of the Mass, offered thousands of times each day, in all parts of the known world.

Of course Mazzini didn't start it; and while Fr. Martin Luther's contribution was productive of divisions, each one more confused than its parent sect, we must look back in time for the beginning — through the underground of the Middle Ages (see Msgr. Ronald Knox's "Enthusiasm"), to the Arians of the third and fourth centuries, earlier Judaizers, to beyond even the Sanhedrin, the Scribes and Pharisees, to Lucifer himself, who today is as young and agile, as full of hate for God and man, as he became when he fell as leader of the angelic revolt.

To the leaders of the Jews, the Scribes and Pharisees, Christ spoke of the devil and predicted that they would do his works; and St. John wrote of a time when Satan, put down on the coming of Christ, must be loosed for a time. And so the Revolution moves today to the tune of hideous rock 'music,' interspersed with gunshots and exploding bombs, to say nothing of two great and horrible wars, and many smaller wars and local revolutions, all part of the work of establishing a new world order. El Salvador is only the latest incident, wherein perhaps a foolish old bishop mistakes the Ape of God (Satan) for Christ our Lord.

W.F. STROJIE LETTER NO. 49 **17 JUNE 1980**

LATE VATICAN-ECONE SHOW

The Vatican 2 Mad Show carries on. Thanks to generous readers, we have on hand stacks of evidence of the prevalent insanity. One man in New Jersey sent us a large brown envelope of the current junk; that is, of the new religion. Just a sampling of that: "Jersey City — The Chinese New Year was celebrated at Holy Rosary Church here with a multi-cultural ceremony that included 'ancestor worship'. The Advocate (NC News Service) announces "The Lady is a minister. Sister Peggy Kirby sees campus ministry as exciting." How nice. "Sister" of course wears nothing resembling a religious habit. At Seton Hall, N.J., "students place portrait of Martin Luther King in front of lectern where Auxiliary Bishop Joseph A. Francis gave the homily. . ." Nothing new there. We read that the Mohawk Indian girl, Kateri Tekakwitha, may be canonized (?) by John Paul 2. But Martin L. King has long ago been canonized by the Revolutionist consensus, and his picture appears full-size in the Prophets section of the Latin American "Bible". I mentioned this in Letter 48.

From a Colorado parish bulletin: "Use this blessing before meals for the 4th week of Lent: 'Blessed are you, O God, ever faithful and forgiving! For you embrace us in your love and lead us on your journey of freedom".

Very touching, that. Beautiful beyond words. Here's more: "Take a walk. Touch the earth, touch the grass, the trees. Be thankful for your hands." That's the freedom they mean, I suppose, being free to ditch their Catholic religion and take up Pantheism.

More from the Advocate (the devil's?): "Union City — Abp. Gerety called upon Catholic women to demand equality with men. . . 'Let the world hear your voices raised to demand what is rightfully yours, equality with men,' he urged. . . He cited Mary's witness as their example." How utterly stupid the bishop agitators reveal themselves. The truth about the Mother of God (if that's who he means) is quite opposite to the kind of equality the Revolution is pushing. But then many Catholics long ago threw out brains with doctrine, so that our Marxist bishops have a pushover in those who still listen to them.

Cardinal Suenens, another crook, addresses a charismatic conference in Washington Township. He says "Every Christian is charismatic; otherwise he or she is not Christian." So much from the wilds of Jersey.

The Boston PLOT is always a good source for sickening stuff. The May 16 issue contains a photo of THE DAMEANS, priests, four nicely coiffured young men in black with roman collars. A musical group of three guitars and a cello. Of course they all wear the required smile. Cardinal Medeiros appears three times in this issue, as also John Paul 2 three times. Medeiros appears to hold a slight edge over Wojtyla in numbers of photos in the PLOT: J-P 2 shall hear of this!

The May 9 issue of the PLOT shows J-P 2 sitting snugly on a throne under an African reed covering — the setting, so the reader is informed, "recalls the bamboo and reeds used in the construction of primitive African huts. The scene is People's Square on Sunday". JP wears his usual smile. The Archbishop who welcomed him at this place, Kinshasa, Zaire, is Joseph Cardinal Malula, the one who at Rome for the last Conclave poured scorn on the beauty and culture of Rome. The 18 May issue of the PLOT contains information that J-P 2 ordained eight new bishops, and that "about 20 Zairean priests danced around the altar platform. . ." The writer didn't say what kind of priests — perhaps witch doctors. I think of Madison Square Garden.

The 18 May report spoke of a "Zairean rite" in which "the priest wears normal vestments, but often adds a native headdress. He is accompanied to the altar by dancing acolytes carrying spears."

Do you hear that? — New Jersey. Let the American bishops ponder it and get on the ball. Not, Your Excellencies, that you must at first go the whole way yourselves. We know that none of you lack the

courage to put on African headdress. But we also know that you do not lack daring innovators in your parishes. Unleash them onto this, as you have carried on your reforms up till now.

JP criticized African polygamous marriages. He presented monogamous marriage as "the design of God." He never speaks of the **Law** of God. Elsewhere in this piece he speaks of "values", the usual Reform substitute for the moral law. Values, authentic, dimension. At hand is a Portland 'Catholic' Sentinal article by Fr. John Reedy, CSC — "What Values Would I Die For?" I wonder.

Please do not be shocked by these comments of mine. JP and these bishops I speak of are not ordinary heretics, but are working on a program, frequently proclaimed by John Paul 2, to totally change —wipe out— the Catholic religion. I have pointed out doctrinal and other evidence of this, over and over, in my writings these past nine years or so.

In Paris, in reply to a question about "the church's rules" on sexual conduct, John Paul did not explain that these are not the "Church's rules", but the Law of God. Instead he followed his usual practice of referring every such question to the human person, saying in this instance: "Moral permissiveness does not make people happy."

There are thousands of such bits of evidence that Pope Wojtyla believes in only what he says he believes in, a religion of Humanity as God. ("You shall be as Gods.") Why do nearly all the Catholic clergy and influential laymen — professors, writers, publishers — close their eyes to this? Mostly because, however much they deceive themselves to the contrary, they are of the same party. That party uses thousands of 'moderate' and even traditionalist dupes. The traditionalist dupe serves the party well when he puts forth as truth some important error of theirs.

All those 'moderate' or traditionalist (?) priests, writers, etc. serve the devil's purpose (not without fault) who do not speak the truth of what a South American bishop wrote shortly after the Council: that "The deep crisis of the Faith lies in the bosom of the Church and springs from a real conspiracy to destroy the Church, to form in its place a 'new Church', which can only be a false religion. . . As modern philosophy over-estimates man, entitling him to everything, the 'new Church' establishes the Religion of Man." The words of Wojtyla amply confirm the truth of this,

John Paul 2 and Ladies' Home Journal

It has been denied that John Paul gave an interview to a Ladies' Home J. reporter. I mentioned it in one of my Letters, as I read it in that magazine. Maybe he didn't give it, but the thing is not at all unlikely. It is his peculiar style to have done so. And there's nothing in the report of these "conversations" which is out of line with what he has said elsewhere, or with what Abp. Gerety (quoted above) had to say to and about women. I also mentioned that Paul 6 appeared in a Ladies' Home J. apparent interview years ago. There was no denial of that. Let the boys fight it out — whether or not John Paul held "conversation" with a Ladies' magazine reporter. What I mainly emphasized was the atrocious poetry of Father Wojtyla which appeared in that magazine — all about Man, Man Man. And I said what is obviously true: that the new religion of the Vatican 2 popes is pretty much in accord with the religion of the ladies' magazines. This is why they are eager to print interviews, real or not, with the Johns and Pauls. Popes who taught Catholic doctrine (before Vatican 2) were not idolized by the press.

John Paul 2 speaks some Catholic doctrine? So did John 23 and Paul 6 while they went on destroying the Church. John Paul has made it amply clear that he intends to carry on the program of John and Paul. His choice of names makes his intention plain to those who do not refuse to see. The gentlemen of the press see and hear the reality of the thing. They know well when to discount sweet words directed to Catholics who only see as far as their noses.

Those who own and direct the world press are shrewd men. They read and correctly interpret such things as John Paul's first encyclical. And they pay attention to what he does as compared to the pieties he occasionally passes out. They know that even a pope of the Revolution must speak some orthodoxy, and perhaps occasionally seem to act upon it, as in the Fr. Hans Kung affair. One of the most convincing of such acts is that of the canonization of saints (?), which Paul 6 did not fail to engage in while twisting the truth about the motive of the martyred persons supposedly being canonized. It is well known that to deceive effectively it is necessary to speak some truth. As to the Catholic press, some parts of which pretend to Catholic orthodoxy, it is no longer Catholic but revolutionist. Conservative or Progressive, they all follow the New Order. They all support the Johns and Pauls who are destroying the Church and who can easily be seen as destroying it. I am constantly amazed at the general failure of Catholics to see the colossal fraud imposed on them since the announcement of Vatican 2. There's no

way of accounting for it, unless we believe what St. Paul predicted about an "operation of error, a great spiritual blindness, and a great falling away" at the last.

The Baying at Bayside. Mama Rosa and Van Hoof. These women 'seers' and their absurdities! This is one of the surprising and discouraging parts of Vatican 2 insanity. Reason, common sense, doctrine, Church law, all unavailing with those who take off after these persons.

We receive questions about Mother Teresa. Here's one: "I'd like to know why you've included Mother Teresa with Teilhard, King and others like them. I know nothing about her, except from what I've read in the papers she seems to devote all her time to caring for the poor neglected people."

My own impression from scanning hundreds of publications, is that this woman spends most of her time being photographed with "new church" bigwigs. However that may be, she is part of the ecumenical new religion. And in this time of "image" she symbolizes the new social-worker religious, as opposed to the high-class nun Catholics so rightly admired before Vatican 2. She is part of the "new church" Cult of Man. A peasant type from a Communist country, she is one of the New Order of saints, who, like Martin Luther King, has already been virtually canonized.

We need to know that the Revolution, being of the devil, who is the Father of Lies, does nothing which is not intended to deceive. In making a great show of this old woman doing deeds of mercy in India, the impression is given that here is something new among Catholic Sisters. It is part of the vast hypocrisy, that until Vatican 2 the Church had been unconcerned for the poor, and is now only waking up, following the good example of the Marxists. What bitter enormous lies we must suffer daily from the Vatican 2 reformed clergy and their stooge writers and publishers! The truth of the matter is that without being photographed or in any other way noticed at all, Catholic Religious sisters of former years performed in great poverty and hardship the spiritual and corporal works of mercy; whereas the new nuns spend their energies agitating with Marxists and others who are intent on overthrowing what remains of a once-Christian order. As Pope St. Pius X warned, the devil had already at the beginning of this century, set the Catholic clergy to tearing down their own house.

I don't think Paul 6 could give out the time-of-day without some twist. The falseness of John Paul 2 shows in his every pose. He is constantly the ham actor.

"The Passover Celebration", edited by Rabbi Leon Klenicki, sponsored by The Anti-Defamation League of B'nai B'rith and The Liturgy Training Program of the Archdiocese of Chicago. A Chicago reader sent us this booklet. Does John Paul 2 know about Chicago? That's where the Director of the Office of Divine Worship, of this archdiocese, gave a nonsensical (heretical, or course) definition of the Mass when Wojtyla performed at Grant Park there. Absolutely no one would expect Wojtyla to take any notice of such things — for they have their origin in Vatican 2 documents.

From Detroit comes news of Catholic parishioners marching to the synagogue on Palm Sunday last. No news yet of Jews marching to a Catholic Church. Why should they when it is easily seen that Catholics are throwing off the Catholic religion as fast as they can?

MONTESSORI — A reader sends the following: "You come out very strong against Montessori, and I'm wondering if you can tell me why? I have a two-year old daughter I would like to send to a Montessori school, when she is three. . . I have talked to the directress who is an Indian. . . She is a Buddhist and I don't like that. . . What is theosophy?"

Buddhist is more fitting than Christian for Montessori, seventeen of whose works appear on a Theosophical publishing house booklist. What is Theosophy? A short definition from a Catholic Dictionary (Atwood) is this: "Theosophy — The teaching that, by divine illumination which arises from a natural union of the soul with the Godhead, man can arrive at the knowledge of God intuitively. . . It is based on a false mysticism, Brahminism, and Buddhist. . . It has been rejected by the Church." (That last is understatement.) This Theosophical booklist in which Montessori appears so often, lists hundreds of occult writings of the pagan east — such things as Reincarnation, Lost Keys of Freemasonry, The Astral Plane, etc. etc. etc. I could write twenty pages on why Catholics must stay miles away from Montessori and her Method. It is one of the significant signs of the Vatican 2 new religion that Montessori schools are now found in many of the parishes, generally in the most "way out".

The definition of Theosophy I quoted rejects "discursive reasoning", especially as regards knowledge of God. The whole Montessori thing is based on a sensory approach, which we see in the Vatican 2 reforms, especially in its liturgy. Pentecostalism is a manifestation of it. It is the essential Montessori

method, a systematic training of the child in this way, a perpetual kindergarten. The "unconscious mind" that Montessori sees in the child fits in with false pagan mysticism of what is called Theosophy. Her biographer, E. M. Standing, writes of her that "she never preached in the narrow sense of the word by obtruding her own religious views." That is perfect Vatican 2. Standish also writes that he has heard people speak of her as "The New Messiah," "The Foundress of a New World Religion." That of course would be giving quite a bit too much credit to Montessori, who while holding to the Catholic name, as many do today, taught a kind of group-think paganism which did away with the idea of morality. It was her unique accomplishment to apply this systematically to children. Hers is a permissive system, and from its apparently ideal way of treating young children, leads eventually to the kind of chaos in classrooms we read about today. The "Year of the Child" is not unconnected with Montessori, her method and false mysticism.

Curiously, a young man who publishes a little 'traditionalist' sheet was once a Montessori teacher, and has written that he might make it Catholic if he had time! His lack of ability at discursive reasoning shows in the make-up of his paper, composed of snippets with much white space between each one. He calls that his "style", which in a sad way it is. He is apparently unable to develop, through even a few paragraphs, a single line of thought.

How much the Montessori influence can be attributed to this case cannot be known for certain. But it certainly would in time, if persisted in, have a "dual personality" effect on Catholics — for we either use our Catholic reason, become some kind of mixed mentality, or go over to a pagan mentality which suppresses our sense of reality, of objective truth.

The lady who last took in this strange young man, wrote to me that when questions were put to him on doctrine from his readers, he would often ask her for answers. She said too that he thought the way to get more readers was to print a "scoop" — something startling. One such was his news that Pope Pius XII had destroyed the Catholic priesthood — "demolished once and for all by his horrendous decision", is the way he put it, the language of "scoop", I suppose. This was done in 1947, so the story goes, by denying that the essential rite of ordination was the "tendering of the instruments." As I wrote in one of my Letters, I checked this out quickly, from two sources, as nonsense, and I thought to let it go at that. You don't ordinarily waste time defending such a person as Pope Pius XII against an unstable young man with an axe to grind. But this tale is still being passed on by our young genius and not a few people have become disturbed by it. So I've set myself the tiresome task of presenting a few contrary lines from the large amount of reliable doctrinal sources at hand. To those who might be inclined to criticize the tone or contents of this caution, please be assured that my reason for it and my information are more than sufficient justification.

Our Young Man had written that according to a "Decree by the Armenians" the handing over of instruments is essential for validity of ordination to the priesthood, so that Pope Pius XII had long ago destroyed the priesthood by saying otherwise. Here from official documents of the Church on that:

> Pius XII declared in the Apostolic Constitution "Sacramentum Ordinaris" that the handing over of the instruments at least in the future (a pope has this power to bind and loose) is not necessary. This declaration leaves open the possibility that in the past the handing-over of the instruments, even if this was done in part of the Church only, was requisite for the validity of the consecrations named, whether as a constituent part of the matter or as the sole matter, which is conceivable on the supposition that Christ instituted the Sacrament of Holy Orders in *genere,* or as a condition for valid administration superimposed by the Church.
>
> The handing over of the instruments in the sacramental grades of Order can be demonstrated since the 10th century only. In the case of the non-Sacramental grades of Order it goes back to antiquity (St. Hippolytus, Statuta Ecclesiae antiqua; D 153 et. seq.). The imposition of the Gospels in the Order of bishops which was in existence in antiquity (D 150), did not represent a "handing over of the instruments."

End of the last part, presented first because it contains what is pertinent on Pope Pius XII in this matter. Now to the beginning:

The Outward Sign of the Sacrament of Order

1. Matter
   a) The matter of the Orders of Diaconate, Priesthood and Episcopate is the imposition of hands alone.

As only the three grades of Orders named are sacramental, the imposition of hands is the matter of the Sacrament of Order.

> Sacred Scripture (Acts, 6, I Tim. 4, 14; 5, 22; 2 Tim. I, 6) and the Old Christian tradition know only the imposition of hands as the material element of the rite of Order. . . Only the imposition of hands is customary in the Greek Church; there is no handing over of the instruments. In spite of this the validity of Greek Order has always been recognized by the Apostolic See. . . The Greeks were not required, on the occasion of the union accomplished by the Council (of Florence), to change their rite of Order, or to incorporate into it the handing over of the instruments.

It appears that one must go back more than nine centuries, even to the first century after Christ, to find the pope who was guilty of destroying the priesthood by eliminating the handing over of instruments to those being ordained. Perhaps it was St. Peter.

The foregoing was taken from Dr. Ludwig Ott's "Fundamentals of the Catholic Faith". It was not original with Dr. Ott, who was only quoting Church documents.

Concerning Pope Eugenius IV and his Decree to the Armenians, on the tradition of the instruments, Dr. Earnest C. Messenger in volume one of his works on "The Reformation, the Mass and the Priesthood", writes that Eugene IV merely directs that this ceremony be included in the Armenian rite in the future. *"Rome did not say,"* writes Dr. Messenger, *"that those ordained and consecrated without such ceremonies must be reordained and reconsecrated,* as would certainly have been done if Rome held that orders conferred without the tradition of instruments were invalid." (Emphasis by the author.)

Why did Pope Pius XII pronounce on the matter? Quite certainly because, as Messenger indicates (vol. 1, page 80), the Anglicans had been bringing in this confusion against the Decree *Apostolicae Curae,* in which Pope Leo XIII had declared Anglican orders invalid. They and Modernists (Gnostics) within the Catholic Church were already agitating for that "Ecumenism" which, after the death of Pope Pius XII, was given form by Vatican 2.

It is part of the program of our enemies to discredit Pope Pius XII, and, as much as they can, his recent predecessors. In his first encyclical John Paul 2 frequently quotes and highly praises the popes of Vatican 2 (even the short-lived John Paul I), while virtually ignoring all the others. This even though his subject was, or so the encyclical was entitled, the Redeemer of Man. But then it is plain enough that Wojtyla has a kind of redemption in mind that is not Catholic. That is why he speaks only of the popes of Vatican 2 and their teachings.

Well, so much for scoops. There wasn't the slightest good reason for this disturbing tale.

A last word on this young man. As mentioned in another Letter, I have not mentioned his name, because he at first approached me under a different name than he now uses, so that I do not know for sure what his real name is. I have no wish to hurt him, but only to correct a grave error that ought to be corrected. Let those who know him ask to see any or all of the notes I had sent him, suggesting that he turn aside from this or that notion I knew would be bad for him or confuse his readers. In other words, I have cautioned him privately far more than I now caution his readers publicly. And I only add this bit because he continues to spread his *ipse dixit* on Pope Pius XII destroying the Catholic priesthood.

LATEST ECONE ACT

The last act on our Program is performed near Houston, Texas, by a gentleman from England, writer of tons of stuff *Apologia Pro Marcel Lefebvre.* Our hero in this act shows himself equally capable of painting Pope Wojtyla in fine orthodox colors.

Our actor and chief attraction is Michael Davies, the fellow who once wrote that the liturgy of Paul 6 is that of heretic Archbishop Cranmer, but that there is no heresy in it. He begins his speech with humorous remarks which were well received by his very receptive audience — at least they were receptive at first. Vatican 2, the liturgy, and how Lefebvre and John Paul must come together was his subject. "Abuses, abuses," he says. Cake instead of bread in some Novus Ordo "Masses". Very bad. John Paul 2 says no communion in the hand. John Paul "very orthodox".

Horrible example of Norfolk, Virginia priest who dresses as Superman for "Mass". Has motorcycle police riding down the aisle with siren blaring. Advertises "Eucharistic Lunch, with Futuristic Crunch." Message: building up to sales pitch — How terrible the abuses, as compared with reverently performed Novus Ordo. If no Trent Mass available, one may attend Novus Ordo if performed reverently. What decisions to make. Mama says this Mass not reverent enough. Papa says it is. More quarrels within families.

We have a right to go to the "Pope's Mass", Davies says. Of course that's true — if you are on that side of the fence. I've pointed this out to some 'Traditionalist' priests who profess their loyalty to John

Paul 2 while insisting on their right to reject his 'mass'. Davies says Novus Ordo objectionable in America because of bad translations. But Cardinals Ottaviani and Bacci and their associates condemned the Paul 6 'mass' in its original Latin. The audience was told that if no Trent Mass available, then go to Novus Ordo or lose faith. Cardinals Ottaviani and Bacci and company wrote that the Novus Ordo "Departs radically from Catholic doctrine, and dismantles all defenses of the Faith."

Lefebvre followers have got to get with John Paul 2 while Lefebvre lives. Yes, indeed. This is the time. A few years ago Lefebvre said "My hour has not yet come." Now it has. It is clear that the job of Wojtyla is the final wrapping up and roping in.

Our esteemed lecturer speaks of the danger of the Lefebvre church 'appearing schismatic". Why start worrying about that now?The thing has been schismatic from the start. What do you call schism if not starting your own international Church, ordaining your own priests, etc.? But now it's different. The soft approach is on. But how will JP 2 make licit what has been defiantly illicit right along?

Well, let them have at it. But what was it all about in the first place? Some of us have been quite sure we knew right along.

No one listening to the Davies' talk could have mistaken the total thrust of it, which was that a deal must be made with John Paul. It assumed throughout a purely humanistic solution.

W.F. STROJIE LETTER No. 50 **12 SEPTEMBER 1980**

LUNACY REPORT, SUMMER 1980

Rock and dope and politics, social concern and the New Religion. So far this summer, Mount St. Helens blew, bringing death to human beings, to animals and crops in the northwestern USA. From the Dakotas, through the midwest and Texas, high heat and drought. In his super deluxe plane John Paul 2 visited the poor of Africa and Brazil. Thirty or so were trampled to death. In or near Boston (front page, 8 August, Boston PLOT) a bishop in short sleeves and with appropriate large smile, seated behind a black boy, rides a merry-go-round white horse. CARDINAL DEARDEN TRIES TO STOP ALTAR GIRLS (Wanderer, 7 Aug.). Stop them from what? The altars are gone. Dearden and company replaced them with tables. So bring on the serving girls. *Human Events,* "The National Conservative Weekly," front page, announces: "Blacks Deeply Impressed With Reagan Message." Are we others supposed to be deeply impressed because the Blacks are deeply impressed? Have our politicians and leaders of "the minorities" ever concerned themselves about the common good? Spend, spend, spend, elect, elect, elect. *U.S. NEWS and World Report,* 21 July: "Should U.S. Arm China? A Pro-Con Debate." Why not? Unmothball U.S. Navy battleships and transports at Bremerton. Send them our Social Experimentation, HEW Unisex Army, Navy and Bomber Force. Send them rifles and grenades. Invite them into San Francisco. No sense in their invading Russia. Here in the U.S. is where the wealth is — or was.

The reverend clergy with their ecumenical smiles, continue to smile along with John Paul 2, as do the liberated nuns — except, of course, the grim women's lib Marxist types. It is remarkable that this pope and his bishops, their hearts bleeding for the poor and downtrodden, nevertheless smile without ceasing. The bishop seated on the merry-go-round white horse shows the normal state of the Vatican 2 bishops — a fighting breed who will stand for no nonsense from the enemies of Christ or His Church. Prince on a white horse!

And yet they smile. Latest word is that they are prepared to welcome Episcopalian ministers to join them, a logical move and another step toward final accomplishment of One World Church or Synagogue, directed by World Government, following the Soviet model. (It was John 23 who invited to his Council the Soviet clergy "on their terms. . .Rome would be friends with Moscow. Moscow would find that the politic of Pius XII is not that of John 23." *Pope, Council and World,* by R. B. Kaiser.) Anyway, soon the Lutherans, Methodists, and so on, thus carrying on the program for a married clergy, and for the Liturgy of All Religions proposed at the Second Vatican Council.

A writer in the magazine Parade, a married ex-Jesuit in Rome, finds John Paul 2 to be "a rigid, charismatic conservative more interested in reuniting Eastern Catholic churches and the Roman church than he is in liberalizing his own church." Further, John Paul 2 "is determined to reinforce traditional dogma and hoping somehow to stay the tide of Soviet Marxism." Smiling John appears in an accompanying photo.

The married Jesuit might have a clue for us there. But if the Fourth Pope of the Revolution really hopes to "stay Soviet Marxism," what kind of Marxism is he promoting? What about his boys Casaroli and Willebrands who beat the path to Moscow? And what of the evident favor of Moscow which allowed Wojtyla as priest and bishop to frequently travel in and out from behind the Iron Curtain, the Berlin Wall, unimpeded by the stretches of barbed wire, the air and rail check points, without molestation by border guards, dogs, and what not? Moscow sent its representatives when Wojtyla was installed in the Vatican; and for the first time such a Vatican function appeared on Moscow television. The married Jesuit is certainly correct in seeing that at times John Paul 2 wants to appear the "charismatic conservative"; and by helping to promote this image, which certain odd types of conservative Catholics manage to see in the man, he is earning his keep as a writer for the Revolution. But surely he has no good reason to write "Soviet Marxism." For whatever South or Central American, Cuban or other face the Marxist may wear (including that of the Red professors and hippy agitators of the U.S. and Canada), there exists only one standard brand of Marxism, that of Moscow. Peking? Like Moscow, Peking is puppet of the real *Internationale* of World Finance, working toward atheistic One World tyranny.

How goes it these days with the generality of Catholic clergy and religious? I'd say, briefly: Let most of our priests keep their Lutheran liturgy (which they now have), and give them each a wife, and they will be satisfied. Give to our once-Catholic religious a gun and subscriptions to several Marxist reviews, and most of these people will be — well, not content, for turmoil and discontent is their thing. Perhaps a greater poverty area to wallow in and show clinched-fist solidarity would come closest to satisfying them for a time. For many others of the religious, the padded cell and the books on eastern pagan mysticism now being sold in Trappist and other once-Catholic bookstores.

Looking back into spring at the news, in Newsweek magazine of 7 April, page 47, appears this headline: "A Murder in the Chapel," concerning the shooting of Abp. Romero of El Salvador. Three writers are credited with this short article: Jerry Adler and Larry Rohter in San Salvador and Jane Whitmore in Washington. Even so, they start off with this blunder — "In the act of consecrating the Host, the archbishop raised the *chalice* above his head." This trio tells Newsweek readers that "The murder was the culmination of a long campaign of terror in El Salvador;" and they quote the leader of the Christian Democrat Party (phonies everywhere, neither Christian nor democratic) as saying: "Bishop Romero was the conscience of El Salvador."

A news clip received here was taken from the *Catholic Worker,* which paper quotes Abp. Romero as having said: "I must say that as a Christian I do not believe in death without resurrection: if they kill me, I will rise in the People of El Salvador." Although this bit of reincarnation or pantheism might have sprung from any sector of the New Religion crowd, a few of us can recall that Dorothy Day and her followers were the advance guard of the 'Catholic Marxism' movement in the USA. It was they who led the welcome committee at LaGuardia Airport when Fidel Castro first visited New York twenty or so years ago. Reincarnation indeed. Shades of Thomas Merton who was mixed in with that crowd and who died in the East, filled with eastern heathen religion. A leading priest-turned-Communist in Central America is a 75-year-old Trappist who refers to Merton as "my teacher"; and who turned on a crowd of his youthful followers so that they killed in their sleep nearly all the civil guards on a little island off the Nicaraguan coast. This and much more on that incident from Mary Martinez, writing in the May 1980 *The Roman Catholic.*

The Roman Catholic is a magazine published by the Abp. Lefebvre fellows in New York. It appears that Lefebvre publishers in Texas have dropped Mary Martinez from their magazine, presumably because she speaks truth about Papa Wojtyla. In Letter 49 I reported on a Michael Davies preachment at Houston, that Lefebvre followers must get with John Paul 2 — "certainly an orthodox pope," as Davies says. As I've indicated in other writings, "orthodox" is a word used in a very broad sense by this former (?) Anglican. Lefebvre declares his loyalty to John Paul 2 who favors South American and other Marxist revolutionists. All are agreed — Marxists, "Wanderer" conservatives and many traditionalists — that Papa Wojtyla is their kind of pope.

The American missionary in Mexico, Central and South America wants the blessings of Soviet Russia and Castro Cuba for all. He is ready to sell his soul and the souls of the poor for bowls of rice and beans, to be dished out by the Soviet super-state to come. It makes no impression on him that from all Communist-occupied territories there has been a one-way flight from the Marxist workers' paradises. Since Vatican 2 at least, Marxism has become the opium of the Catholic clergy and religious. Yet the Bolshevik apparatus would have been long dead if it were not for the thousands of traitors and dupes in western countries who have kept it alive. To help keep this cruel atheistic fraud going is to insure that the frightful conditions of poverty will continue. It was Pope Pius XI who called it intrinsically evil, and who forbad that Catholics should in any way cooperate with it.

Anyway, our married Jesuit should listen to a tape recording of "rigid conservative" John Paul 2, growling like a motorized ape in Madison Square Garden, where he tells his audience of Catholic students to be prepared to become ". . .citizens of the world community." Consider too John Paul's embracing notorious Communist Bishop Helder Camara in public, calling him "my beloved brother." One of those who reported this embrace by John Paul 2 of the widely known Red bishop, called it a "stroke of genius"; for certainly it shows to those who do not or cannot read his writings that the Polish pope is of the party of Moscow. The terrible Brazilian slums? You will get no hint from Papa Wojtyla that these conditions result from abandonment of Catholic social principles and religious practice.

Late in August we went into a Portland, Oregon once-Catholic (I suppose) religious goods and bookstore, called "The Crossroads," now properly ecumenical. An unidentifiable monotonous yet vaguely disturbing soft music played on and on. The shop contained some Catholic objects — a few statues, some medals; but also, of course, the Jew six-point star medal. A thin book there for sale, by two well known Catholic radical writers, is entitled "PUEBLA: A Church Being Born." Photo cover shows John Paul 2 in Mexican field worker's straw hat, embracing a young girl. This was a Saturday morning, yet this large shop contained no customers.

Next we went to a second-hand bookstore which covers about an acre of space. For years after Vatican 2 this store contained hundreds of volumes of Catholic books, mostly obtained from religious houses whose occupants had either fled from or taken up the New Religion. Then about a year ago we found most of the old Catholic books being marked down from prices ranging from three to ten dollars, to fifty cents or so. A few weeks ago when we visited this store, Catholic books had all but disappeared, and in their place are row on row of Jew books, most of them new. At all times since we have been making occasional visits to this and other sellers of second-hand books in Portland, the eastern religion, occult section has had a thriving trade; and dozens of occult shops have opened in the city.

The Jews have always rejected Christ, demanding a Messiah according to their own image — not a divine being but a rabbi (teacher) subject like themselves to the laws of the Talmud. Today their influence grows immensely.

In my writings I have sometimes referred to the weekly paper *The Wanderer,* as the Launderer. This was not intended simply as a play on word sounds. I mean that the editors of this weekly are engaged in cleaning up for their readers the words and works of the revolutionist popes, the Johns and Pauls. Week by week they quote them, front page, without comment on their many queer-sounding (to say the least) "audiences," and other talks to groups. Their latest appears in the 28 August issue: "The Whole Gospel Is A Dialog With Man." That's what J-P 2 told the young people of Paris. Very decent of Man to consent to this dialog — to take part in it. Yet it has taken Man (or "Humanity", as they say) almost 2,000 years to get around to it. Before the Second Vatican Council the Popes and other doctors of the Church, all the Saints, Catholic scholars and others of the faithful, mistakenly thought that the Gospel was doctrine, the word of God, the divinely inspired account of Christ's fulfillment of the Law; of our redemption, and of Christ's final coming to judge the living and the dead. But now we know, in the light of the New Teachings of the Johns and Pauls, and of Gnostic Freemasonry, that such is not the case. It is heartening — heaven knows we all need a lift these days — to see such a fine conservative paper as *The Wanderer* quoting Papa Wojtyla on this, thus helping to get us all in the groove. (I almost wrote "growl" for groove, thinking of Madison Square Garden.) "I am the Way, the Life and the Truth," Christ had said; whereas, as now appears, Christ plus the Gospel equals Dialog. What a hoax some hundreds of past Popes managed to put over on the human race — until Vatican 2 and the Johns and Pauls busted the thing wide open. Truth will out, as has often been said. "But you misinterpret what John Paul really said." Baloney! He preaches nothing but Man, Man, Man. I read what he writes. I have reported on his first encyclical in one of my Letters. Like all his kind he speaks even certain truths only for the end purpose of advancing his "previously unknown church."

The other Matt family hot air special, which its publisher presumes to call The Remnant, carries on in the same way. The latest at hand of this paper contains the usual kind of diversion which has been so successful for the Revolution from the beginning of Vatican 2 — the Bishops versus the Pope pretense. The latest thing is to pretend that John Paul meant what he said about abuses of the liturgy — as if the New Order liturgy were not itself worse than an abuse; one that Montini, Wojtyla and all the other protestantizing bishops foisted on us. The Remnant publisher, like all the 'conservatives', is part of The Dialog.

BAYSIDE AND OTHER WITCHERIES

Another crude deception still going strong this summer — in fact picking up momentum — is the "Paul 6, a prisoner," or "impersonated" fantasy. We have received several letters, plus pieces of expensively printed junk on this during August. Here is a bit from one of the letters. "Dear Mr. Strojie: I find your pamphlet 'A New Kind of Pope' nothing but poison — the kind of poison that God will judge you harshly for. . ." There follows a few paragraphs on the innocence of Pope John, the guilt of Cardinal Villot, my failure to name the author of "The Plot Against the Church," and an

accusation of slander on my part. Then, "You also blame Pope Paul VI for everything when it was recently proved by an exorcism through the Mother of God (!?) that there were indeed 2 popes from 1974 on and the false one seen by everyone was NOT Pope Paul. A friend of mine started saving pictures of the pope from 1970 on. To see her collection would convince anyone." And now comes the famous EARS: "From 1974 on the ears of the pope changes, his nose is different. . ." There's more of the same. It would be foolish to waste time and paper to reproduce this kind of thing here, were there not so much on it. It is really big. These are people who will not endure reality. This person blames "the Vatican", not the Johns and Pauls for our troubles. I fail to understand how the Vatican can act of itself. Yet this wild notion is not far from what many of the more intellectual conservatives really hold in the backs of their confused minds. Our letter writer continues: "As for Pope John Paul II — let time judge him and instead find out what is going on in the 'Vatican' to help us understand why he 'tolerates' this."

Possibly if John Paul 2 would spend some time in the Vatican he might learn something himself of what goes on there. But this letter writer said that my photos and facts on John Paul are poison. If then John Paul 2 is the good pope this person seems sure that he is, why doesn't he expose the fraud whereby a fake pope doubled for Paul 6? Mystery, mystery. But don't underrate these people. Their imagination, if not very fertile, is certainly receptive; and the devil, "a liar by his very nature," never sleeps. The whole Vatican 2 fraud of a New Beginning of the Catholic Church has depended mainly for its success, first on getting a false pope, and secondly on as many diversions as possible, on every intellectual level, to hide the fact. The thing has surely succeeded beyond the wildest expectations of our old enemies, who in their secret lodges laid the plot. Not that they kept entirely silent about it; they didn't. In any case, aside from the warnings of St. Pius X against enemies already within the Church, early this century, thoroughly reliable priest-investigators (Fr. Cahill, S.J., Msgr. Jouin, Msgr. George F. Dillon, and others well known to many Catholics) have documented this plot to grab the papal chair. The German Chancellor Bismarck who wanted to control the Church in Germany, spoke of getting a pope of "extended views". Certainly we have such a one in Papa Wojtyla. As to Paul 6 and his double, perhaps the followers of Bayside and other 'apparitions' will concede that at least one of these men is dead, and the other possibly in hiding. It might be that the true Paul 6 is the dead one, and that he will some day, like Abp. Romero was said to have planned, "rise again in the People." However that may be, the Revolution goes on under Papa Wojtyla as it did under Paul 6 or his double.

Is the present John Paul 2 that we see, an impersonator? I've heard that one too. Luciani, John Paul I, also had a double, so it was said.

Double, double, toil and trouble;
Fire, burn; and, caldron, bubble.

Yes, double toil and trouble; whether, like the followers of the post Vatican 2 'seers', one tries to stash Paul 6 away, or bend his ear; or do like the more intellectual brethren and sistern, simply refuse to hear or see the words and works of the Johns and Pauls destructive of the Catholic religion. "Fire, burn; and, caldron, bubble." Could be. I'm sure William Shakespeare could brew up a modern witches scene, if he were here, using the post Vatican 2 witches with their Double, double Paul 6. But in the absence of the original William let a modern William S. have a crack at it:

Fire, burn; and, caldron, bubble,
Let's throw in the witches' rubble.
Tales of double, witches' brew,
Let's throw in the witches too.

Let us be faithful to the true Popes and their teachings against these Vatican 2 frauds. Our Catholic religion in no way depends on any one man, much less on a supposed identification of a bodily organ or photograph. Paul 6 is not part of the Creed — "I believe in J.B. Montini," etc. It is not an article of the Faith that the Iron Curtain pope is what he sometimes pretends to be, an orthodox Catholic. We are not required to believe that enemies of the Church can never succeed in placing their own men on the papal chair. (I have thought lately that this is the meaning of "There shall arise false Christs" — false Vicars of Christ, which would be the most complete and certain fulfillment of this prophecy.) Holy Scripture and the post Vatican 2 doctrinal chaos and falling away among Catholics, under popes who only smile and speak happily of their destructive New Order, indicates the opposite — that "an enemy has done this." As to the generality of Catholics and especially their clergy, "they will not endure sound doctrine." St. Paul who predicted a time of general apostacy did not say they will be saved who have love for the New Order popes and their religion. He said they will be lost "who have insufficient love for the truth." They do not have this love for the truth who deceive themselves about the evils that have followed the "new economy of the gospel" announced by Paul 6 and carried on by John Paul 2.

Lunacy in Colorado

It is difficult to say for sure which of the U.S. dioceses is farthest gone from the Catholic faith, into general lunacy and social gospel collectivism — priests' senates and parish committees, special interest groups, parish socials, ecumenical gatherings and general togetherness. Yet having received here not only occasional news clippings but whole packets from regions leading in this madness — such as New York and parts of New Jersey, much of South Carolina, Detroit and Seattle, to name a few of the main contenders — I'm sure no unbiased observer who is up on these things will disagree with me in my choice of Pueblo, Colorado for the prize. Looking over the evidence received from this region, I say that St. Paul's forecast of an operation of error and spiritual blindness in the latter days has to be one of the greatest understatements of both Old and New Testaments. The story of Pope Leo XIII fainting from a pre-vision of what would take place in these times can easily be believed, assuming that he foresaw an average Vatican 2 up-dated parish or diocese. Had he seen the New Religion doings at Pueblo he would not have fainted, because he would not have believed it. The "happenings" at Pueblo are too many to go into here. Just mix together most of the post-Vatican 2 lunacy you can think of, and this will give you some idea of the Buswell church of Pueblo.

A new Hispanic bishop is to be installed 10 September, in the "Massari Gymnasium on the University of Southern Colorado's Belmont campus." It does not appear from the newspaper account at hand whether the bishop will be installed as part of the permanent gymnasium equipment. And while I'm at it: Bishop Buswell says, "For 2,000 years, we haven't had women priests, but otherwise there's no problem about it if people would accept it." So much for theology, tradition and the Fathers, Doctors, Popes, Saints, and common sense, according to Buswell. "Jesus Rocky Mountain" (Pueblo *Chieftan*) refers to "an interdenominational Christian festival" held last year, the purpose of which was "to see the body of Christ come together in a setting, before the watching world, to show unity and oneness." The unity and oneness of denominations! And the world will be watching? Maybe so. Yet there's much crazier things to see in and around Pueblo. Which suggests the question: How will the new bishop out-buzz Buswell?

In the Pueblo packet this item: "Says Voodoo Can Help Religion." That's what John Paul 2 said in Brazil — that "purified of negative values, superstition and magic, these cults can help spread the Gospel of Christ." This is true ecumenism, real evangelism, to purify the devil and turn him into a St. Paul.

So much for Colorado. From Idaho:

"Dear Mr. Strojie: . . .Here we have a woman who calls herself Sister Bernice. She 'says the Mass here (local town). Says she cannot consecrate, or say the offertory. But she gives out what is supposed to be communion. . . Most of those who attend accept the 'host' at her hands, or take it in their hands." End of extract from letter. Reply: Tell Sister not to sweat it. They are not consecrating anywhere these days, but only narrating. As to an Offertory correctly speaking, Father Martin Luther detested offertories. He made that very plain, and it is well known the move is toward Lutheranism. The going thing is the "presentation of the gifts", Cain's offering of fruits of the field. These things being so, there is no need to be concerned about the "host". Take it in hand or trample on it. Even most of the older priests no longer really believe — how could they? — in the Catholic doctrine of the Real Presence. They preside at the Supper or Assembly. As was said above, they do not consecrate but only narrate. They no longer Act in the Person of Christ. Hence no Mass. (Ref: my "New Mass Invalid Because of Defect of Intention," rev. Feb. 1972.) No need to worry about it being a woman. Sister B. can do the job as well as anyone else. As a New Church bishop, having in mind the actualities of the present, Buzzy Buswell is right enough about that.

Occasionally I write a letter to editors myself. The one printed below was sent 11 July this year to *National Catholic Register*. Since as of this writing, late August, it has not appeared in the letters section of the Register, I shall print it myself. This is one advantage in having your own propaganda sheet. To the Letters Editor, then,

Dear Sir:

In the July 13 *Register* a Father Manning says about his television program, "I wanted to share my excitement about Jesus in terms of the Catholic Church."! Except for that mention of Catholic Church" Father sounds like a Protestant minister, which by their Vatican 2 new thinking most of our priests have become.

The New Religion of Vatican 2: What havoc it has caused! So now an attempt is made to imitate Protestant preachers to put a seeming life — "excitement about Jesus" — into the dying Catholic body. Whatever Protestants achieve by this, a Catholic priest can only by the method of Protestant evangelism speed the new religion of Ecumenism, which is the death of Catholicism.

I know it is useless for a layman to appeal to priests to give up their new religion. After all, they are supposed to be the authorities, up on all the latest changes in our formerly unchangeable Holy Faith. I know the stock answer, of course: "Things are really the same — nothing essential has been changed — there are some errors and abuses, but —" Do they take us for fools? There has been a self-evident total change, including a New Order of Worship. These words "New Order", *Novus Ordo,* are not from those of us who reject the changes; they are from those who imposed them.

"Many Catholics are leaving the Church", says Father Manning, who thinks the old Protestant panacea of evangelism might save the Vatican 2 reformed Church. But those baptized Catholics who had been sliding into Protestant attitudes years before the Council can better find their Protestant evangelism, or ecumenism, in one of the hundreds of Protestant sects.

The present writer walked out when the Protestant service was brought into his parish ten or so years ago. Eleven of his family are out with him. It is well known that countless thousands have gone for the same reason. I can assure Father Manning that he will get none of these people back with his imitation of Oral Roberts and company.

So ends my July letter on the 13 July Register "Dialogue" feature, surely on an interesting subject. Unquestionably many thousands of Catholics, because they cannot accept a New Order of Catholic religion and worship, have dropped out. It is also certain that these people will not be induced to return to their parishes by a protestant evangelist kind of television program — Fr. Manning's "excitement about Jesus" kind of pitch. One might suppose the Register editors would latch onto this letter of mine — and surely they receive others like it — to launch into a discussion (Dialogue, as they say now) about this whole matter. They must surely be concerned about how many souls are falling away (St. Paul's expression) because of the New Things. Perhaps they do intend to so write and publish in the future. It might be that because of the grave importance of the matter they are even now hard at work on an "in depth" study. If so, I am sure their conclusions will be worth waiting for.

I sent a copy of this letter of mine to Fr. Manning. He had given his address, just in case anyone might want to send him money. It is the last week of August and no word from Fr. Manning to this family of drop-outs, which kind of Catholics he professed himself so concerned about. But perhaps he too is studying the matter.

Papa Wojtyla Photos Seldom Shown

Near the end of July we mailed the four-page "album," "A New Kind of Pope". Much as I've written doctrinally against Pope Wojtyla, I felt a certain reluctance about circulating these photos, which enemies of the Church might welcome gleefully. But against this we ought to remember that as St. Pius X had warned in his time, the worst and most-to-be-feared of our enemies are those within the Church. So much have they taken over in recent years, that they are using the papal office itself to lead Catholics by way of protestantism to atheism, paganism, the ancient Gnosticism, and thus destroy the Church. (Please note well that I am writing here no more than was said by Pope St. Pius X in his Encyclical Pascendi.)

In less than two years John Paul 2 has, of all the Vatican 2 Reform popes, made the most of the papal image. In one of my writings I remarked that Catholics were mostly being led astray because they seem unable to see beyond the papal robes to the evil works of the Johns and Pauls. So I show you now Karol Wojtyla in his nature boy half-nudity, in company with young women in similar scant attire. Not that we lack other glimpses of the real Wojtyla. Quoted in "A New Kind of Pope" is the Newsweek report of Wojtyla in Africa, "a grinning, sweating Pope John Paul II, swaying and stomping with dancing girls, almost the moment he stepped from his plane in Kisangani. . ." Elsewhere I've mentioned the incident of his speaking scornfully in Rome to police officers, calling them "gorillas", following the practice of the hippy types who hold law and police in contempt. And in this I'm reminded that it was Pope Benedict XV who said that "It is all the worst, most disorderly elements of society which desires the revolution." That we should refrain, then, from showing this man for what he really is in his personal life, is a notion we need not entertain. The scandal in this little "album" of mine, as in the destructive words and works of all the Vatican 2 popes, is in what these men have said and done; not the telling of it, which some few men in every western nation have done.

One letter writer asks when these photos were taken, and who were the women? As to the first, a close look at the Italian text, which I left in place under the third photo — the others were removed to save space — reveals mention of "Cardinal Wojtyla". Cardinal Wojtyla in Italian is Cardinal Wojtyla in English. As to the other persons there, what does it matter to American

Catholics who they were? Nevertheless, here is a translation of that text as it appears in OGGI, published in Milan, 26 January 1979: "Zakopane (Poland). A photograph taken in the forest during a rest after a long hike in a mountainous region. The then Cardinal Wojtyla leans against a pine and wears on his head a colored bandana. At his side are two girls, one in pantalons, the other in a miniskirt, and a young man in a nude trunk. At their feet are voluminous knapsacks, etc. Obviously this excursion will last longer than a day. . ."

These photos from OGGI might help us to understand Papa Wojtyla's recent talks on human nakedness. On this I quote from another Italian publication, a little traditionalist paper, SI SI NO NO (Yes Yes No No which expresses so well the Vatican 2 reign of planned confusion). From SI SI NO NO then: "Pope John Paul carries on with his talks on Genesis. The result is not a little embarrassing, despite assurances of the Vatican Press Office and l'Osservatore Romano. There are those who are abashed to hear the Pope insist on nakedness and the body as if they were of moral, almost mystic values. . ." And, from closer to home, Fr. Andrew Greely who is not exactly a traditionalist. Greely wrote that many would be shocked by a theologian who speaks before tens of thousands of people about "the experience of human nakedness" and who uses the theories of the atheist Sigmund Freud to support his contentions. He trusts that the Congregation for the Doctrine of the Faith will go after him, and points out that they "won't have to look very far — over to the audience hall where Pope John Paul speaks every Wednesday morning."

The issue of OGGI I have been referring to contains three more photographs of Papa Wojtyla, in which appear the same woman and little boy.

One lady has written that she had thought to send our Papa Wojtyla "album" to Catholic friends and relatives, but on second thought decided that it would do no good. It is true that we have not had much effect with doctrinal arguments; less as our fellow baptized Catholics slip more deeply into the New Things, especially the ecumenical liturgy. But why not try them on this, especially those who have been scolding that we must obey because "the Pope is the Pope", which unqualified preachment is heresy. It is well that these people see something of the kind of man the present 'pope' was when behind the Iron Curtain; where, as the story first went, he was a "worker", part of the underground, a member of a persecuted clergy and people, and of course a very priestly character to be elected Pope, most of which reports are false. We have plenty of copies on hand, and will send ten for $1, which is less than costs of printing and mailing.

There's heresy and lunacy (the two go together) without end I could add to this brief selection; but I must have done with it, or risk losing some of my own marbles. The atmosphere of insanity, what might aptly be called evangelism by the mass media, including the so-called Catholic press, surely a main part of St. Paul's "operation of error", does have its cumulative effect, which I am careful to shut out as much as possible. I do not know of any sane asylum. When the Catholic religion is overthrown almost entirely paganism and insanity must prevail. St. Paul said that, too. It is as St. Augustine predicted of the latter days — "no place to hide."

OGGI

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ESCLUSIVA MONDIALE

PAPA WOJTYLA: LE FOTO CHE NESSUNO HA MAI VISTO

ADDITIONAL PAPA WOJTYLA PHOTOS

W.F. STROJIE LETTER No. 51 7 NOVEMBER 1980

ON REMAINING A CATHOLIC DESPITE VATICAN II

In a foreword to a list of selected writings of mine, I directed these questions to baptized Catholics. Has the Vatican II Council done away with Hell and eternal damnation? May we now become "ecumenists"? May a pope or council declare a new beginning of the Catholic Church — a "New Pentecost", a "new economy of the Gospel"? May a pope change all the sacramental rites and the Mass itself to accomodate Protestants? Can we now serve two masters, Christ and Karl Marx? May we serve the material, commercial world wholeheartedly, far beyond our physical requirements? I quoted Christ, that we cannot serve God and mammon. But of course it is not only concentration on acquiring money that can lead away from God and the practice of our religion, but any kind of activity, even religious, in which Self looms too large. St. Paul expresses this thought: ". . .lest having preached to others, I myself become a castaway." A priest writing of the current craze for sports puts the matter very well. He writes: "Whatever it is that becomes **everything** in our life becomes an idol for us and very soon we will sacrifice our best to it; our heart, our time, our energy, even our thoughts." This danger is especially present among artists and writers, including religious and political publishers. Anyway, having raised these questions and completed our list, I have thought to write a short summary, what with Advent coming on, of where we must stand as Catholics this 18th year of the Vatican 2 revolution. I do this mainly for those who are even at this late hour beginning to see the recent Council as the colossal fraud that it is. There are indications, too, of an awakening about the truth of that other fake, which is part of the total Vatican 2 Revolution, the Archbishop Lefebvre church. So, then, my choice of a main topic for this Letter.

ON REMAINING A CATHOLIC DESPITE VATICAN 2

By the above heading is meant remaining Catholic in belief, keeping the Catholic Faith, which is immutable (unchangeable even by pope or council), and necessary for salvation.

Of course all who have been validly baptized in the Catholic Church remain Catholic eternally. For Baptism, like Holy Orders, imparts a permanent "character" on those who receive it. At death and Judgment those who have been received into the Catholic Church will be judged as Catholics. Each of us must render an account of his stewardship of the Faith. This is in accordance with divine justice, for God gives at Baptism certain supernatural lights and privileges — graces — and He never abandons those He has thus chosen.

We must hold to the unchanging truths which the Catholic Church has always taught — truths contained in the Creed, in pre-Vatican 2 catechisms and other Catholic instruction manuals. Contrary to what has been spread about in recent years by innovators, including the Vatican 2 false popes, the Johns and Pauls, there cannot be a new beginning of the Catholic Church, a "New Pentecost", as was announced at Vatican 2. The Catholic religion cannot be "updated" or "ecumenized". It cannot be modified according to a new Spirit, the Spirit of Vatican 2, as they called this mysterious something or other. "Even if an angel from heaven" should appear to teach otherwise, Revelation ended with the death of the last of the Apostles. Therefore we must "hold to the traditions", rejecting the "ecumenical" New Order and its liturgy, and the ministrations of a clergy who have lost the Catholic Faith.

I do not mean by this that our once-Catholic clergy have as yet rejected all of Catholic doctrine. But it can easily be seen that they perform the "ecumenical" new liturgy, from which Catholic content has been deleted, watered-down, confused, made ambiguous, so that the post-Vatican 2 "mass" signifies falsely, and is therefore not a Mass at all. And those priests who do not preach heresy at least tolerate it in the catechisms, etc. used in their parishes.

The Holy Sacrifice of the Mass cannot be changed according to anyone's whim or fancy, to "attract youth" or beef up participation, or for any other such notion. This applies even to true popes, who of course would not for a moment think of radical change such as we have seen since Vatican 2. For the true Mass is Catholic doctrine and must be performed accordingly: as a Sacrifice to God, as adoration of the Most Holy Trinity, by a validly ordained priest who Acts in the Person of Christ. There can be no such thing among Catholics as an "ecumenical" Mass, a liturgy for men of all religions, such as was proposed at the first session of Vatican 2 and carried out by Paul 6 in company with Protestants; men who do not believe in Mass or priesthood. Such a liturgy constitutes false worship, a sin against the

First Commandment; no less so because a man wearing papal attire imposed and performed it. It is no less false, no less serious a sin because yet another man in papal attire, John Paul 2, presides at it.

In other writings, beginning with the paper "New Mass Invalid Because of Defect of Intention," I present doctrinal details of this destruction of the Mass, which was foretold by the Prophet Daniel, of a time when the "continual sacrifice will be taken away." This could only be done under the direction of a false pope, by gradual change. And of course it could only be done with the consent of a clergy already weak in the Faith, inclined toward apostacy. It was St. Paul who first foretold this state of general apostacy. In our own century Pope St. Pius X repeated the prediction of St. Paul, of a great apostacy, identifying its characteristics in detail.

This much here on doctrinal tampering with the Mass, and the meaningless banality by which the new liturgy destroys the Catholic sense of those who take part in it: Two-thirds of the prayers of the Mass are gone, the remainder garbled. Two cardinals and their associate theologians pointed out that the "new Mass" departs radically from Catholic doctrine. . .and removes all defenses of the Catholic Faith. The "mass" of Paul 6 and now of John Paul 2 generates confusion and material heresy. It makes priests and people Protestant-minded. Those who composed it in company with Protestants changed integral parts of the Mass — Offertory, Canon, Consecration; and they substituted new "eucharistic prayers." Why so? And why does John Paul 2 continue to approve and perform it when it has led to so many "abuses", as even the innovators are forced to admit? Why persist in carrying it on when bitter divisions and an obvious decline in Catholic attendance followed close on its imposition? Because it was not a mistake. It was intended to do what it does, destroy the Catholic religion.

How can these things be? Did not Christ promise to remain always with His Church? He did, but He also put before us this frightening question: "Think you that when the Son of Man returns, will He find faith upon the earth?" As mentioned above, St. Paul foretold a time of a great "falling away"; and in our own century of wars and rumors of wars and Marxist revolutions, Pope St. Pius X forewarned against a "universal apostacy" to be instigated by the "most pernicious of the Church's enemies, because they put their designs for her ruin into operations not from without but from within."

Christ our Lord came to found a Church which He promised would last until the end of time. Unlike any human institution, this Church has remained alive and unchanging in its doctrines and customs during almost 2000 years. All are called to belong to it, the narrow gate which leads to eternal life with God. "I am the resurrection and the life; he that believes in Me, although he be dead, shall live." Thus we see how necessary is belief. Some heretics, especially Martin Luther, have tried to make faith all-important, excluding good works and even the keeping of the Commandments. An opposite heresy which proclaims good works everything (but whose propagators do not do them) prevails today, the false "good works" of Marxism; and of the Socialistic bureaucrats and politicians of western democracies; which states are corrupted in all their parts intellectually and morally. This is one of the Signs of the Times — of all times — that when true religion declines, intellectual and moral corruption set in. And when the Papacy and Mass are gone, the very worst must follow.

For such extraordinary upheaval and indifference to Catholic doctrine and morality as we see today, and such strange popes and bishops, we must find an explanation. As already mentioned, both St. Paul and Pope St. Pius X (also St. John in his Apocalypse) provide us with the only explanation possible in terms of Catholic doctrine; that near the end of time there will be an operation of error, loss of love for the truth, a general spiritual blindness, and a great falling away among Christ's own. A certain parable describes this spiritual state of the bishops and of Catholics generally today: "And he that received the seed among thorns, is he that hears the word, and the care of this world and the deceitfulness of riches chokes up the word, and he becomes fruitless." We live in a post-Christian world overgrown with the thorns of materialism. Certain priests and religious practice a degree of poverty, but in the manner of Marxists or Manicheans, and are inclined to see themselves as superior to others because of their presumed special concern for the poor. The Mother Teresa cult is evidence of this and the post-Vatican 2 deliberate downgrading of the supernatural. The corporal works of mercy, where they are done at all in our time, are done with maximum fanfare. Those who have fallen into this state of apostacy will of course devise a new liturgy expressive of their cult of man. "We too, more than anyone else," said Paul 6 at the closing of Vatican 2, "have the cult of man." That is what you see acted out in your parish churches. It is totally opposed to the doctrine, the spirit and intention of the Mass as it has been offered to God since the time of Christ. Those priests and religious who make such a big thing of their love for the poor, were they practicing true Catholic principles of poverty and self-denial, would not be going along with the New Order destructive of supernatural motives.

As to the moderate (lukewarm?) conservatives and traditionalists, those who disapprove of the frightful Vatican 2 program of destruction but refuse to see that it is deliberate, led by the Vatican 2 popes,

consider these words of Christ, quoting Isaias: "For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them." Of course this applies to all who have gone along with the New Order, the general Modernist apostacy. Yet it is the conservatives or traditionalists, those who are quite aware of the doctrinal deviations of the reformers, who deliberately close their eyes and ears to the responsibility of the Vatican 2 popes and bishops. The two largest national "conservative" Catholic newspapers in the U.S., while their editors publish little complaints against "abuses", and may even occasionally mention the word "heresy" in connection with certain notoriously heretical priests, go along in complete harmony with the Johns and Pauls and their New Order of religion and worship. And as with the leading destructive heretics, they have made silence their first defense against faithful Catholics who call attention to their duplicity.

Christ did not say how long His Church will last. He said that no man knows the day or the hour. But many "traditionalists" say they know it can't happen soon, in their lifetime. Not heeding the words of Christ, they say it can't happen here and now. They have a double standard, by which they reject reforms of the Vatican 2 popes while defending these men as orthodox Catholics, not responsible for the evils they promote, and actually take part in. This is a Modernist error which pretends to see two categories of truth. Cardinal Newman, who was not inclined toward such nonsense, wrote what follows about the lifetime of the Church:

> God works by human means. As He employs individual men, and inspires them, and yet they die, so, doubtless, He might employ a body or society of men, which at length, after its course of two thousand years might come to an end. Doubtless Christianity might be such; it might be destined to expire; it may be destined to age, to decay, and at length to die; but we know that when it dies, the world's time is run. The world shall never exalt over the Church. If the Church falls sick, the world shall utter a wail for its own sake; for, like Samson, the Church will bury all with it.

I've quoted this by Cardinal Newman elsewhere, but it is worth repeating here. Christ indeed said that no man knows the time of the End; but the Gospel gives, as already mentioned, many signs which, when they all come together, show that the last days are not far off. By these signs, by St. Paul's prediction of a great apostacy to come near the end, God shows us that it is not He who abandons us, but the majority of His own then living who abandon Him.

What about those who say that because 'popes' and bishops are propagating heresy that the visible Church has ceased to exist. Heretics have preached an invisible church since the time of Christ. I think the explanation I have given about the visible Church remaining until the end is the only possible one in terms of Catholic doctrine. It is that which was given by Christ Himself concerning the last days of the Old Law, concerning the Hebrew "Church" whose leaders had fallen into heresy — the heresy which demanded that the Messiah establish a kingdom of this world, the same which has been taken up by the Modernist bishops of our time. This is the total heresy, the "synthesis of all the heresies," as Pope St. Pius X identified it, the ancient Gnosticism which plays the Ape of God. As I mention elsewhere, "ecumenism", the falsehood that something broader than the Catholic Church exists for salvation, is a basic tenet of the Gnostics. During the past century the Gnostics appeared openly as "Theosophists". The man Montini (Paul 6) was the greatest of that diabolically deceitful tribe, Antichrist in the fullest correct sense.

It is often objected that we have had bad popes before. True, but none that announced a new beginning of the Catholic Church and instituted a total reform of discipline (doing away with it); who threw out nearly all Catholic customs, and made meaningless Mass and sacraments while pretending to make these more "meaningful". This contradition marks all their works, including their calling the destructive reform a Renewal. "When they will justify even contraditions, what is it they will not refuse to justify?", inquires Pope Pius X in the great encyclical in which he condemns root and branch in advance the diabolical Vatican 2 reform.

So what to do? Say your daily prayers faithfully and attentively. I recommend reading the old Mass prayers, the Great Prayer which contains all: adoration (Gloria and Preface, etc.), contrition (the Confiteor), a profession of the Faith (the Creed especially), petition (the Lord's prayer, which also expresses belief and submission to God's will; and much more), the "Last Gospel", which in a special way puts before us the profound mystery of the Incarnation. It is this last which the chief enemies of the Church most hated in the Mass; and so it was that which they first threw out as part of their program of Vatican 2 reform.

Study the old catechism — such solid doctrine as you can anywhere obtain — and be wary of

"Traditionalists" who come offering Mass and sacraments. Remember that none of these offers, no matter how much they might seem to be in conformity with Catholic doctrine, can oblige you to accept them. They all lack that authority with which the Catholic Church, following Christ, has always operated.

Do you say that you cannot pray, or only with great difficulty? Hear a Father de Ravignan on this, a priest who lived long before the Vatican 2 commotional liturgy became confused with prayer.

"Believe me, my dear friends, believe an experience ripened by thirty years in the priesthood. I do affirm that all deceptions, all spiritual deficiencies, all miseries, all falls, all faults, and even the most serious wanderings out of the right path, proceed from this single source — a want of constancy in prayer.

"Live the life of prayer, learn to bring everything, to change everything into prayer — pains and trials and temptations of all kinds.

"Pray in the calm and in the storm.

"Pray on awakening, and pray during the daytime.

"Coming and going pray.

"Teach us, Oh Lord, to pray.

" 'But I cannot pray,' you answer. This is heresy. Yes, you can always pray. If you feel a disgust, nay a horror for prayer, pray on, pray in spite of yourself, pray against yourself. Beg for the courage in prayer that our agonizing Saviour merited for you by His pangs in Gethsemane, and upon Calvary. Pray, for prayer is the strength that saves, the courage that preserves, the mystic bridge cast over the abyss, which joins the soul to God."

This is partly why I recommend reading the true Mass prayers — for those who find it hard to pray. Just make up your mind to pick up the book and start reading. Read at least all the principal parts to begin with, and do it every day. Thus you will be on the right track, with only those prayers approved by the Church — the very best.

NEWS AND COMMENT

Rome Synod, Vatican AP report: Says Abp. Quinn, spokesman for American bishops: "We cannot credibly treat the problem of contraception without clear and honest recognition of the grave demographic problem of our times." And, "A very large number of men and women of good will do not accept the teaching on the intrinsic evil of each and every use of contraceptives." Three Modernist errors in those two sentences: (1) Truth and morality must be adapted to circumstances; (2) truth is determined by a concensus; (3) this concensus is "ecumenical", which Abp. Quinn expresses in speaking generally of a "large number of men and women of good will". No mention is made of the Church's clear and constant teaching of the natural moral law of God on this matter. Some months ago I read that John Paul 2 requested that the bishops submit opinions concerning artificial birth prevention. Quinn, speaking for the Americans, complied. John Paul 2 was the instigator.

This fraud started with *Humane Vitae*, a watered down version of the strong condemnations of artificial contraception by such recent popes as Leo XIII and Pius XI. Pius XI taught in Casti Connubi: "But no reason, however grave, may be put forward by which anything intrinsically against nature can become conformable to nature and morally good." Wavering and murky with questionable formulations though *Humanae Vitae* was, the national councils of bishops disagreed publicly even with that, and Paul 6 accepted their deviations as satisfactory. And since then, priests have been condoning and "absolving" these sins in the confessionals, lately become "reconciliation rooms".

Now the trick is to regularize this crime, by the usual doublespeak shuffle. So it is, then, that a later news report of the incident has Quinn saying that of course he doesn't mean to go against *Humane Vitae*. Just what does he mean? And have all his priests been holding strictly to the law in their preaching, counselling, and hearing of confessions? Surely not. As to the "conservatives", I have at hand one of the big national weeklies whose editors have already rushed in their number-one conservative windbag to explain away the Quinn duplicity. Tough work to get around the natural moral law as it went unquestioned by not only Catholics but Protestants through the centuries.

Anyway, we are seeing today another step forward by those whose intention it is to totally transform

the Catholic Church. At the very least more doubts will be raised in the minds of Catholics by this questioning at the Rome Synod. So it has been since the start of Vatican 2.

Whatever more may be said or written about the Synod, we can be sure that no action will be taken to uphold Catholic teaching on any matter. When twenty-seven or so Washington priests openly defied Cardinal Boyle on *Humane Vitae*, it was the twenty-seven, not Boyle, that Paul 6 upheld. Fr. Curran and others like him continue in good standing. The same farce is carried on with the liturgy. Despite the words of John Paul 2 about "abuses", the Ecumenical Service continues to be performed in all the parishes, and by John Paul himself.

UNUSUAL PAPAL AUDIENCE, Chicago *Sun-Times* and others:

The Sun-Times photo shows John Paul 2 sitting on a throne-like chair, with his chin cupped in left hand, watching six adolescent girls doing "gymnastic exercises". Dressed in the scantiest, there are no parts of the girls' bodies which do not appear in this photo, at least in outline. Their performance appeared to me more like a dance, and I thought of Salome, daughter of Herodias, dancing before King Herod. In Letter 50 I quoted an Italian editorial comment on John Paul's General Audience talks which showed an "almost mystical" regard for human nakedness. At least one well known American priest published a similar comment.

Now at hand is the Steubenville **Register**, 17 October, in which it appears that John Paul has gone off in a different direction. I shall quote here a few lines from this front-page Register report. "What happens when the pope says a man should not look with lust at his wife because it is 'adultery in the heart'? Based on press reports from Europe and North America, reactions included shocked disbelief and ridicule... Pope John Paul was concluding a year-long series of theological analyses of sexuality..."

A year-long series on sexuality? Why so? Are there now no more urgent problems of morality than that of the normal relations between a man and his wife? What about the frightful spread of sodomy in recent years? And the quick-action handing out of annulments — 30,000 last year in the U.S. alone. And why is it that the man who as Cardinal went hiking and camping in the woods, scantily dressed with young women similarly attired; and who, as I've written above, had six meagerly dressed young girls performing before him recently, why does he now pronounce a puritan or Calvinist opinion of the married relationship on sexual matters? As one who sees the Vatican 2 innovators as belonging to the Gnostic sect (Modernists, as Pope St. Pius X called their kind, modern Gnostics surely), I do not find this surprising. For it is characteristic of these people to alternate rigorism and laxity in sexual matters. Writing of the Gnostics, Msgr. Ronald Knox in his book *Enthusiasm* remarks on this tendency. He writes of those who are libertines today, but who become rigorists tomorrow, at least in appearance. It was the Albigensians, a Manichaean sect of the 12th and 13th centuries who rejected the sacraments, especially marriage. In our time all the sacraments have been muddled by Paul 6, and the granting of false annulments destroys married life. And we have seen the Vatican 2 sect discarding all the beauty of our churches and liturgy, while they proclaimed a new liberty in matters of discipline. This is Manichaean dualism. The Vatican 2 popes, Modernists or Gnostics, cannot of course carry out their program boldly, but do so by gradualism and doubletalk. Speaking of doubletalk or obfuscation, consider this from John Paul, taken from the same **Register** account, mentioned above:

> "In the situation described by Christ, the dimension passes unilaterally from the man, who is the subject, to the woman, who has become the object. This does not mean, however, that such a dimension is only unilateral. For the present we will not reverse the situation analyzed, or extend it to both parties, to both subjects. Let us dwell on the situation outlined by Christ."

End of quotation. What did he say? Can anyone make sense out of it? What could it mean to sane Catholics? Of course intellectual bigwigs will rush forth to explain or interpret this gobbledegook. How is it that only the Vatican 2 vintage popes have required this corps of explainers and apologizers?

Does Gnosticism muddle the mind entirely? Yes, it does. It eventually makes for a certain cast of mind which, being the work of the Father of Lies, "cannot endure sound doctrine". It results in that lack of love for the truth which St. Paul speaks of as the chief characteristic of the latter days. It is that lack of love for truth which leads Catholics to fall in with "ecumenism", another Gnostic doctrine. Those "Traditionalists" are in not much better mental state who expect John Paul 2 to restore the Catholic religion. This man, creature of Moscow, is no Catholic. How is it that Catholics can't see this? Again we come back to that "spiritual blindness" which St. Paul predicted.

As I was about ready to take this to the printer, here it is again, Boston PILOT: "Dialogue Proposed on Birth Control... 80% of U.S. Catholic married women use contraceptives... only 29% of U.S. priests consider artificial birth control 'intrinsically wrong'." Here is quantitative evidence of the great apostacy, led by the bishops. Is it any wonder they have lost the Mass; and that they are substituting "reconciliation rooms" (psychiatric sessions) for the confessional and sacrament of penance. God would surely not allow such a clergy to retain the true Mass. The figures quoted above show not only why the Mass is no longer in our parishes, but also why those of us who pass out Catholic doctrine cannot get a hearing... why "they will not endure sound doctrine." Embarrassed by the notorious discrepancy between God's law and their disregard of it, this criminal crowd of Modernist clergy propose a "dialogue". They will have an eternity in hell to carry it on.

To serve both God and mammon is the aim of the generality of Modernist Catholic clergy ("I've never had it so good . . . to dig I am not able"). The top leaders are Satanists.

Decreasing Numbers Force Hard Choices on Nuns, Leader Says.

This one from the Philadelphia **Bulletin,** 30 August 1980.

"Roman Catholic nuns in the United States are into a losing numbers game... 'Our numbers are dwindling and we have dwindling resources,' Sister Clare Fitzgerald, the new president of the Leadership Conference of Women Religious (LCWR), said. 'So you have to prioritize the needs of God's people (the secular communities)." and "The number of Roman Catholic nuns in the United States decreased from 167,167 in 1969 to 128,378 last year, according to the Official Catholic Directory."

Nothing new there of course. Just one sample of what is happening all around to religious communities since the recent council of ecumenical renewal. There is that one item, though, which interested me — "prioritize". I missed that when putting together my "Vatican 2 Dictionary of Words and Phrases." Oh, yes, and this: "The LCWR adopted a resolution in 1973 for the opening of all ministries, including the priesthood, to women." That's to "prioritize", I suppose.

FATIMA (again):

In Letter 41, in what was partly a book review, I presented Fatima and its alleged secret message in the best possible light conformable with Catholic Doctrine, facts and reason. I took it to be authentic, partly because of the many credible witnesses of the "miracle" on the spot and at considerable distances. I gave due weight, as it seemed to me, to the heroism of the smallest of the Fatima children, and to the consistency of their testimony under most trying circumstances. And I considered that the Church had given approval of Fatima as a public cult of worship. But at the time and more so since I have had in mind certain objections which I shall set down here. Fatima is the only one of the kind of "signs and wonders" events, such as the Jews demanded as a condition of their belief in Christ, but which He refused to give. It is the only one of the apparitions which caused great fright among those who witnessed it on the spot. At Lourdes and Guadalupe all is serene. The Fatima prayer, part of which reads "take all souls to heaven, especially those in most need of thy mercy", makes no clear theological sense. And if my memory is still working fairly well, I recall that one of the Popes forbade any changes of, or additions to, the Rosary.

The leading promoters of Fatima are strangely blind to the facts of present destructive works of Vatican 2 and its false popes, urging loyalty to these men and their Ecumenical Liturgy. They have contributed greatly to that diversion of attention from the guilt of these men, which diversion the forces of evil must have if they are to carry on their program of total change of the Catholic religion. Fatima promoters have also helped along notions of a false millenium, presently being preached by pentecostalists, Jews and certain Protestants. What is perhaps worse than all this and indicative of the pride of certain "elect" groups, is what rabid Fatima devotees imply or actually insist upon, that there is no salvation outside Fatima. "Get with us or perish", they say in effect, whereas it is Catholic teaching that no such movement, approved or not by the Church as a public cult, can so bind us. One of the big American promoters who runs what amounts to a travel agency was reported as the only layman at the altar in St. Peter's, Rome; at a meeting of pentecostalists there; at which affair an American in a kind of smock announced over the microphone that his was the voice of God. Another male Fatima leader is tyrant in a spiritual concentration camp he runs in northern Idaho. That's the other side of Fatima, as I see it. Its fruits appear to me not very attractive.

In Letter 41 I gave what seemed to me a reasonable explanation of how it could be that, if the Mother of God gave a message which she intended to be revealed in time, someone could nevertheless prevent its being revealed. Yet I was struck by the force of that objection at the time. I'm not sure I sufficiently answered it.

A note from "back east"

> A local radio call show host had a priest on the program who was from the marriage bureau. A caller asked how she could "obtain an annulment". She had three children! The priest answered her and told her where to go and said it would cost $150, but if she could not afford it,it would be free. Then another caller asked who paid for the annulments that were free, and the reply was that the cost came out of the Archdiocesan stewardship drive.

So, Catholic bishops break up marriages and the people help to pay for this. It is impossible that annulments — a judgment of no valid marriage to begin with, extremely rare before Vatican 2 — can have within a very short time become commonplace. In the case cited above, it is a woman with three children who the priest practically assures will get her "annulment". Well this is not news to me, having met a woman with two children, married before a priest, who got this so-called annulment. It has become regular practice among the apostates in the Vatican 2 counterchurch.

NATIONAL CATHOLIC REGISTER

"Letters Editor" 22 Sept. 1980

Dear Sir:

Concerning the Tridentine Mass, Father Fox finds critics unscholarly about the necessary use of "for many" in the form of the Consecration. Like a good Protestant he quotes the Bible against the Catholic Church, pointing out that "for many" is not found in St. Paul's epistle or St. Luke's gospel. But whether scholarly or not according to Father Fox's standards, the Catechism of the Council of Trent teaches that "The additional words **for you and for many** are taken, some from Matthew, some from Luke, but were joined together by the Catholic Church under the guidance of the Spirit of God." As to the **Novus Ordo** as a whole, Cardinals Ottaviani and Bacci and their associate theologians, in a letter to Pope Paul VI, wrote, "It is evident that the **Novus Ordo** has no intention of presenting the Faith as taught by the Council of Trent, to which, nonetheless, the Catholic conscience is bound forever." Cardinal Ottaviani, then head of the Holy Office, was the one man whose duty it was to admonish a pope in a matter of doctrine. Paul VI did not reply.

Writing as an unscholarly ordinary Catholic (I assume the Church does not exist only for scholars), I find the New Order of Worship banal, a mockery, destructive of the Catholic sense. The bitter fruits of this New Order of Worship can be seen in the spread of heresies of all kinds, and in the divisions among Catholics since Vatican II.

W. F. Strojie

The NC *Register* did not publish this letter. I sent a copy of it to Fr. Fox at his rectory. No reply from him. Why not? Because, while Fr. Fox and the *Register* pretend to be Catholic, they cannot reply as Catholics. They are material heretics, moderate Modernists, loyal to the manifestly Gnostic New Order, with its New Order (Novus Ordo) of worship. And so it is that Fr. Fox quotes the Bible against the Church. One more pointer, then, for those who intend to remain Catholics: Do not read even the moderate Gnostic publications.

Looking over what I've written here, I see that most of it I've written before, with varying degrees of clarity and emphasis. This partly because the Vatican 2 show carries on in the same way as it began, wearing the same mask of Catholic renewal. This much, though, strikes me as worth commenting on at present, that after so many years those who were most horrified by heretical changes, especially in the Mass, can now somehow see in John Paul 2 a pope who would restore Catholic order and practice. These people cling to this notion, even though John Paul shows by his own words and actions, and by his choice of name, that he accepts the whole bag of evil reforms set out by Paul 6, whom he calls his "revered father". Such madness I never thought to see.

W. F. STROJIE LETTER No. 52 18 December 1980

THE HUMANITY RELIGION

The humanity religion: It is possibly a waste of time to write much about this product of insane pride and apostacy from God. For Catholics it should be sufficient to recall the words of Scripture: "The fool has said in his heart, There is no God." Yet there does remain something more to be said about that, at least in our time. First notice that the fool of old speaks his folly "in his heart", for not even he is so foolish as to speak so out loud. Secondly, a Scriptural Commentary at hand (pre-Vatican 2, of course), interprets this passage (from Psalm XIII) as applying to those who say "There is no God", in the sense that God does not interfere in human affairs. It is this which has been the basic doctrine or pretense of the anti-Christian secret societies — their Great Architect foolishness, "Deism". Yet during the last hundred years or more the fool has been speaking of man or humanity as God. As at the beginning of the human race, so near the end — the time of St. Paul's great "falling away", when Satan must be "loosed for a time" — the Devil concentrates on modern fools his number-one temptation: "You shall become as gods."

Gnostics and agnostics, so-called existentialist philosophers, leaders and other initiates of secret societies; marxist revolutionaries and atheistic Jews, rabbis and Vatican 2 'popes' sing their discordant song of the Religion of Man. These oppose what yet remains of the old Christian Order. Doing this, they twist truth into its opposite lie, pretending to bring on a New World Order; whereas what they are even now bringing about is a new reign of barbaric disorder.

Since World War II and the founding of the so-called United Nations, followed shortly by Vatican 2, religious, social and economic disorder has been frightfully on the increase. As I have several times mentioned in other writings, it was Paul 6 who travelled from Rome to the United Nations headquarters in New York where he called that organization of atheists, Jews, heathens, Masons, and false Christians "a mandatory path", begging "a permission to serve". Unquestionably the United Nations excludes any mention of the God of Christians from its deliberations and offices. It is the creation of those who hold the Religion of Man, a major work of the Devil.

The first advance during the Christian centuries toward a religion of man, came with the movement since called the Renaissance. This was a time of great material achievement which turned the eyes of so many of the more influential men of that time from God to man. Then came the 16th century revolt falsely called the Reformation, against the authority of the Catholic Church. Central to the Protestant attack, as it developed within a short time, was the denial of a sacrificing priesthood. Protestantism was thus conceived as a lay religion which excluded the substantial Presence of God from its altars, which the reformers soon replaced with tables, in accordance with their doctrine of the mass as no more than a memorial supper. This of course was a definite step toward a religion of man. This Protestant action has been carried out anew, made just about total, as Catholic ritual has been changed to a New Order of ecumenical worship since Vatican 2.

As God thus becomes diminished in the minds of Christian men, man becomes greater in his own estimation. It is to be expected, then, that two further steps will be taken. First, some men will deny that God exists; become atheists; and soon there will be those who will say that if God does not exist, then man is the supreme being. To explain how man and the world came to be at all they invent an insane theory of Evolution.

Chief propagators of the religion of Humanity-as-God were Hegel, Marx, Nietzsche, Comte. Others who contributed to their "God is dead," "God is evolving," "God is the world or existence," to be discovered within man himself, were Feuerbach, Heidegger, Bultman, Kierkegaard. Following these men and their ideas came Fr. Teilhard de Chardin, whose writings were censured by the Popes preceding Paul VI.

What follows is a brief listing of the notions peculiar to these individuals. Hegel insisted that God be a God of This World, a "World Spirit" (the "Spirit of Vatican II"?). Feuerbach reduced God to the being of Man — the essence of man. Marx applied these notions to economics, denying God and worshipping social and economic change. "The philosophers," wrote Marx, "have only interpreted the world in various ways; the point, however, is to change it." While

enslaving and murdering millions the followers of Karl Marx shout the Rights of Man.

Nietzsche's thing was mainly search, revolution, God-is-dead, and God as Superman. Comte, after bitterly doing away with God, dreamed up his "Positivist" worship of Humanity, even going so far as to adopt a sacramental system and a virgin mother. For Kierkegaard Christian life has nothing to do with a church structure but consists of soul searching and anguish. Bultman was a chief de-mythologizer of the Gospels, arbitrary and unstable always. Fr. Teilhard de Chardin peddled a brand of pantheism under a "Soul of the World" label of his own. Unbelievable as it may seem to simple Catholics, the lunacies of these men eventually found their way into Catholic institutions, including priests' Seminaries.

The Religion of Humanity is pre-eminently that of the secret societies whose members pay lip service to a God indifferent to the affairs of men, holding that man is self sufficient. Their idol of the last century and chief formulator of windy slogans was Giuseppi Mazzini, a revolutionist who wanted the Papacy destroyed (they all want that), and a combined council of Church and State — a "council of all believers", as he put it. As I've quoted historian E. E. Y. Hales on Mazzini in other writings (including "Popes of the Revolution"), "The peculiarity of the Mazzini conception . . . was that he saw the evidence of God's working in Humanity. Humanity was the interpreter of God's law, and God's law was progress." That "conception" is no longer peculiar to Mazzini but has been taken up on all sides, one way or another.

Seeking his Superman, Nietzsche died insane. Comte in his later years knelt before the empty chair of his Clotilde, his personification of Humanity, with a bouquet of flowers in his hand. And what of Mazzini? Near the end of his life he wrote a letter which contained these lines: ". . .we have snatched a spark from the eternal, we have placed ourselves between the eternal and the people, we have assumed the part of Christ, the part of the Emancipator — and God has accepted it. . ." ("Mazzini and the Secret Societies," by E. E. Y. Hales). A revealing letter in which Mazzini sees Christ and himself as emancipators of mankind, in a religion of Humanity and Progress, the same which has been propagated among Catholics since Vatican 2.

I thought of these writers as I read the following comments of the Abbe de Nantes, in his August 1980 "Counter-Reformation," only a few weeks ago received here.

> The foundation of Pope John-Paul II's political Gospel is man himself (writes Fr. de Nantes). The universal principle of all human order, which can and should be recognized by all religions, political doctrines and ideologies, is man. The Pope formally said so at UNESCO:
>
> "The fundamental dimension (always the "dimension", WFS) capable of overturning to the foundations the systems structuring the whole of mankind and of freeing human existence, both individually and collectively, from the threats weighing on it, is man, man in his entirety, man who lives at the same time in both the sphere of material values and that of spiritual values. Respect for the inalienable rights of the human person is at the basis of everything.
>
> "This man is **unique, complete and indivisible**. . . In the cultural domain, man is always the primary fact, man is the primordial and fundamental fact of culture. . ."

Well, this is not the first time John Paul 2 had spoken openly Marxist revolutionary overturning of existing foundations, nor has he failed to advocate violence if necessary, which he did again in Brazil. To discover this the Abbe de Nantes need not have waited for him to come to Paris. There's more but I'll not bore you with it — except to say that I thought of Comte and his worship of Motherhood when I read these two paragraphs, from the same paper, quoting John Paul 2 at Saint Denis:

> "On this last day of the month of May, the Church commemorates this visitation and these words. . . a salutation to a woman bearing within her womb a man; she greets Mary, the Mother of Jesus Christ. She honors motherhood. . . I wish first of all to honor motherhood and faith in man which this entails."

First of all, says John Paul 2, motherhood. The Abbe de Nantes comments:

> With those words we have left the Gospel and have fallen into the spiritual abyss of a parallel but purely humanistic discourse. Without warning, we have passed from her incomparable **divine** motherhood to the motherhood **common** to all mothers and from faith in the Angel's divine and wondrous words to faith in man which this entails.

So much from that issue of Counter-Reform.

One of the things which has impressed many pious persons has been Pope Wojtyla's seeming devotion to the Mother of God, but which I saw as false from the start. Aside from the peculiar accents with which he speaks such things, Wojtyla's praise of Mary doesn't fit with his other words and works.

I am glad to see this French priest of such a good mind, so learned in religious and political matters, but often confused in his conclusions, coming around to an awareness of the real Wojtyla. In return for what of his "Counter-Reform" paper I have quoted here, I respectfully direct the Abbe's attention to John Paul 2's first encyclical, "Redemptor Hominis" in which the Redeemer does not come through as divine. "Humanity" fifteen times, "People of God" seventeen, as in this part which reflects the whole: "What the Spirit said to the Church through the Council of our time. . .cannot lead to anything else — in spite of momentary uneasiness — but still more mature solidity of the whole People of God, **aware of their salvific mission**." This is Jewish doctrine as taught in the school founded by Ganz, Zunz, and Moses Moser, attended by young Karl Marx, son of a rabbi, that the Jewish people, the "People of God," shall collectively be their own Messiah. . . There was to be established, according to this school, "a new organization of humanity." (See my Letter No. 10, "The Great Apostacy.") "Redemptor Hominis" as a whole and in all its parts carries this message. "For the Church all ways lead to man" . . . and "man is the primary route that the Church must travel in fulfilling her mission; **he is the primary and fundamental way for the Church.**" Emphasis as in the original.

Another Pope had another message, in accordance with that of his predecessors. I mean St. Pius X who in his encyclical "E Supremi Apostolatus" spoke to his fellow bishops as follows:

> You see, then, Venerable Brothers, what a task has been entrusted to Us and to you. It is a matter of bringing human societies, gone astray from Christ's wisdom, back to obeying the Church. The Church, in turn, will place them under Christ — under God. . . Nevertheless, in order that the result may correspond to our wishes, we must, by all means and at whatever the cost, root out entirely that monstrous and detestable iniquity proper to the time in which we live, by which man substitutes himself for God. . .

Notice that Pius X speaks of this "monstrous and detestable iniquity" as "proper to the time in which we live," and recall that he forewarned against an imminent "universal apostacy," already advanced. It was Paul 6, Wojtyla's "revered father," who began speaking of "our cult of man," and making many other like pronouncements. No Pope had ever spoke of the Catholic Church as a "Cult of Man," as pope Montini did. Wojtyla in his first encyclical writes of "a previously unknown church." Nowhere in this encyclical does the word "Catholic" appear.

A previously unknown church indeed, of which a veteran Vatican correspondent has written a book which he entitled "Vatican Moscow Alliance." A "church of darkness", as one mystic foresaw and so named it, whose pope embraces a notorious Communist bishop, calling him "my beloved brother". Here is the latest news on hand about our 'Catholic' Communist clergy, from the Steubenville **Register**, 28 Nov. 1980. "Bologna (NC) — The Communist government has done better than the church in putting into practice Catholic social teachings in Hungary, Cardinal Laszlo of Esztergom, Hungary, was reported as saying." I do not doubt that this cardinal said such a thing. I have somewhere in our papers a photo of all the Hungarian bishops, fifteen or so, taking the Communist oath to the State about eight years ago.

Leading up to atheistic-Marxist penetration of the Church was Jewish rationalism and messianism, the pharisaical demand for a kingdom of this world and the rejection of God as its Creator and Lord. This was echoed by Nietzsche in the following words: "But we have no wish to enter the kingdom of heaven; we have become men — that is why we want the kingdom of earth." Corrupting a hymn to Christ, Paul VI expresses this same sentiment: "Honor to Man, honor to thought and science, Honor to Man King of the Earth, all honor to his dignity, to his spirit, to his life."

Honor to man, not God. God, if he exists, is to be tolerated, way off in the sky, minding his own business. Christ the King is out. We will have no king but Caesar; that is, the State. Let the World State; collective humanity, be God. This is the Spirit and aim of those who at Vatican 2 carried through a Declaration of Religious Liberty; which declaration certainly had the approval of the Soviet tyranny. This Soviet monster comprises those consummate hypocrites who deny all such liberty, as much as they can, in those territories in which they have gained control. It was a certain Polish bishop, now well known to all the world, who was leading spokesman in favor of this declaration at Vatican 2. It was he who spoke out against a proposal at the Council to condemn atheistic Communism. His name is Karol Wojtyla.

"All honor to man, honor to thought and science. . ." This is the tune we hear from all sides today. In the U.S. the United Nations operations building, the federal government with its National Science Foundation and other such agencies; the Masonic lodges, HEW and the Educationist mob, the big tax-free foundations, most colleges, National Geographic, most Jews, banks and big corporations; news agencies and so-called media, all these and others promote the Kingdom of This World. And what would have been unbelievable to most men, even twenty years ago, practically all 'Catholic' institutions, and the clergy and religious, are now infected with the Marxist insanity.

World Brotherhood, along with Soviet and Peking lovers of liberty and fraternity. The Devil is the ape of God and so twists the Christian doctrine of charity towards all men, using it to his own evil purpose.

We will have no king but Caesar. Who then will take the place of king? For the present, a conglomeration of politicians and bureaucrats. But men, especially those deprived of true religion, must have something more to look up to than despicable politicians and state functionaries. Yet in a religion of man they must have a man. Napoleon understood this. He saw too that for social order religion is necessary. And so he thought to save the Church, to some extent, for that purpose. The excesses of Brotherhood had gone too far. The Revolution had to be rescued from its leading madmen. This occasional one step backward, adjusting to the dangers of advancing too fast, is a well known tactic of the Revolution. It was long ago apparent to the present writer that some such pretence must follow the death of Paul 6.

To return to my question: Who will take the place of king; or at least that of presidents or other rulers who fifty or more years ago had yet some degree of integrity and force of character — before the time, say, of Franklin and Eleanore in the United States? George Orwell, writing about thirty-five years ago, gives us his prevision of Big Brother, the year and book title 1984. Harking back to Napoleon and his ideas, would not Big Brother and religion work well together? Again thinking of Napoleon: Can Big Brother, personification of the new World State, operate effectively without religion? And what religion has not only the necessary prestige, the organization and physical apparatus at present, if not Catholicism? A Catholicism, to be sure, modified or "updated" by a great ecumenical council, according to the ideas of revolutionist Mazzini. And what more persuasive than a Big Brother who is **physically** big; who can smile, and who preaches an "ecumenical" religion as pope? Here is a mine of unquestioning loyalty and obedience, even of worship, a pied piper beyond the wildest dreams of fiction writers.

Such a man has been found. A 'pope' from behind the Iron Curtain, one who as priest and bishop travelled freely back and forth past the barbed wire and Berlin Wall of Moscow; a 'pope' who can say to the Italian people of abortion, no more than that abortion is "unfair"; and to the youth of Paris that sexual relations outside marriage is "against the human person". And won't it go well with the program if Big Brother wears the classical papal apparel, and yet can be shown as other than priestly in so many ways. And surely it will be well if Big Brother, or a figurehead of such, has the phony common touch of the baby kissing politician.

Big Brother, always smiling and shaking hands, will of course be on friendly terms with the world's non-Catholic religious and political leaders. Foolish Catholics will trample each other in the rush to see him on parade; great motorcades, huge assemblies. Only a very few will see through this diabolic swindle.

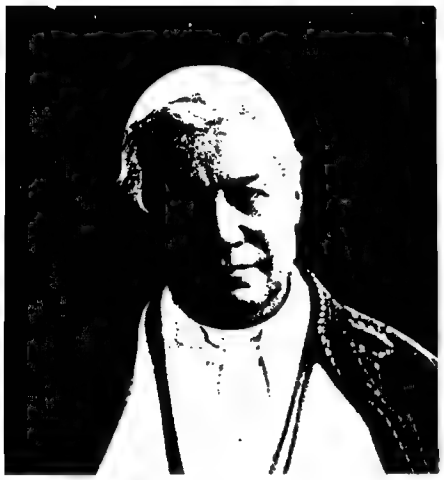
"When the crowd acclaims its favorites it applauds itself" (from a bishop's book of reflections, 1903). In a time of loose morals, of general practice of "birth control" among Catholics, divorce or, in the Spirit of Vatican 2, thousands of "annulments", won't it be most comforting to see that the pope is just another Good Joe, not taking a dim view of these Catholic professors and theologians who are teaching a new code of sexual morality?

The Big Brother pope condemns no heresies or heretics. No crime against the Catholic religion interrupts his smile. Of course here and there he will speak a few words of orthodoxy for the comfort of more or less conservative Catholics, but no orthodox action ever follows.

Such is the state or stage of the Religion of Progress, of Humanity, in the time of the universal apostacy, first foretold by St. Paul, then again in our own century by Pope St. Pius X.

Big Brother or the Christ child? "He came unto His own, and His own received Him not." This year 1980 a Christ-Mass without Christ, a New Order of Ecumenical Worship having been proposed at the Second Vatican Council and carried out by Paul 6, with very little protest from

Catholics. Those who once received Him now reject Him, which was foretold by St. Paul — "unless a revolt come first". . . Religious and civil chaos, intellectual and moral degeneration steadily increase from the time of Vatican 2 and the New Order of Worship, the revised catechisms, the new kind of popes. The reverend clergy and religious say it is the work of the Holy Spirit. With smiles for both Left and Right John Paul 2 assures us that he will carry on the Program.



Truly, "the nations are in tumult and the people devise vain things" against their Creator. . . We find extinguished among the majority of men all respect for the Eternal of God and no regard paid in manifestations of public and private life to the Supreme Will. On the contrary, every effort and artifice is employed to blot out the memory and the knowledge of God.

Considering all these things, there is good reason to fear that this great perversity may be the foretaste and perhaps the beginning of those evils reserved for the last days, and the "son of perdition," of whom the Apostle speaks, may already be in the world. In very truth, We cannot think otherwise. . . According to this same Apostle this is the distinguishing mark of the Antichrist, with unlimited boldness man has put himself in place of God, exalting himself above all that is called God. He has done this in such a way that although he cannot utterly extinguish in himself all knowledge of God, he has condemned God's majesty and made the universe a temple in which he is to be adored. "He sits in the temple of God and gives himself out as if he were God." (Pope St. Pius X, *E Supremi Apostolatus*, 4 October 1903.)

"We too, more than anyone else, have the Cult of Man." (Paul 6, closing session of Vatican 2.)

"'He will enthrone himself in the Temple of the Church" (St. Jerome, St. John Chrysostom).

W. F. STROJIE LETTER No. 53 5 FEBRUARY 1981

JOHN PAUL 2 ON LUST

In my last Letter, *The Humanity Religion*, I ended showing John Paul 2 as Big Brother, personification of Humanity. It was not a mere whim of his that in his first speech from the high balcony of the Vatican he addressed the crowd not as Sons and Daughters but as Brothers and Sisters, and he has carried on this practice since then, exposing himself to the world as much as possible, kissing babies and embracing notorious Communists, Jews, heathens, receiving all the Church's old enemies as lost brothers.

In my last Letter I wrote about modern "existentialist philosophers" who have had so much influence, pointing out that they were lunatics, and that the world is ruled by madmen used by occult powers. In this Letter I take a look at the state of Catholics at the present time, commenting especially on sin, salvation, and John Paul's General Audience talks on sexuality. "Lust" and the sixth and ninth commandments come in for attention, partly in connection with the modern gnosticism of the Vatican 2 popes and other bishops.

"Strike the shepherd and the flock will be dispersed." How well the Enemy of God and man knows the truth of this. The Spirit behind the modern revolution in Church and world is that of "your father the Devil, whose works you will do." Yet the devil works on each of us as individuals, according to our particular weaknesses. Pride and passion ("I will have what I want"), within each one of us, can lead into his grip. Our bishops are of course more tempted than others in this way, but none of us is neglected. So I have thought to bring this general subject closer to home.

A New Year, January 1981

The arrival of a new year should draw attention to a significant fact of life —Time, reminding us that "we have not here a lasting city." I know that in modern times it has become customary to greet the New Year with a certain amount of hoopla, which in moderation is not necessarily bad. It might even be that most of those who so welcome the New Year are thus expressing their gratitude to God for more time to work out their salvation; but I doubt it.

What comes into my mind this January — a time when the breath of evil feels closer than ever — is that a New Year will come which we will not be here to experience. Or will some of us see the end of Time? ("Watch and pray for you know not the day or the hour.") As events have been unfolding these past forty years or more, since World War II began (which war brought forth the atomic bomb), and nearly twenty years since Vatican 2, it is surely prudent now, more than ever, to put aside all that might lead from the straight and narrow of family or other duties of our state in life. St. Paul cautions that we should work out our salvation "in fear and trembling". How much more ought we to heed this advice in our day, when apostates have made of the Mass a mockery and corrupted the Sacraments.

Insecurity is in the air. Pretensions about peace, including John Paul's recently spoken heresy that "peace is the primary mission of the Church" (in his first encyclical he had said it was Man), are contradicted by the facts. Unrest and divisions are all about us, even within Catholic families attempting to hold closely to their religion. "A happy new year to you." Yes, but only possible in the natural order to those without eyes to see, or ears to hear.

We who try to remain Catholic, rejecting the diabolic New Order of Vatican 2, rightly direct attention to the treason of our modernist clergy. We do this to warn others, and to explain how it is that Christ yet remains, as He promised, with His Church, and will so remain until the time of His coming to "judge both the living and the dead." Yet it has to be the fact of sin, the frightful and increasing moral disorder of our time, especially the corruption of the Catholic clergy and religious, which must account for present distress. I am like other Catholics who deplore the treason of our bishops and politicians, and rightly so. But without bleating the maudlin "We are all guilty," so much heard about the time of the John Kennedy assassination, I urge this thought

on those who offer false hopes of a solution, by anyone, be he bishop or other, of the current crop of traditionalists: "Without Me you can do nothing." This applies to our personal lives and to the Church as a whole. Whereas we have been divinely instructed to "seek first the kingdom of God," the new church clergy have joined the Marxists in seeking first the kingdom of this world.

With the sin of our first parents the human race had broken its right relation of friendship with God. We are back in that situation since Vatican 2, when was announced a New Beginning of the Catholic Church, the Church as a Cult of man. The editors of *Veritas* speak of "the broken covenant," which seems to me a realistic insight and expression of what has happened.

A few idealistic priests are perhaps hooked on the notion of compassion, particularly on the viciously absurd fallacy that the Church and Communism have a common concern for the poor and suffering, this despite the widely exposed millions murdered, tortured and enslaved by the Communist masters of Russia, China, and in any territory over which this most evil of all tyrannies has gained control. But even if it were true that Communists (or their dupes) share with Catholics a mutual concern for the poor, why a whole New Order of Worship, completely revised sacramental rites, and the throwing out of nearly all Catholic customs?

In this modern revolution of Vatican 2 the poor have been robbed of their richest spiritual and cultural treasures. The bishops join with Marxists in vandalizing Church structures and adornments. And the poor have an evil Social Gospel preached to them.

How do the clergy come to support violent revolution? The answer is not difficult to find. These people had become bored with the priestly and religious routine, preferring that exterior activism which the Devil has opened up to so many through the recent Council. An element of zeal for religion may be present in such persons, but it is pride and their own personal satisfaction which leads them on. It is the same with many of the laity, grown tired of family life and its routine. What ought to be their labor of love, their road to salvation, becomes of secondary interest at the most. Yet it is mainly fidelity to the duties of our state in life which will save many from Hell, not the projects which attract our interest on the side.

(I have of course examined myself about this writing of mine, as a possible diversion from family responsibilities, and found no reason for concern about it. Should a time come when physical, financial, family troubles or other pressures become acute, I'll drop this publishing like a hot potato. It is in no sense part of the duties of the state-in-life of a married layman.)

The first Catholic doctrine the reformers played down, starting with Vatican 2, was that of Original Sin. Yet it is the common experience of mankind that we have within each of us urges which can lead to disorder in our being, what we call sin. This disorder or impulse usually begins as an attraction to what appears an immediate good or pleasure, but which can lead quickly to serious sin and unhappiness. Of all sins that of lust is the most widespread and damaging in many ways. Its first effect is the loss of interest in things spiritual, a repugnance of the flesh against the spirit; disturbed feelings and dislike of ordinary routine. I bring this up here because I intend to comment further on the remarks of John Paul 2 at his General Audience, on this capital sin. It seems to me his remarks on this subject are far more significant than has been generally recognized. More so what he failed to say.

John Paul 2 on Lust

First some background quotes from the Steubenville *Register,* 17 October 1980, from which diocesan paper I quoted the following in my Letter 51. "What happens when the pope says a man should not look with lust at his wife because it is 'adultery in the heart'? Based on press reports from Europe and North America, reactions included shocked disbelief and ridicule... Pope John Paul was concluding a year-long series of theological analyses of sexuality..." And from the traditionalist paper *Veritas*, issue of January-February 1980:

> "In an oblique defense of Hans Kung, Father Andrew Greeley, a supporter of V-2, added his own 'fraternal critique' of J-P 2:
>
> 'When the Romans are finished with the Swiss and Dutch theologians, there is another popular Catholic teacher against whom they ought to take action. This man may well be the most dangerous of all... I trust the Congregation for the Doctrine of the Faith will go after him. They won't have to look very far — just over to the audience hall where John Paul II speaks every Wednesday morning'."

Continuing *Veritas* comment on this: "Greeley was referring to the recent series of talks by J-P 2 on Genesis. Each one is filled with heresy but the Wednesday General Audience on Jan. 16, 1980, criticized by Greeley, is a real whopper in which J-P 2 propounded on *androgyny, hermaphroditism*. This is the outrageous gnostic belief that asserts the mention of human nakedness in Genesis alludes to our basic experience of being persons with bodies that are sexual and **indeed male and female combined.** J-P 2 was saying the same concerning God Himself. Greeley said, 'Can you imagine the harm such a talk would do to the faithful'. And he added, 'Such interpretation of Genesis would have led to his condemnation by the curial authorities 20-years ago and must bother a fair number of them even now — if they read what he says. . . Finally, I think that if he should step down as Pope, he'd be in trouble for saying some of the things he does every Wednesday morning'." End of excerpt from *Veritas*.

I repeat here what I quoted from an Italian traditionalist paper, SI SI NO NO in my Letter 50: "Pope John Paul carries on with his talks on Genesis. The result is not a little embarrassing, despite assurances of the Vatican Press Office and *L'Osservators Romano*. There are those who are abashed to hear the Pope insist on nakedness and the body as if they were of moral, almost mystic values. . ." I added that Father Greeley wrote John Paul "uses the theories of atheist Sigmund Freud to support his contentions."

Veritas speaks of John Paul's Gnostic heresy in all this. For years I have been writing that the Vatican 2 reform is the work of Gnostics. It is in fact occult pagan sexism which underlies this whole movement. One has only to read the hundreds of popular and specialty magazines, and look around on the streets and at television, to see that this is so.

Let us return to what John Paul 2 said, that "a man should not look with lust at his wife because it is adultery in his heart." What is lust? It is one of the capital sins. By that is meant sins which are "the fountain-head or source of other sins" (A. Tanquerey, "The Spiritual Life"). In nine closely written pages on Lust, Father Tanquerey does not mention it as a sin of the married relationship. Nor does any other source I have consulted. In about eighteen closely packed pages on "Lust", St. Thomas Aquinas does not mention it as a sin of the married state — except only where it takes place as a perversion — onanism ("birth control") and unnatural sexual acts. The Catechism of the Council of Trent has very much to say against coveting another man's wife, but nothing about a man's desire for his own wife. Thus to equate legitimate desires between husband and wife with lust, has to be, from a man such as Charley Wojtyla, just one more evidence of his Gnostic-Manichean mentality, a perverted sense preaching Satan's own doctrine.

What we all know is that open and scandalous sexual looseness has been spreading at a rapid rate in recent years, and that it is even being encouraged through perverted "sex education" in so-called Catholic schools. We have on hand hundreds of carefully written papers on this matter, too full of morally objectionable things to quote in this Letter which children might read. How sad are so many letters we receive from our readers, about sons and daughters on the dope, sex and wierdo cults craze, husband or wife off with another man or woman, children neglected and scandalized, religion down the drain. Why doesn't John Paul 2 speak plainly about these grave matters, instead of giving out hot air about "the dimension passes from the man to the woman", or the lunacy about a man's love for his wife, sanctified in marriage, as lust?

What of the loose mingling of the sexes these days? What of lust as a capital sin, the "fountain-head of other sins"? Father Joseph Deharbe, S.J. in his excellent Catechism, of the year 1862, instructs as follows: "How do we sin by lust? By indulging in immodest or impure thoughts, desires, words, or actions." He goes on to say: "The ordinary effects of lust, or impurity, are: Aversion to prayer and all that is good; excessive fondness for amusement and dissipation; neglect of the duties of our state in life. . . ruin of health and of domestic happiness. . . madness and despair."

What had J-P 2 to say of all that? And what has happened to that so very important spiritual advice and principle, to avoid the occasions of sin? "Let him who thinks to stand take heed lest he fall." The whole history of mankind testifies to our weakness in this matter. Dalliance, urged on by pride and vanity, leads many into sexual slavery. The Devil's usual method in this, as with Vatican 2 apostacy, is gradualism. One step at a time. God is rejected for man, for the attractive individual at hand. The results are moral, spiritual and family shipwreck and loss of souls..

Looking into this matter of Occasions of Sin, I opened a book by Father Henry Davis, S.J., "A Summary of Moral Theology." Under "Looks", section iv, I found this: "Gymnastic exercises in

public of young women scantily attired has been condemned by the Holy See. Mixed hiking parties of young people, Catholics and non-Catholics, are fraught with danger of sin, and though there is safety in numbers as a rule, bold individuals, both male and female, are found everywhere. . ." This book has a copyright date of 1952. Not of course that morality or human nature change with the times.

Now, some time ago I distributed a four-page folder showing Cardinal Wojtyla in shorts, picnicking in the woods with young women in similar scant attire. Later we received newspaper photos of him as pope, as he sat watching adolescent girls in most revealing skimpy one-piece clothing, doing "gymnastic exercises".

Aside from the gnostic nonsense from John Paul 2 on Lust, this evil, as all sane persons cannot help seeing, has become rampant in our time, yet is loosely regarded. Since this is so, and because even priests and religious do not give Catholic instruction about it, I have thought to add to the foregoing, especially for the benefit of younger readers, what Father Tanquerey writes on "The Nature of Lust".

> "Just as God has willed to attach sense-pleasure to the nutritive functions in order to help man's self-preservation, so He has attached a *special* pleasure to the acts whereby the propagation of the human species is secured.
>
> "This pleasure is permissible to married people, provided they use it for the purpose for which marriage was instituted; outside of this it is strictly forbidden. In spite of this prohibition, there is in us an unfortunate tendency, more or less violent, especially from the age of puberty or adolescence, to indulge in this pleasure even out of lawful wedlock. This is the tendency that is called *lust* and which is condemned by the sixth and ninth commandments:
>
> > "Thou shalt not commit adultery".
> > "Thou shalt not covet thy neighbor's wife."
>
> "It is not merely exterior actions which are prohibited, but also interior acts, fancies, thoughts and desires. And this rightly so, for if one deliberately dwells upon impure imaginations or thoughts, upon evil desires, the senses become excited, whilst an organic disturbance is produced, which is too often but the prelude to actions of impurity. Therefore, if we wish to avoid such acts, we must fight against dangerous thoughts and fancies."

So wrote Father Tanquerey, according to the teaching of the Catholic Church, but not according to the gnostic spiritual and moral poison of John Paul 2 and his apostate bishops. I have thought to go into some detail on this because the matter is so important, promising miserable unhappiness in this life, eternal damnation in the next, or both.

Avoid the first slight attraction to persons, places or things. This is advice all Catholic moralists are agreed upon. No need to multiply examples. Our Catholic common sense, or conscience, will alert us if we really intend to avoid this strongest of temptations.

We have all heard of the "snares of the devil." We speak these words in the prayer to St. Michael the Archangel. After mentioning kinds of *animal* snares, to which the word is chiefly applied these days, a dictionary at hand gives the original sense of the word: . . ."anything dangerous, risky, etc. that tempts or attracts." Thus a snare is before all a trap which its victim is not aware of — until it is too late. To lure animals it is placed in an attractive setting. For humans the devil lays his snares in attractive persons; or in any one of hundreds of worldly attractions, not in themselves, at least not at first, bad.

In looking into this matter of Lust with some care, I have been surprised to see how Catholic moral theologians all seem to agree about the part that pride and vanity play in leading to sins of lust. Pride, the feeling that one can enjoy this as yet only titillating experience; flattery and the desire for attention, especially from the smart ones who are at ease in wordly situations, this is the Devil's own combination.

What is gone today is awareness of the necessity of sacrifice, of patient living the humdrum routine of life, as our forebears lived it. On the other hand gone too are the natural and supernatural aids of closeness of family ties, of clan and community and wholesome social life and Catholic customs; of the good example of the clergy and religious of former times, which most of us older people enjoyed. I thank God for what we did have of all that in my youth, and for the

loving generous family we have near us in old age. These are some of the things one forfeits by the sins of youth, even more so by those of middle, or even old age.

I think now of a good general piece of advice, from a source I don't recall, which goes something like this: "Do not look for happiness in what you like to do, but in what you must do." That is, happiness lies in family or religious life, in our vocation, our work or profession, doing well and faithfully the duties of our state in life. This is the only way to a happy and honored old age.

But enough of playing pastor or father-confessor. I have raised the question, Why doesn't John Paul 2, if he must lecture on sexuality, speak of the real sexist evils of our day? But of course I know the answer to this question. This man, as I've said before, is not a Catholic. I doubt very much that he was ever a validly ordained priest or a bishop. I think he is a product of Communist priest factories for the "ordination" of subversives. In his book "The Vatican Moscow Alliance" veteran Vatican correspondent Avro Manhattan, after amply demonstrating the extent of the evil alliance between the Vatican and Kremlin, has the following to say under the heading

"Red Christianity in Europe".

> "In Europe, too, the radical churchmen pressed their advantage to the full. One of the prelates to be elevated under Paul VI was Msgr. Seper of Zagreb, Yugoslavia. This was the same episcopal see from which anti-Communist Stepinac had formerly operated. Msgr. Seper, however, was not only *persona grata* at the Vatican, owing to his personal progressive views, and because of his experience with the Communist Commissars behind the Iron Curtain.
>
> "As a confidant of Paul VI, he became one of the most influential cardinals of the new "progressive" Curia. As the Church advanced ever more toward an organic integration with a Communist-motivated Europe, the number of such radical dignitaries increased. There was, for example, Cardinal Koenig of Vienna, who has received his *ruber galerus* from John XXIII, followed by those created by Paul VI on both sides of the Iron Curtain, as well as black and brown cardinals whose promotion had been approved beforehand by the Communist black dictatorships of the African continent.
>
> "The proportion of radical cardinals and of future members of the Sacred College whose political leanings range from light pink to scarlet red, has been mounting and will continue to increase. The inevitable result will be that, thanks to the greater number of leftist prelates, **the election of a red pope is becoming ever more likely"** (emphasis added).

The date of copyright of this book is 1977. The red or Iron Curtain pope was installed October 1978, following the death of Luciani, John Paul I. Not surprisingly, he took the name John Paul 2. I wrote at the time, before I had read Manhattan's book: "White Smoke Over The Vatican. It should have been pink, to show its hellish connection with Red atheism. Another John Paul! This one from Poland. They move even geographically in the direction of Moscow." (From my Letter No. 34, 3 November 1978.)

The Manhattan book may be obtained from Ralston-Pilot, Inc., Publishers, New York, Los Angeles, London. See your closest book dealer. I think it is available also from Liberty Lobby, 300 Independence Ave., S.E., Washington, D.C. 20003. The author who is not a Catholic misinterprets the Alliance as one of accommodation, rather than apostacy, on the part of our Marxist clergy. Otherwise what he writes fits the facts as we have seen them from a doctrinal-factual viewpoint since the start of Vatican 2.

Until the time of the Deluge they were eating and drinking, marrying and giving in marriage, and indulging in every known vice. We know how few were saved in the time of the Flood. Since human nature doesn't change, and the modern apostacy is, in the words of warning by Pope St. Pius X, "universal", we must anticipate that Hell awaits a large percentage of men now living. This conclusion is supported by the words of Christ Himself, concerning His second coming: "Think you that when the Son of Man returns, will He find faith upon the earth?"

Fatima Once More

In response to my remarks in Letter 51 on Fatima, we have received fifteen or more letters, most of them from readers who object to what I wrote about the Fatima prayer. This prayer and its exact words, "take" or "lead" all souls to heaven, etc. was the least of my criticisms, thrown

in as an after thought. I had pointed out that this particular apparition is the only one of the Signs and Wonders appearances of Our Lady, which is remarkable because Christ had always refused such signs to prove His divinity to the Jews. And I noted that Fatima fanatics have been preaching at us that there is no salvation outside Fatima, which we are certainly not obliged to believe. I questioned the fruits of this event. My response here to those who object to my comments, is that I am neither promoting Fatima (which many wild and suspect groups have taken hold), nor am I telling anyone he must not believe in it. In this matter as in others I am concerned only about the facts, two more of which I'll mention here: (1) As I understand it, it was promised that Portugal would keep the Faith; but that nation appears to be worse than France in this. If we may judge by reliable reports from Portugal, the Catholic religion is all but dead there, especially among the clergy. (2) The Fatima message as it has been broadcast leads to an expectation of a spectacular rescue from our general apostacy, and a millenium of peace and spiritual prosperity, results which appear most unlikely. The Fatima fanatics raise false hopes and lead the faithful not to heaven but to gullibility about actual conditions, especially as regards the false popes and their intentions. Of the letters received here on this subject I shall reproduce one, from a man who lived for years, in great hardship, near the "Cova".

> Dear Bill:
> I could write a million words against Fatima. It was the biggest disappointment of my life. There is no faith there, only superstition. They have over fifty New Order masses a day there — no true Masses anywhere.

End of note. The writer of these lines returned to the U.S. a year ago.

I had relied heavily for my own belief in Fatima on the "miracle of the sun", thinking this phenomenon could not be the work of the Devil. But St. Thomas Aquinas writes as follows (Q.114 Art. 5): "When fire came down from heaven and at one blow consumed Job's servants and sheep; when the storm struck down his house and with it his children — these were the work of Satan, not phantoms; as Augustine says (De Civ. Dei xx. 19)." This is the same kind of firey action which occurred at Fatima, instantly dispersing clouds and drying the clothes of those present.

I leave the matter there. The Mother of God will hear our prayers, whether at Fatima or elsewhere. But she will have them answered according to God's will; perhaps not as some Fatima devotees expect.

J-P 2 Christmas Midnight "Mass"

I watched part of the Christmas midnight 'mass', led by John Paul 2 in St. Peter's. It was a Protestant service; I had the distinct impression it was done especially to appeal to Protestants. The altar was bare except for three candles placed, as I recall it, obliquely on the left side. J-P 2 placed the "gospels" on the altar, quite pointedly, then faced the crowd, leading with a line or so of the new altered versions of Gloria, Creed, etc. In addition to the Sistine Choir (wouldn't you know!) there was a "peoples' choir". I last saw him sitting enthroned, unattended, in open space in front of the altar.

Interesting Item on Food Fads

From the Msgr. Ronald Knox Bible, Timothy I, 4, and footnote 2: "We are expressly told by inspiration that, in later days, there will be some who abandon faith, listening to false inspirations, and doctrines taught by devils. They will be deceived by pretensions of impostors, whose conscience is hardened as if by a searing iron. Such teachers bid them abstain from marriage, and from certain kinds of food, although God has made these for the grateful enjoyment of those whom faith has enabled to recognize truth."

And the footnote:

" 'Certain kinds of food'; either those prohibited by the Jewish law, as in Romans 14, or some others (perhaps flesh-meat generally) prohibited by innovating teachers at Ephesus, in the spirit of the later Gnostics." End of quotations from the Msgr. Knox Bible.

John Paul 2 cannot forbid marriage generally, not yet. But he preaches that a man must not look with what he calls lust at his wife. And in this Gnostic-Manichean preaching of pope Wojtyla we have perhaps the real reason why he does yet uphold celibacy of the clergy. (He is also in the business of "annulling" marriages by the thousands monthly.) As I've mentioned in another Letter, lust and sexual license alternate with Gnostic opposition to marriage. And while Wojtyla preaches Gnostic puritanism to married couples, sexual freedom and even perversion are encouraged in schools which are even today called Catholic.

I have often remarked that most anything which takes hold among many ordinary people these days, is quite certainly not good. So we have side by side hedonism and food fads, plus jogging, sunbathing, pills; a whole new host of bodily concerns. Over-concern about diet becomes an "in" thing when the Church's laws of fast and abstinence go out. I have been asked about these things and have advised to follow the Church's pre-Vatican 2 laws of fast and abstinence. I have often thought since Vatican 2 how wise the Church had been to give us these laws so good for both soul and body. In any case it is the soul, not the body, which ought most to concern Catholics. Oddly enough, it appears to be traditionalists political and religious who, more than others, are hooked on "health food" and other such fads. (For more on Gnosticism read Letters 30 and 32, **The Religion of Antichrist** and **The First and the Last Revolt.**)

John Paul on Cars and Souls

A news clip received here contains the information that a few weeks ago John Paul in a talk to those who drive and maintain the forty Vatican vehicles, told these men that they should have the same care for cars as they should for their souls. More Wojtyla bumbling or lunacy? Maybe, but worship of machinery is part of Gnostic Marxism especially; and what John Paul said about the care of cars is in line with what his spiritual father preached to an audience of working men, as Archbishop of Milan: Do not be concerned about church bells, "What is necessary is that priests be able to hear the factory sirens, to understand the temples of technology where the modern world lives and thrives." (See my Letter 30.)

A Last Word on Lust

Some time ago I sent a carefully written short letter for publication to the editors of *National Catholic Register*, refuting (ref. my Letter 51) the defense of the mutilated Consecration Form by one of their priest-writers. This letter of mine did not appear in the Register "Letters" space. Now I see that in their 25 January issue the Register editors publish a complaint from a priest defending a "Catholic Coalition for Gay Rights." Such is the state of the Church, the popes and bishops, and of so-called Catholic publications since Vatican 2.

From Latin America where priests and bishops are openly Marxists and violent revolutionists (or are Marxist infiltrators pretending to be priests), comes this word from Bishop Pedro Casaldaliga (who calls himself Msgr. Hammer and Sickle), dressed in a guerilla uniform, and to loud applause: "I will try to live up to it with deeds. . .I feel, dressed as a guerilla, as I have felt with the priestly habit. . ." In Latin America the reverend clergy lust for blood.

The quotation is from the Mexican magazine *Replica*, Dec. 1980, which issue contains much more of the same from thug and wierdo priests and bishops in Latin America. It appears that the bloody revolutions there are financially supported by German and U.S. Catholics, from bishops' collections in those countries.

A BELATED NOTE OF THANKS TO OUR READERS. We are most grateful for your donations of money, printed material, encouraging letters, Christmas greetings, and prayers of 1980. Without this help and encouragement, and your patience about delays and oversights, it would be impossible to get these Letters out. I pray that I do not mislead you in any matter, nor tire you with my repetitions. May our Lord and His holy Mother deliver us from evils present and to come.

W. F. STROJIE LETTER No. 54 6 MARCH 1981

THE DEVIL BECOMES A CATHOLIC

In my second paper, "The Enemy Within The Catholic Church," written for distribution by myself, I quote freely from the encyclical of Pope St. Pius X, *Pascendi Dominici Gregis,* of September 1908, on the Errors of the Modernists. In this paper I mentioned that Piux X called Modernism a "synthesis of all the heresies," which as Vatican 2 and subsequent religious and intellectual chaos has shown, is the work of modern Gnostics, the devil's own religionists. This "religion," under the euphemistic "ecumenism," moved into the Vatican itself in our time, taking over the papal chair in the person of John 23, whose first appointment to Cardinal was Montini, Archbishop of Milan. Montini, former Vatican functionary of sinister influence, became Paul 6 who announced a New Order of Religion, the totality in worship, doctrine and indiscipline we now see about us. What remains since the death of Montini are only a few outward Catholic forms, occasional lip service to Catholic orthodoxy by the Vatican 2 popes and bishops — "Don't go too far too fast" — and such of the old buildings the modernist reformers have not sold off. Of these buildings I will mention just one — the excellent large Jesuit noviate of Sheridan, Oregon, sold to "Scientologists." Hundreds of other such large sellouts or giveaways could be cited. Significant too are the generally hideous new structures, especially in the United States, having the appearance of protestant churches, theosophist temples or synagogues.

But this Letter is not about buildings, old or new, or the vandalism of the Vatican 2 bishops who have destroyed more of art and architecture, and burned more Catholic books, than all the other vandals who ever lived. It is, in a rambling way, about the religious syncretism as it shows its many-headed form today.

Syncretism, by the way, is defined as "a combination of different and even incompatible systems (cf. Eclecticism)", from the Donald Attwater dictionary. We see this in Vatican 2 so-called ecumenism, of which the recent worship service, led by Cardinal Cooke, of combined Jews, Muslims, Jains, Shintoists, Zoroastrians, Hindus, is an example. Cooke also led a prayer service in St. Patrick's Cathedral, to the Great Architect, in the company of an entire Masonic lodge. A few hundred instances of such "ecumenical" worship services have come to our attention, including some led by John Paul 2. More than ten years ago I saw it in the parish in which we then lived — the Catholic pastor, Episcopalian and Methodist ministers, a black Baptist preacher, accompanied by a Baptist choir. This was at Elko, Nevada. They were much more "advanced" back east, and in the western seminaries. Today anything goes. There are no Catholic Masses in the parishes, and more than a hint of devil worship in many "Catholic" institutions.

We receive letters from readers inquiring about canon law number this or that, about significant words on the matter and form of Mass and sacraments. But the time is long past when it might reasonably be supposed that Error might limit itself to doctrinal points or legalities, however important these may be. Malice is and has been for years open and widespread. Catholic common sense (the Catholic sense) can see it. Not to encourage abandonment of the law because of unprecedented conditions, or attempt to justify in any way an open door for "traditionalist" false leaders, such as the leader of self-styled Society of St. Pius X, it is in my opinion necessary that we see the present evil as the devil's own synthesis of all the heresies. This synthesis or syncretism, as already indicated, takes in all the sects, "christian", heathen, Judiac, including such pseudo or pop "religions" as astrology, vague pantheism (nature worship), world brotherhood and marxist social reform. While lacking that unity found only in true religion, the Catholic Faith and practice, these movements do nevertheless achieve a degree of union, based on their common opposition to Christ and His Church — Error opposed to Catholic Truth, and generally succeeding in putting on the mask of at least a partial truth in each one of the sects or movements.

This syncretism would of course include a move to bring in Catholic traditionalists, which is mainly the work of the so-called Society of St. Pius X, whose leader demands of his followers loyalty to the Vatican 2 destroyer-popes, presently John Paul 2. This Traditionalist organizer, a retired Archbishop, therefore without jurisdiction, has asked for no more right along, but only "give us a few churches." He would set up supposedly Catholic altars alongside those of the

various sects of the world church of all religions, which is the work of the Johns and Pauls of Vatican 2 ecumenism. By this program the devil would make total Falsehood appear as Truth itself. Actually, however, the devil is not such a fool, as are the majority of those who have become hooked on his ecumenic bait in our time. He knows he can carry his deception only so far; and he therefore proceeds with the idea of a search for truth — Theosophy, Liberation Theology, Communism, Cabalism, New Thought, new moral and political systems, a new world order, a blending of all the heresies; diabolism.

The Personality Cult

With all the sects it has been the alluring or dominant personality of the leader that carried along the majority of followers. Luther, Calvin, Wesley come immediately to mind. With the Catholic Church it is doctrine and practice which come first. Paul 6 subverted doctrine and practice, Mass and sacraments, slipping in new social doctrines with his encyclicals, his active policy, in Vatican Audience and other speeches, including that before the UNO Assembly, and at the closing session of Vatican 2, where he announced a Cult of Man. But Montini could go only so far in the diabolic plan of subversion of the Catholic Faith — no farther than his antichrist corruption of it, in his part as 'pope'. To put over the New Thing it was required to find a "personality". The hidden powers first turned to Cardinal Luciani; but either Luciani, John Paul I, seemed lacking in important respects — a smiler as required but without bulk — or another faction of the World Alliance of evil powers wanted the job; probably a combination of both motives. In any case they turned to the Polish center for subversion, closer to Moscow, and chose their most advanced "progressive", Charley Wojtyla, Archbishop of Cracow.

Words from a Vatican spokesman published at the time, show which way the wind blew. Questioned by reporters the Vatican source referred to, replied that since the previous conclave had been of a mind to elect a "pastoral Italian", then it was certain that these same cardinals would elect another such man. Yet in less than two days the newly assembled conclave elected a Pole, a very different kind of man than was Luciani. That such a switch could be made by these cardinals, who only a month or so before had voted in such a different frame of mind, so quickly and nearly unanimously, has all the flavor of Kremlin directed "elections". However that may be, about the Vatican spokesman and his prediction, we see now the political activism, and the news media promotion of Charley Wojtyla, John Paul 2, the Great Personality, Big Brother. Two of the leading U.S. magazines have published articles promoting this image, of John Paul 2 as Statesman of the Year, as Best Dressed Man, as the Great Leader that all men desire and could unite behind.

The same thing can be seen all along the line, where the devil, the Great Seducer, goes to work. He starts with the "human person" that we hear so much about these days (which he nevertheless hates); he employs men of attractive personality — teachers, religious, the clergy, politicians, news media pundits, etc., mostly smilers, so wise in the ways of the world, truly admirable on the surface, who can switch on occasion to the "benevolent father" image. Such men make the most effective heretics and seducers of body, mind and soul. William Thomas Walsh in his scholarly long work "Philip II" provides at least a hundred examples of the seeming dual person of secret or leading heretics. The devil enters into such people, who at first seem to and probably do vacillate between their once good and Catholic old selves, and the man the demon has entered into. Total possession comes by degrees, for God does not readily let go of those who have been baptized in the Faith. It is well known that in the worst of men there is good, as well as some attractive traits.

The skillful seducer, whether of body or soul (actually, of course, both), begins with the individual man or woman, usually revealing as much of himself as he might deem attractive. His interest may be mainly intellectual, spiritual, religious, in which case he begins with intellectual or religious novelties. The cruder sort will be intent only on sex, to which the word "seduction" has come mainly to be applied. In either case the fellow begins by making himself appear as attractive as possible. The thing is expressed Biblically in the vision of Satan appearing as an Angel of Light. Today the world is full of such men and their victims. Never more so than since the recent Council of the Vatican.

Satan is very clever but his actions seem to fall into certain grooves. Why is this? It is not because he is not resourceful, cannot think of new angles, but because of the nature of his victims, men and women. Man has his limitations which Satan is not so foolish as to try to exceed. Of course attempts by the devil and his agents to lead us on are aimed at our individual weak points — pride, vanity, greed, ambition, lust, and so on. We all know the broad-minded modern Catholic — hordes of them since Vatican 2 — who think it smart to adopt pagan notions of marriage, hedonist "life styles". Such Catholics are ripe for the seductions of "new" or "emancipated

thought", the "Age of Aquarius" perversions of mind and soul, subtle forms of pantheism, manicheanism, cult of the body, astrology; all these and more part of a diabolic whole.

I hear that lately European Masons and Marxists are frequenting the old churches, even receiving communion; and why not? These people know better than do even the few faithful that since Vatican 2 the devil has become a Catholic.

I know of a man (our readers could not know who he is), miser in his richly furnished home, leech and high liver outside; a neo-pagan holding modern pernicious notions about marriage, the "rights" of husband and wife to do as they please at all times. Loudmouth, wrecker of other mens' homes who carefully guards his own domestic peace and comfort. A stargazer, he dabbles in mystery religions — numerology, astrology, pyramids, the revived paganism of the Aztecs, with their bloody human sacrifices. This old crock, with a woman's mannerisms and easy laugh; this fellow who was baptized a Catholic, married a Protestant, children divorced, and with not a single redeeming moral quality that I can see, says he is now "trying to find his way back to the Catholic Church." This queer bird who hates children but removes spiders and ants so they won't be stepped on. Reincarnation, too, in this old weirdo's bag of devil's religion; this candidate for the New Order religion of the Johns and Pauls.

I set down here this one example of the "return to the Church" crowd of mummers mentioned above. For centuries Europe has been notorious for its churches attended mainly by women. The typical European male is a baptized Catholic, maybe receives his first Holy Communion, is perhaps confirmed, married in Church, and that's all — except perhaps the carcass is carried there for an hour after death. Most of the more affluent of these fellows have substituted for true religion the diabolic Theosophy of the Lodges, as it appears in the hodge-podge insanity of "Masonic Morals and Dogma" (Albert Pike, 1871). These clever fellows, wearing their little aprons and monkey hats, and professing in the darkness their Great Architect idolatry are traitors to God, their Church, their wives and children; traitors to their country, holding to a Jew internationalism. Full of moonshine about liberty, equality, fraternity, ready to reform the world if it costs them nothing, they do no more than give lip service to private morals. Commonly seducers of young women, taking them as mistresses (concubines), as cheaply as they can get these ladies, they throw them off when it becomes expedient to do so; or when they tire of them. These worthies have their Lodge rituals and nonsensical symbolism which gives them a sense of mysterious powers. Their false religion and its ritual eases their consciences as they pay homage to their Great Architect, who, way off in the sky, does not interfere with their personal morals or lack of them; but leaves, they like to pretend, men free to carry on affairs of state, and of world reform.

It is the first duty, as these vain and foolish fellows see it, to give all possible aid, usually costing them nothing of their own, to the Brotherhood, who in return will help them in their business and political affairs, their job and promotion seeking, and so on. It is these birds who now see, and rightly so, that the Lodges have captured the highest places in the Catholic Church, and have subverted Catholic ritual to resemble that of their own Great Architect mummery. This is the Vatican 2 New Order of Religion, the Great Renewal (of paganism). Sneaks and liars and hypocrites, they do in the name of World Brotherhood the works of their father the devil. They confirm what a faithful bishop of the Roman curia said during Vatican 2, that the two-thousand bishops assembled at that Council, do not believe in the Holy Trinity or the Virgin Birth. I thought this was a bit strong at the time, but know now that it was a correct Judgement. And having lately read William Thomas Walsh's "Philip II" I find it difficult to understand, except of course for the aid of Divine Providence, that the Catholic Church survived in fairly good health the intervening centuries from the Protestant so-called Reformation until the Council of 1962-1965.

(My Uncle Jack received his fifty-year Mason pin two years before he died at the age of ninety. To the Masonic nursing home the Brothers brought him a radio. Wasn't that nice of them? Jack never failed to consult a horoscope before making any important decision; for example, about the time for a fairly long trip. Baptized a Catholic and having attended Catholic school in Pittsburgh, he went west to make his fortune, which wasn't much. What doth it profit a man. . .? I've prayed for more than thirty years, and still pray, may God have mercy on his soul.

What a terrible thing it is to give up, or grow careless with, the greatest gift that God can give to man, the Catholic Faith. "What a fearful thing it is to fall into the hands of the living God.")

What kind of clergy should we expect from the kind of fathers I have described? Surely a priesthood mostly comprised of those who have had too much of womanly influence; who have their mother's vocation, of sons whose masonic or marxist fathers have encouraged them to enter the priesthood to capture the Church for marxist, Jew, masonic internationalism. The two internationalisms, that of the devil, the other of Christ, to merge into one. As to the North Americans, as Solange Hertz has shown in a series of excellent papers, the virus of masonic modernism, "Americanism" rebuked by Pope Leo XIII, later appearing as Liberalism, was implanted in the early years of the Church in America. It was mostly sons of "Liberal" fathers who went into U.S. seminaries, whose directors were too much influenced through foundations in Europe.

The Benedictines led in the liturgical reform, the Jesuits and Domicans the new revolutionary theology, the Maryknolls and Jesuits joined with atheistic marxists in violent revolution in mission fields. Modern commercial false prosperity (ready to crash) provides a rich soil for the growth of high living and loose morals, encouraged on all sides by the atheistic news media, schools, publishers of books, advertisers, etc. In this state of advanced degradation the Second Vatican Council assembled in Rome, whose chief spokesman against a proposed condemnation of atheistic communism is now 'pope'. As result of this gradual general apostacy we are sunk in a moral and intellectual confusion from which there are no signs of a recovery. Only a very few families can entirely escape it.

Those of us who have examined the Gnostic hodge-podge of "Masonic Morals and Dogma" (Albert Pike, 1871), cannot fail to recognize the diabolic and Gnostic nonsense, and the pagan mystery religions confusion, for what it is. It appears on every one of that book's nine-hundred or so pages, a gathering of all the heresies, diabolisms and insanities we have seen crawl out of the woodwork since the opening of Vatican 2.

The drugs, sex and diabolic cults (the Rastafarians going strong in the Carribean) showing what state the modernist breakdown of religion leads to. John Paul 2 said in Brazil that "purified of negative values, superstition and magic, these cults (of Voodoo) can spread the Gospel of Christ." So it goes. Satan not only becomes a Catholic, but pope.

Yes, a great "personality," this Papa Wojtyla. As I remarked in Letter 50, this is true ecumenism, real evangelism, to purify the devil and turn him into a St. Paul.

Note the satanic doublespeak of Wojtyla on Voodoo; for if it were purified of superstition and magic it wouldn't be Voodoo but merely silly, which Wojtyla so often shows himself to be. Satan is not a fool but uses numberless dupes and fools. Yet it has only been during this lunatic century that he could place such a one in the Vatican highest place, as foretold at La Salette. His previous agents in even the Roman curia had to be men of extraordinary knowledge and astuteness, knowing Catholic doctrine and practice. Because baptized Catholics have gone so far downhill since the modern robber council, this clown can say most anything and get away with it. Even self-styled traditionalists rush to interpret his nonsense as somehow Catholic. But enough of Charley Wojtyla and his buffooneries.

The leaders of heretical, diabolical sects with their personality or *charisma* want more than anything else disciples. We see this in writings on the sects from the time of St. Paul; in the writings on St. Augustine's struggle with the heretics and schismatics of his time, down to our own day. Old R.C. Liberal church occultist Bishop Leadbeater had his Lady Emily and company, Teilhard de Chardin had his first and most intimate following among women — all such of at least moderate means. Why is this? Because women, more than men, are by nature influenced by persons and emotions rather than principles, which can be a great danger to their sanity and salvation. Not that ideas of a certain kind, especially religious or other novelties, do not come into the picture. I have myself seen at work a diabolic ability to excite, to fascinate, and of course to destroy a person's religious and moral sense, far beyond anything I had thought possible. The most avid followers of a "Traditionalist" bishop in the northwestern USA, a man who got his Orders (probably not valid) overnight from a schismatic Old R.C. bishop, are women, many of whom have thrown over their husbands to follow him, taking the children, so that he maintains a fund which sole purpose is for fighting court cases, brought against him by deeply offended husbands.

Astrology

It is both impossible and useless to attempt to describe all the devil's pop heresies now rampant, but just a few lines about astrology. The stars have absolutely no effect on our personal lives. What astrology leads to is a false concept of the universe and its functions, to psychological imbalance and frustration. It is a wretched form of fatalism. Catholics have always looked at it with contempt. What might be of some special interest, considering the recent airing of certain predictions concerning the sequence and total number of popes to be expected, by one Nostradamus, is this: Nostradamus was the favorite astrologer of Catherine de' Medici, whose ambitions he had already whetted (another case of a woman in a diabolical clutch) by his famous prophecy that all five of her sons would sit on thrones. He was one of those versatile Jews who combined a certain knowledge with an enormous aptitude for quackery and political intrigue and were to be found close to so many kings and other persons of importance in the sixteenth century." End of quotation from William Thomas Walsh's "Philip II". Today these quacks can be found in most every neighborhood.

The Devil and Hell

I have written somewhat on the devil in Letter 32, "The First and the Last Revolt." Here I shall set down only a few excerpts from the long essay, "The Devil Himself," by Walter Farrell, O.P. "Lucifer, the bearer of light become the prince of darkness, has earned his name of Satan, 'the adversary'. He is the enemy of God, of man, of all that is good." Comment: Satan hates man but works through men his evil designs, on individual persons, on Church and Christian rulers, these latter now gone. He is the Great Seducer, tempting according to each one's weakness. Continuing Fr. Farrell: "From the very first instant of his existence down through the whole length of eternity the devil lacks nothing of his angelic perfection. He has watched the world grow old and the generations of men and women pass in unending procession from birth to death; when the last of that long file has passed and the sun has set for the last time, Satan will still be young." Comment: The devil can lend something of his youth and certainly his intelligence, his powers to attract and persuade, to individual men who from habit have done his works; in a word, his seven capital sins. From the Great Tempter in this life he becomes the Great Tormenter in the next. He hates all men, perhaps most of all those who have done his works. Although full of hatred, he hates even his own hatred; and the charge that God has laid on him, that he must have those he has seduced about him for all eternity. The more men and women who go to Hell, the more the accumulation of hatred, anger, frustration, remorse, backbiting, disorder, and so on. Those who hated each other in this life, those who have sinned together during their short time on earth, and who are enamoured of each other, will hate and rend each other for eternity. In addition there will be the pain of an unconsuming fire (this is certain; of the Faith), and the terrible sense of what the damned have lost by their infidelities.

"Depart from Me ye cursed, into everlasting fire. . ." "A Catholic Dictionary," 1884, sums up this matter of the state of the damned: "Though the fire of hell is the chief, it is by no means the only, cause of the positive punishment. The lost are afflicted by 'the worm which never dies' — i.e. by the anguish of remorse. They are doomed to endure the society of others, reprobate like themselves, and they know that all hope is over. Their will is entirely depraved because entirely averted from God, the end to which each thought and action should be directed. After the resurrection the body is also subjected to torment."

Of course the devil cannot, as my title implies, become a Catholic. But as is well known to those who have studied these matters, and from the Scriptural caution that the devil usually shows himself as an angel of light, ordinarily through an attractively smart individual, he can appear as Catholic, a fine fellow devoted to the highest ideals of the particular time in which he acts. "For the devil, like a roaring lion, goes about the world seeking whom he may devour." The "roaring" is of course a metaphor, but not the rampaging rage which he can show forth through men and women, his victims, as a tender love. How sweet the moment, how miserable eternity!

With the confident assurance born on a certain kind of pseudo-learning, always malicious, worldly men and women teach false doctrines which of late they are attempting to give the appearance of Catholic, or "universal", as they now put it. And indeed the devil who inspires and directs them knows Catholic doctrine better than any man, and can teach men how and when his swarm of heresies can be brought together, so as to seem to show that unity Christ desired for His Church. The way to this corruptive achievement began with the revolt of the sixteenth century, and saw its fulfillment in the evil Council of our time; which Council embraces the heresies of all time as its ecumenic very own. Even Voodoo, as John Paul says, can lead us to the Gospel of Christ. Satan sits in the highest place.

W. F. STROJIE LETTER No. 55 21 APRIL 1981

LIBERTY, EQUALITY, INSANITY

And the Vatican 2 New Religion; the Return of Heathenism.

I ended my previous Letter, "The Devil Becomes a Catholic," with a section on the Devil and Hell, which subject brings us to the lunatic cry of the modern Revolution: Liberty, Equality, Fraternity; or as they say now, Freedom, Equal-Human Rights, world brotherhood and solidarity. In this scheme of total reform Big Brother replaces God the Father, Son and Holy Ghost. Using modern communications and all the tricks of psychological experts, the Revolution circumvents Christ's command to His disciples: "All power is given to Me in heaven and on earth, Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world."

In his reply to the disciples of St. John the Baptist, sent to Him by John, Christ mentions as significant of His divine mission that the poor have the Gospel preached to them. In our time the poor hear instead the Marxist Social Gospel of Hatred and Envy; and that from supposedly Catholic clergy and religious. Seek first and only the kingdom of this world. Big Brother will rectify the inequalities of a world that God, way off in the sky (if he exists at all), has bungled. Thus Paul 6 calls the UNO Assembly the "last hope of mankind," and "begs a permission to serve." In great motorcades John Paul 2 follows his spiritual father, Paul 6, along the same serpentine route.

On the throne of Peter sits a man who is obviously in full accord with the new atheist Social Gospel, and on excellent terms of friendship with atheist rulers, puppets of a "great and secret power", as William Thomas Walsh in his great work "Philip II" saw this power already in operation in the sixteenth century. It is the same evil power of the time of Christ, which cried out through the mouths of the Jewish leaders then: "Away with Him. We will have no king but Caesar." In a thousand more or less subtle ways, it is this which the enemies of Christ and His Church are preaching today.

Following the Vatican 2 popes, the command of Christ has been silenced or subverted by the Councils of Bishops, who have said to their priests and religious: "Go you, therefore, and evangelize all nations, in the name of Liberty, Equality, and Doubletalk. Hear ye Lenin, Freud, Marx, Roncalli, Montini, Wojtyla; Talmudic Jews, Islamites, Orientals, Gnostics. Bring into our parishes the New Order religion, liturgy, hymnals, new catechisms. By all means, get the children. And of course the seminarians (already gotten). Make of them three times the kind of devils we are ourselves."

Am I being unjust to the Bishops, judging them harshly? Of course I have no way of entering into their minds. But as the old saying goes, actions speak louder than words. And by their fruits you shall know them. It is impossible the Bishops don't know what corruption of Catholic doctrine and practice they have brought about since the Council of 1962-65. They have to know that the Mass they were ordained to offer has been emptied of Catholic doctrinal content; a liturgy for all religions, as proposed at the first session of Vatican 2. They can see the bad fruits of their promised Great Renewal. I wish it were possible for me to see some other explanation than deliberate betrayal on their part; but I cannot. These men were not brought up in the kind of parishes and schools they have foisted on us these sixteen years past, and which we are presently stuck with.

During the opening session of Vatican 2, Rome becomes openly friends with Moscow (R. B. Kaiser, "Pope, Council and World"). Together they elect an Iron Curtain pope. In his first encyclical John Paul 2 writes repeatedly of "man as the way the Church must walk" (see my Letter 39). Other Marxists have put it in other ways, but it all amounts to the same thing, Man or Humanity as God. The school attended by Karl Marx in his youth taught that humanity is to

become its own Messiah. However all that may be, it is plain that the God of Christians has long ago been rejected by world rulers and politicians.

But the thing is broader and goes deeper than this, into occult, diabolist movements, which in previous Letters I've identified loosely (for the evil thing is loose, shadowy, and constantly shifting) as the ancient Gnosticism, the Devil's own 'religion'. This is surely what Pope St. Pius X meant by Modernism, avoiding words which might at that time have been made to appear far-fetched. "Diabolist" is such a word, which as currently understood brings to mind those who perform or attend Black Masses, Voodoo and other such rites. But it need not be so. To be a diabolist it is sufficient to be deliberately spreading the ancient evil cults, corrupting the Catholic faithful with doctrines and movements which appear outwardly Catholic. As I remarked in Letter 54, it is this merging (as it would seem) of Light and Dark, Good and Evil, all the sects of heathenism, cabalism, protestantism, Talmudism, in the name of Ecumenism, with the Catholic religion, which is the work of Vatican 2 and its false popes.

The powerful forces of the modern world, Marxist, atheist, anti-God and anti-man, while constantly shouting "the Peoples" this or that, move toward atheist tyranny with the slogan "Liberty, Equality, Fraternity". "Let the clergy march under our banner in the belief that they are marching under the banner of the Apostolic Keys." That from the Carbonari secret society, documents seized at Rome, 1846. This year, 1981, following the lead of the Kremlin, the Catholic bishops, having thrown off nearly all Catholic doctrine and practice, are in lock-step with the forces of world revolution.

Personal liberty is proper to man, because he is a man, "made in the image and likeness of God, which image is chiefly in the soul," to quote the old catechism. But it is not this liberty the modern pretenders mean, but license to corrupt all that stands in the way of their imposition of new tyrannies, aimed especially of late years against the Christian family and marriage vows. The New Church of Man preaches or at least encourages all heresies — what Pope St. Pius X called the "synthesis of all the heresies — and issues monthly thousands of false annulments of Catholic marriages. Thus the new 'freedom', as exercised by the bishops.

Good Christian families are the chief obstacle in the way of the Welfare State; what Hilaire Belloc called the Servile State, a better name for it. It is children who will suffer most from the new liberty, or "human rights", deceitful words the forces of revolution have come up with lately, for stirring up dissatisfaction leading to eventual anarchy. And speaking of forces, we are now invited to worship something called The Force. This is a lunacy, not especially new (the Lodge Brothers will know about it; it appears repeatedly in their Gnostic manual of Dogma and Morals), which numberless dolts actually believe in, without having the haziest notion of how or whence this Force of theirs comes.

The "Year of the Child"; pack yours into the big yellow school bus, for compulsory education in secular, collectivist religion, and to achieve racial balance. What of freedom? Oh, that?

"Pope in Philippines Defends Human Rights." With this headline the Boston archdiocesan weekly (and doubtless hundreds of other such reformed Catholic publications) sings along with John Paul 2. What does JP2 mean by human rights? He doesn't say. For those in the know it is not necessary to ask. Most baptized Catholics will just take it in, assuming that if a pope says it, it must be good.

Another heresy about freedom is that modern man, because of his scientific and technological discoveries, is able to become self-sufficient. According to this notion, man is capable by himself of handling every possible situation. On the popular level we hear of "the power of positive thinking," and other such Rosicrucian vaporings.

"The poor you have always with you." No, no, say the Advancement-of-Science, New World Order crowd, who count only knowledge among the intellectual and moral virtues. We will solve the "problem" of poverty. These men are materialists at best, mostly religious illiterates, not unlikely to fall into the worst superstitions of Magic. They are for personal liberty for themselves, so far as they see it. But they readily become creatures of the secular-atheist super-State. Not for them "Give us this day our daily bread." Like Lucifer, they believe the powers of their own intellect will enable them to become as God Himself — a collective God, to be sure, ordering all things as they see fit.

"Without Me you can do nothing," said our Lord. We are of course free to accept or reject this

teaching of Christ. But only fools talk and act as though men can enjoy absolute liberty. There's no such thing. We are all constrained in this life by at least the need to trade off some freedom for physical necessities. Every vocation — marriage, the clerical or religious state, military life, the ordinary regular job, all demand some sacrifice of personal liberty. And of course it is obvious that in the natural order all are subject to physical "laws", the last and most certain of which is death of the body.

"Workers of the world Unite! You have nothing to lose but your chains." How many remember that piece of Communist presumption of many years ago? — from the great lovers of liberty in the Kremlin.

Who remembers the "Four Freedoms" of FDR, Churchill, and that ardent lover of freedom, Josef Stalin? Here they are: "Freedom of Speech — everywhere in the world; Freedom of Worship — everywhere in the World; Freedom from Want — everywhere in the World; Freedom from Fear — anywhere in the World." That's what those three noble gentlemen promised, even as they plotted to destroy the remaining freedoms from a once-Christian and civilized world. There followed from this war to establish everywhere the "Four Freedoms" a great advance of the Soviet tyranny, even to the doorstep (Cuba and Central America) of the supposedly great home of freedom, the United States. Within the U.S. itself, increasing idiotic controls; endless meddling in private matters by the federal government, a death hold on the economy, designed to destroy all private initiative. Our tax money used to advance Soviet tyranny. Russia most favored nation, next only to Israel.

William Thomas Walsh in his "Philip II" study (already mentioned) of Jewish-Protestant revolt against the Christian Order, shows that the heretics and vandals all shouted Liberty. Walsh writes of a particular anti-Catholic League, aiming at the overthrow of all existing authority, both religious and civil, that "They preach liberty, and urge the people to take arms." He shows that behind all such movements there has been a hidden power of direction and finance, and that it was not religious liberty they wanted, but destruction of all existing authority, civil and religious. Men and money were manipulated to carry out this destruction, as they are in our own time, but now on a vast scale. Yet there were at the time just and necessary wars, as against Islam — the Turk and Mohammedan, always threatening to invade Europe and sometimes doing so with great success, as in Spain and Hungary.

Incidentally, the 20 Feb. Boston "Pilot" (headline, page 8) reads "Pope in Pakistan Notes Common Bonds With Islam." I'm trying to think of something that might be farther from the truth. As some of our readers well know, the PILOT is as good a source of mod fakery as you'll find.

Freedom indeed. Satan was sentenced to an eternity of hatred, remorse, misery, including hellfire, because he had said to God "I will not serve". Or as we say now, "I will do my own thing." It was with a calm cold will that Lucifer made his decision, and there is mystery in this. With men it is different. Emotions and an intellect disordered by Original Sin lead us on, always with the idea of an immediate good in mind; or tiresome, unpleasant duties to avoid.

Communist parties, Red professors, clergy and religious, pinko publishers of all kinds, politicians and welfare state bureaucrats; Womens' Lib, Theosophists and other purveyors of "mystery religions", preach liberty for their own "life style" of enslavement to the devil. Get people to talking about a thing (the Dialogue), and soon they will be doing it. The method in this time of "ecumenism" is to slip in with Catholic truth little bits of heathen, protestant, or Jew this and that, as a starter. To idealistic (but silly) young people, atheistic brutal Marxism can be twisted to sound like Catholic charity. The stars which "show forth the glory of God" can be used by the devil to insinuate a wretched form of fatalism (astrology), which can condition people, especially the young, into ready acceptance of the Communist lie about the inevitability of a collectivist future. The Vatican 2 reformed bishops show themselves unmistakeably with this program. In the Vatican 2 New Church-of-Man, a counterchurch within, which Pope St. Pius X warned against, all Truth is up for grabs.

One of the worthless, even damaging freedoms the post-Vatican 2 Catholic enjoys, is that from the disciplinary penitential laws of the Church — the Friday and other days of required abstinence, the Advent and Lenten fasts, etc. Free from Christ's words of warning: "Unless you do penance, you shall all likewise perish". The new thing is to do something "positive" for Lent, the kind of thing Protestants call "church work". Be "do gooders". Engage in social action that makes you "feel good", whereas some of us need to do the hard works of self-denial, which,

combined with prayer and self-examination, bring home the truth about our spiritual poverty. Since we Catholics are not Puritans, Manicheans, Jansenists, and are inclined to slip too easily into love of the good life, love of self, here and now, the Lenten penitential discipline is all the more necessary for us. And it is a lie that it is more meritorious to do the works of penance of our own will only. There is extra merit in doing it out of obedience.

Of the unlimited "freedoms" demanded by modern men free from Catholic truth, there is one more I'll mention here: Freedom from even the thought of personal guilt. Although having its origin in Gnostic cabalistic writing and Talmud, this insanity brings one name especially to mind, that of the Viennese Jew Sigmund Freud, who taught in effect that sin is not sin but sickness. Freud was mad with the idea of sex. In our time sexual sin becomes love, as taught in the new "situation ethics" catechisms. St. Paul and St. Augustine had said, in so many words: Love God and do what you will; meaning, of course, that if we truly love God (which requires self-denial) we will not do, or want to do, anything sinful. These great Saints, while neither of them lost sight of Hell and its punishments, were recommending the higher, more perfect motive; actually more of a state of mind and soul, or disposition, than motive. Trust the Devil to latch onto that one in this sordid age, and have his catechism concocters tell us we are now "mature Christians", presumably perfected in love. Anyway, according to the New Teachers, we are now to become free of guilt and the sense of it.

This being so, the Reconciliation room replaces the Confessional. "He acted thoughtlessly, he made a mistake, perhaps because of past notions of sin; he didn't love enough, and so must be reconciled to the Faith Community." To the present writer the most disgusting part of the post-Vatican 2 scene is the fatuity (complacent stupidity; inane, silly) of those Catholics who wallow so happily in this kind of froth. What mawkish smiles their bishops wear!

Incidentally, much has been written by Catholic resistance writers about the new Order so-called Mass, the new Assembly, *as it is in itself.* Looking in at the local parish church assembly about a year or so ago, I couldn't help thinking about how well the congregation, with their incessant hymn singing, Lutheran or puritan table, President's Chair, etc., were being conditioned to join in with most any Protestant congregation in town.

In that we have another "freedom" — from the constraints of the Catholic *lex credendi, lex orandi,* the law of belief is the law of prayer. We must pray according to our Catholic belief, which principle was denied from the first session of Vatican 2, at which time and place (see Council Daybook) was proposed that a new "mass" be invented, in which all religions could take part. The *Novus Ordo* (New Order of Worship) of Paul 6 carries out this Vatican 2 proposal. John Paul 2 carries it on in great public displays.

One other thing which I noticed on this visit to the local parish temple, was the lack of freedom to walk in unnoticed, and to pray according to one's own inclination, temperament or spiritual capacity, as Pope Pius XII taught that we might do, and as Catholics were always and everywhere free to do. In this parish church, nearest to us, there is only one door into the Assembly section, which area is about egg-shaped and wider than long, the President's chair behind the table. Each person entering is latched onto and there is nothing for it but to join the sing-song, according to the numbers on a board, of the hymnals concocted for the updated religion.

On a Sunday afternoon when the place is open, someone is sure to approach the occasional visitor, giving out the ecumenical smile: "Can I help you?" "Not unless you happen to have a bomb on you" — but I kept the thought to myself. This parish church (?) of ours is of the new Protestant-Theosophist temple style of construction. So it is now, that while we are supposedly to be allowed greater freedom in respect of the laws of God and His Church, regimentation is the rule; as ushers, committees, commissions, councils (soviets) — numerous officious busybodies see to it that all join in exactly with whatever they do these days.

Still on Liberty: As we all know, Vatican 2 proclaimed religious liberty. None knew better than those who promoted this Declaration, that no one is in the slightest way these days, likely to be threatened or forced to become a Catholic, or join in any other religion than that of the World Brotherhood super-church in the making. The Church herself, in canon 1351 of the Code of Canon Law, has given the force of law to the maxim: "No one is to be forced to embrace the Catholic faith against his will." This canon, which reproduces the words of Pope Leo XIII in the Encyclical *Immortale Dei,* is the faithful echo (despite the actions of some over-zealous Catholic rulers at times) of the doctrine taught by the Church from the first centuries of Christianity. By

their Declaration on religious liberty the bishops intended to reject their Christ-given mandate: "Going, therefore, teach all nations... teaching them to observe *all things* whatsoever I have commanded you." A hard saying for Ecumenics to swallow.

Lastly, let us not forget that new thing which about says it all: Liberation Theology. As nice a twist as any I've mentioned; let us give the Devil his due.

"My yoke is sweet, my burden light." But yoke and burden must be assumed, as the condition of eternal salvation. The Vatican 2 popes and bishops do not speak of this, theirs is the gospel of this world, of the Scribes and Pharisees.

EQUALITY - - - EQUALITY - - - EQUALITY: We needn't waste much time on this second of the Lunatic Trinity of doctrinal twists in our time. It would seem almost sufficient to remind our readers of the perversion of a word now endlessly harped on by the evil crowd of revolutionists and their dupes, "discrimination", which is made to appear as something evil or irrational. For there is nothing more certain than that civilized men, even savages, must habitually discriminate concerning what is good and bad, better or worse, true or false, bitter or sweet, nourishment or poison, male or female, black, white or some other color, and so on. As to natural endowments, almost surely no two human beings, since the time when man was created, have been born equal in this regard. And it is quite obvious that the various offices, professions, trades, and other services required in any human society call for men or women of various talents, and greater or less moral and intellectual attainments.

St. Augustine taught that even God has His favorites among the children of men, giving to some more of His graces than to others.

You might reply that modern man, not knowing or believing the Gospel, can't know these things. But men of all ages, pagans included, have had the light of reason, which at the very minimum enabled them to distinguish between man and woman, their physical, biological, functional and psychological makeup, which only certain crazy moderns deny as irrelevant. Speaking of that, who can recall anything so looney as the American bishops' banning from their updated liturgy such words as connote the male sex — and this even though they must have once known that "men" in the generic sense includes all human beings. The silliest I've heard from the secular Libber fiends, is that of a demand somewhere in Rhode Island, that city authorities change the name "manhole" covers to "personhole".

At about the time of this writing we received the following news clip from a reader in Canada. "Bishop Apologizes to Woman. A priest who refused Holy Communion to Karen Ladley because she wore an 'Equal Rights Amendment' button made a 'serious mistake', Bishop Head, Buffalo, New York, said. He apologized for what he called a 'grave injustice'. The priest involved, then a curate at St. James, Jamestown, New York, has been transferred from the parish... Both Mrs. Ladley and her husband are lay ministers of the Eucharist and teach confirmation classes in their parish."

ERA, which even a New Order young priest apparently sees to be spreading pagan immorality, such as: "I have a right to my own body, to my own name, to go my own way daily, to freedom from the old marriage vows. Never mind St. Paul's 'Let wives be subject to their husbands'. We modern Catholic women think differently than the Church of past centuries. We are in ecumenical agreement with those who say the old Church was oppressive." And so the bishop apologizes to this woman, a "lay minister" (whatever that may be), and removes his priest to another parish. If this bishop does not wear an ERA button himself, why not? No need to, I guess. We already know how the bishops stand, what with their "Call to Action" and other such programs.

Always the Revolution reverses the truth. For it has only been in Catholic societies that women have enjoyed all the prerogatives natural to their sex. Now the program is to turn them into the work force; equal rights to degradation, as in Russia. And increasingly as creatures of sex outside marriage, a game at which the male has all the advantages — except now it is made to seem more equal through the use of abortion mills.

FRATERNITY or, as they say now, Brotherhood: The Revolution switches and distorts word meanings as expedient. Communism used to be Bolshevism, which meant in Russia the majority faction. It was a lie that Communists were ever a majority anywhere. The Communist heresy raised its ugly head at least as early as the sixteenth century; the Devil apeing God, as he at-

tempts to do in all things, by having men attempt to apply the common life of the religious orders to family life. The Catholic Church had always insisted on the difference between the two. In our time we suffer the Soviets, the hippy commune, the kibutz of the Zionists.

Distorted and misapplied also is the Catholic teaching, mentioned previously in this Letter, of our common Father, Creator and sustainer of all life; and that we are to "love our neighbor as ourself, for the love of God". During this century brotherhood is insured by the growing Soviet police state with its barricades of walls and barbed wire; by armed guards, ferocious trained dogs, mined fields, rail and air terminal check points, the *gulags,* all contrived to maintain Soviet Brotherhood.

Since the Great War, the U.S. government, contrary to minimum notions of sanity and just law, forces employers to hire a proportion of blacks or other racial minorities, regardless of more qualified job applicants available. Yet surely the most insane, arrogant and cruel application of this kind of tyranny within the United States (combined with hypocritical concern for the child), is that of forced bussing of school children to achieve racial balance.

George Orwell summed up the new superstate brotherhood and equality in his pre-vision of the monstrous thing, writing in "Animal Farm" that "All pigs are equal, but some more equal than others." Certainly the brotherhood intended is that of the pig pen. In the Orwellian language of newspeak and doublethink, freedom and brotherhood mean total state tyranny. "The Beast," wrote St. John in his Apocalypse, "will rule for an hour", that is, in apocalyptic language, for a very short time. Equality to be as in Hell.

Total absolute equality in this world is as close to Hell, socially speaking, as it is possible to come. For it is self-evident that man, being what he is, requires inequality of talents, various temperaments, and so on, for an orderly life on earth.

So much for Liberty, Equality, modern lunacy. Assorted cranks take it seriously. The majority watch television.

The Return of Heathenism

I begin this section with a few lines from a letter addressed to us, as follows: "I thought I would put these (news cut-outs) in an envelope and send them to you. . . I didn't follow JP2's Far East trip all that closely, but if this reportage is correct, he's getting rather wild in some of his statements. The Hiroshima business about ' . . .never . . .never another war' reminds me of Montini's bleatings at the United Nations. . . as though to end war it were enough for these fellows to make windy speeches. The real whopper is that quote near the end of the piece where he calls for Buddhists and Shintoists to perform baptisms, confirmations and ordinations in common with Catholics. What does he mean?" End of quote. Comment: He means something like that, what has been done with the Vatican 2 ecumenic liturgy "for all religions." What JP2 says here is consistent with that. We know about the prayer meeting Cardinal Cooke took part in in St. Patrick's Cathedral with Buddhists, Shintoists, and representatives of other heathen sects. It fits in with the Vatican commission for non-Catholic religions, and with its announced end of attempts at conversion. It is the special mission of JP2 (following his spiritual father, Paul 6. as usual) to reach out to the East. That was the meaning of his crossed-arms eastern gesture, several times repeated from the high balcony of St. Peters, following his election as Montini's successor. Be sure that Wojtyla is the Successor of the Vatican 2 false popes, and these only.

He wrote in his first encyclical of the "rich inheritance of the recent pontificates. . . (which) has struck deep roots in the awareness of the Church in an utterly new way, quite unknown previously." Those are plain short words; they have a meaning. We see the meaning in the actions which follow. There is no mystery about Papa Wojtyla or his intentions, but only about the misty or Mystery religions behind him and his parades. The Trappists have had the heathen stuff in their bookshops for years; and Fr. Louis (Thomas Merton) died on an ecumenic visit among the heathen years ago. Even the grocery stores are peddling Eastern and occultist deviltry from their book racks. Every neighborhood has its *guru,* eager for young disciples.

So, then, why not some kind of common baptism and confirmation with the heathen? The "new church" baptism welcomes the child into the "Faith Community," as is said now. I have pointed out in another Letter that the new form of confirmation is that of the Gnostics.

Nakedness, sex and the cult of the body is basic to paganism, and Papa Wojtyla has not neglected to speak from the Vatican doctrine in favor of these things. A reader in Australia

sends the latest we have on that. I haven't seen this in an American publication; certainly such things are not part of the news that fits, as judged by the editors of American 'Catholic' papers. You will never see this in the left-front column of "The Wanderer", or in the diocesan papers. From the newspaper "The Australian", then: "Pope Unwinds With a Night Out Tokyo-style. The Pope joined last night on stage to relax during his gruelling (why gruelling?) Japanese tour. . . John Paul clapped loudly as near-naked drummers hammered out a traditional beat to scare away the devils." The writer reports that "The papal entourage in town for the four-day swing through Tokyo, Hiroshima and Nagasaki sat amazed in the audience. . ." They might have been more amazed if they had seen his "swaying and stomping with dancing girls" on his African tour (see my folder "A New Kind of Pope"), or heard his beastly growls at Madison Square Garden.

The Ecumenic religion of Vatican 2 has been propagated from all sides for many years. The teacher (rabbi, guru, professor, priest, television fellow, clever friend or neighbor) starts with something innocent in itself: religion, politics, art, literature, history; natural sciences, maybe, leading into astronomy (what soul so dead as not to be awakened by a night of stars); on to astrology — how exciting to discover the significance of my birth under one of their "signs"! Ecology, nature, the birds and the beasts, hills and dales; naturalism, pantheism; you and me. Perhaps marriage in a grove. Then into the mystery religions, all fitting in (if you can believe that!) with the Catholic religion (which we will now with a new twist of the word call "universal"). Updated theology which reaches out to all the "great religions", allowing a side altar for even the "older church" crowd. Convergence with Islam, Judaism, Shintoism, Buddhism, Voodoo. For those who want it all in a bundle — the final package — Gnosticism, the Black Mass, cannibalism. The World, the Flesh, and the Devil, a package deal.

Am I exaggerating in all this? I shall answer this question with a question: Did not Cardinal Cooke of New York conduct in St. Patrick's Cathedral, not so long ago, a worship service of combined Jews, Muslims, Jains, Shintoists, Zoroastrians, Hindus? And did he not have in for worship of their Great Architect an entire Masonic lodge? Reliable reports from several sources affirm that he did. And why not? The Johns and Pauls, Vatican 2 'popes', in person, more often through their representatives, notably Cardinal Willebrands, have joined in such "ecumenical" activities themselves. And Cardinal Cooke retains his job, unrebuked by Papa Wojtyla. Can this kind of religious coming together be somehow reconciled with a newer, better understanding of Catholic doctrine? Clearly not. Pope Pius XI in his "Mortalium Animos" condemned all such movements emphatically, root and branch. It is opposed to what the Catholic Church has always taught about that authority in religion, the unity of doctrine and discipline, the Apostles and their successors received from Christ Himself.

In that doctrine and discipline we find true freedom, the love of God and our neighbor. On the other side of the fence, slavery to passions and the latest lunacies; disorder, cruelty, the *gulags.*

HOLY RUSSIA? We hear much about "Holy Russia," some of it from shadowy "traditionalists". But the history of the Russian church (schismatic) has been one of close cooperation with the state in its persecution of Catholics, more or less strenuously from the twelfth century, generally increasing during the eighteenth and nineteenth. The last czar, Nicholas II, seems to have been a kind but weak man, too much influenced by the Czarina, who in turn had been for years under the spell of false mysticism of the diabolist monk Rasputin. However all that may be, I have at hand the August 1910 issue of "The Catholic World," which contains an article entitled "Divorce in the Russian Church." The author quotes Professor N.S. Suvoroff and Dr. A. Zavialoff, authors of the article "Marriage", in the Russian Encyclopedia, who say:

> Among us in Russia, matrimonial legislation and practice was more or less severely observed until the time of Peter the Great; and from his time until the codification of the laws in 1832, and the Regulations of the Ecclesiastical Consistories in 1841, there was a long-drawn-out attempt at a reconciliation of the severity of the teaching of the Church, with the laws of Byzantium and the customs of the people, but now it appears to be ended.

It was ended by permitting divorce; and so far had the business (for that is what it came to be, even among the Russian clergy) proceeded, by the year 1905, that full pages of "ads" by divorce lawyers were being displayed in the "Church Gazette," organ of the Holy Synod. The author of article "Divorce in the Russian Church" comments that these lawyers advertize themselves in a way that would "put to shame the most daring of the advertisements of divorce lawyers of Reno, Nevada," then by far the most notorious divorce center in the U.S. Even among non-Catholic Americans, when I was young, divorce was almost unheard of by many of us here in the United

States. Now it is common; can be had for the asking; and the bishops of the Catholic Church (of the counterchurch within) follow in the footsteps of the Russian Orthodox clergy, except that they call their divorces annulments. Not of course that some few apparently valid marriages were not so, were null and void for some good reason.but these are rare. As night follows day, artificial birth prevention and "legalized" abortions follow laxity in the matter of the marriage contract.

Early this century the Russians are aborting children by the thousands; and in this, too, the United States lately follows suit, with no real opposition from the Catholic bishops. So, with all this in mind, and the spread of bloody revolution, atheism, lying propaganda and barbarism, from which the Russian people cannot be completely exonerated, I do not see any real basis for the Holy Russia legend.

Father Walter J. Ciszek, S.J. who spent twenty-three years in Soviet labor camps and prisons, in his book "He Leadeth Me" devotes about three pages to the way Russians have been filled by their masters with idolatry of man. I quote here only a small sample of that account from Fr. Ciszek, page 204: "By its very ideology, communism concerns itself with the question of humanity; to this end it directs all its efforts. No social system in the world gives such prestige to man as does communism, at least in theory and in propaganda . . . There are slogans everywhere that read, 'All for man'. Gorky's saying that the word *man* resounds beautifully is often quoted, and children in school and workers in factories are repeatedly told there is nothing in the world more precious than the human being called man." End of quotation. I haven't the slightest doubt that Comrade Wojtyla simply echoes this communist moonshine about man, the "Cult of man" of his spiritual father Paul 6, when he speaks of "human rights" and, as in his first encyclical, "man is the way the church must walk . . . he is the **primary and fundamental way of the church.**"

(Emphasis as in the original). Charley Wojtyla is mouthpiece and circus performer for the Kremlin. His act is crude but has everything going for it; not least of all the general ignorance of Catholics of their religion and their desire to conform to the world around them.

The author of an article in "The Catholic World," June 1866, writes of the moral causes of European supremacy: "The Asiatics, not less qualified by nature, have stifled, under the double influence of fatalism and a sensual morality, the germs of civilization which might have given them a durable life and glory." End of quotation. The nations of the West and the Catholic clergy now follow that example, as it affected the Russians. Religious, intellectual, social and material disaster signs are rapidly increasing, along with the moral decline of the western nations.

W. F. STROJIE LETTER NO. 56 29 MAY 1981

THE DEVIL AND OUR BISHOPS

This Letter is addressed mainly to baptized Catholics, especially our reverend clergy and religious. In these pages I comment on several news items and again, as in recent Letters, bring in the Devil, who along with our bishops has of recent years risen to a new high level of popularity in America.

More than twenty years have passed since we heard the first promise of Vatican 2 renewal, an "opening to the world." Today we see this Renewal in full bloom, with Church and world in a happy and prosperous working relationship.

Religious harmony prevails. As an example of this I have in other Letters cited the common prayer service of Catholics, Jews, Muslims, Shintoists and other eastern religionists hosted by Cardinal Cooke in St. Patricks's Cathedral. In the great work of ecumenism the Catholic clergy have taken up Protestant forms of worship, replacing the old altars with tables. We see today satisfying evidence of ecumenic agreement about the unimportance of doctrine.

For those desiring the high spirituality, thousands discover exciting mystery with Rosicrucian and Theosophist astral guides. Yoga, Transnavel Meditation, Cosmic Consciousness, Witchcraft, Sexcraft, Numerology, Astrology, Charismatics satisfy the spiritual cravings of yet others in search of Ultimate Reality. Marxism, Manichaeism, Antinomianism, Hedonism, Epicurianism, Voodoo and Black Magic thrive in this marvelous climate of Renewal.

On a more popular level, "country music" out-howling even Rock — at least it gets the message to more searchers — spreads the gospel of renewed love: "hurtin' love, happy love, cheatin' love, lifestyle, reincarnation and spiritual," to quote one expert on it. The hillbilly nasal whining, howling, moaning, crying, dying of the guitar twangers has its own peculiar effect of renewal on yet other spiritual groupings. Something for everyone.

Yet it must be admitted that dark spots exist within the bright picture I have drawn. In Rome a Communist mayor, as also in hundreds of other Italian cities; the same in France. England as bad as ever. Marxist revolutions in Central America; Cuba already taken. News from all over of increasing criminal violence. Previously unimaginable doings as liturgy. What to do? A possible solution: "John Paul 2 clapped loudly as near naked drummers hammered out a traditional beat to scare away the devils." That from Tokyo. From an unexpected source a solution to the world's ills; a program apparently enthusiastically endorsed by Papa Wojtyla. Get rid of the devils. Who needs them?

Of course I should not be giving the impression that something is wrong with Marxist mayors or the satanic works of Marxists generally. For it is well known how many of our Catholic clergy and religious stand side by side with Marxist revolutionaries in Central and South America; and that Papa Wojytla has had nary a word of disapproval for these good priests and religious. Has he not in public embraced the Chief Bishop among them, Helder Camara, calling him "my beloved brother." There were many in those countries of the south, particularly Mexico and Brazil, who understood.

But enough of meandering. Let us have a look at a bit of news. The first item is taken from "The Detroit News" of recent date.

"SZOKA: DESTINED FOR HIGH PLACES. . .The parishioners at St. Mary's Cathedral had premonitions," it says here. "He is so down to earth and real," from Clara M. Readers of the "News" are shown a photo of Bishop Szoka on his morning round, "a daily jogger with Big Red, a neighbor's dog." Yes, a renewed bishop must be down to earth and *real*. Another photo shows the interior of the bishop's cathedral, Theosophist-temple or synagogue style, such as his fellow Pole, John Paul, had built when he was archbishop of Cracow.

Here's more from Detroit: "Liberal prelates shunned." Reflect on that a minute. Why would Ecumenist Wojtyla shun "liberal" prelates? Who are the conservatives and what do they find left to conserve? More: "New Detroit Archbishop is Loyal to Rome." But what is today's "Rome" loyal to? Lastly, what of Big Red, jogging partner? What will happen to Big Red? Will he continue his morning jog? Will John Paul 2 appoint another jogger to succeed Bishop Szoka at St. Mary's theosophist cathedral? These are weighty questions, the likes of which prior to Vatican 2 would have been callously passed over as unimportant.

Should we wait and see — give Archbishop Szoka a chance to show whether or not he is a conservative? A conservative liberal, perhaps. A conservative ecumenist? A conservative New Order bishop, performing the new liturgy for all religions. But I need not look towards Detroit, Bishop Szoka and Big Red for ecumenical action and news of it. Here's a bit from our own back yard.

> ARCHBISHOP TO LEAD ECUMENICAL SERVICE (Catholic Sentinal, March 13, 1981.) Archbishop Power will officiate at the third monthly Ecumenical Evening Prayer Service at 4 p.m. Sunday, March 22 at St. Mary's Cathedral. . . The prayer services are sponsored by the Catholic, Lutheran and Episcopal churches in Portland; service sites are rotated each month among downtown churches of each of the three denominations. Homilist during Sunday's service will be Benedictine Abbot Bonaventure Zerr from Mt. Angel Abbey, and choral music will be provided by the Mt. Angel Seminary Choir. The final three services will be held April 26 at St. Mark Episcopal Church; May 24 at a Lutheran church to be announced; and June 28 at St. Mary's Cathedral again.

So there you are — or rather there *they* are. An archbishop and a Benedictine abbot running from one Protestant church to another, and inviting their ministers to join them in ecumenical services at the Catholic cathedral. What to think?

A pre-Vatican 2 prayer book I've used for years, under "Confession: Examination of Conscience" raises these and other questions concerning sins against the First Commandment: "Have you doubted in matters of faith?" — meaning of course the Catholic Faith; and, "Have you gone to places of worship other than Catholic?" In other words: Have you taken part in Protestant or other non-Catholic worship? And from a standard pre-Vatican 2 catechism the question: "Which is the Church of Jesus Christ?" Answer: "The Church of Jesus Christ is the Roman Catholic Church, because it is one, holy, Catholic and apostolic, as Christ himself willed it to be." This is what Catholics have always believed, without question. How, then, is it that we find our archbishop and the Abbot of a great monastery, including a priests' seminary, taking an active part in "inter-faith" services? The answer is that we now have the Vatican 2 ecumenism. The truth about the Catholic Church has been updated. What we have as a result of the recent Reform is the new Religion of Humanity.

What does John Paul 2 say about this go-around of our archbishop and his accomplice, Abbot Zerr? No need to ask him, for what these men are doing is according to the New Thinking about the one, new church; "The Open Church," as one Catholic author entitled his book about it. It is the Church of Everyman. All belong to it — Hindus, Jews, Catholics, Buddhists, Calvinists, Holy Rollers; a new Assembly of God.

You do not understand ? Don't worry about it. Don't become a wet blanket by recalling old Catholic teachings and prayer books.

SATAN FOILED BY VATICAN II

The following extract from the article on the Devil, in the old Catholic encyclopedia, answers the question raised near the beginning of this Letter, "Who needs them?" — that is, devils.

> And since he (the Devil) lured our first parents to their fall he has not ceased to tempt their children in order to involve them in their own ruin. There is no reason, indeed, for thinking that all sins and all temptations must needs come directly from the Devil or one of his ministers of evil. For it is certain that if, after the first fall of Adam, or at the time of the coming of Christ, Satan and his angels had been bound so fast that they might tempt no more, the world would still have been filled with evils. For men would have had enough of temptation in the weakness and waywardness of their hearts. But in that case the evil would clearly have been much less than it is now, for the activity does much more than merely add a further source of temptation to the weaknesses of the world and the flesh; it means a combination and an intelligent direction of all the elements of evil. The whole Church and each one of her children are beset by dangers, the fire of persecution, the

> enervation of ease, the dangers of wealth and of poverty, heresies and errors of opposite characters, rationalism and superstition, fanaticism and indifference. It would be bad enough if all these forces were acting apart without any definite purpose, but the perils of the situation are incalculably increased when all may be organized and directed by vigilant and hostile intelligences.

End of extract from the 1907 Catholic encyclopedia. Note carefully what the author wrote about perils from the Devil increasing in that time and place when Evil will become "organized" and be "directed by vigilant and hostile intelligences." It is precisely against this threat, foretold by St. Paul, and again by St. Pius X in his time, that our bishops have out-foxed the Devil, by taking in as their own these "hostile intelligences," and by broadening the Church to take in the Devil's own religionists. This of course leaves Satan out in left field, all by himself, with nothing much to do but shag an occasional flyball.

Numerous examples of this tactic in action come to our attention. One at hand is shown by a review of a book, "Doors to the Sacred," which appeared in the "Sioux City Journal," 24 April 1981. According to the "Journal " interviewer, the author of the book is a Dr. Joseph Martos, age 37, top rank Eagle Scout as a boy, now Cubmaster of Sioux City Pack 206. "The book isn't directed at only Catholic readers," says Dr. Martos, "but to teachers, students, and other readers, Catholic and non-Catholic, who are interested in understanding the historical and cultural evolution of the sacraments. . .Sacramental practices in the Catholic Church have begun to change, presaging greater changes ahead. . ." Dr. Martos is a teacher at Briar Cliff, a small Catholic college. I suspect that, disguised as Cubmaster Pack 206, he is one of those "hostile intelligences" our bishops are cleverly using in their grand plan to circumvent the wiles of Satan during these latter days.

I have quoted the author of the article on the Devil, Catholic encyclopedia; but for all his learning, little did he forsee the cleverness of the Vatican 2 popes who would forestall our Ancient Enemy by transforming the Catholic to an Ecumenic Church and thus bring Satan in.

But why this necessity for the bishops to dissimulate? A San Francisco fellow has started openly his own Church of Satan; and there are the "moonies" with their Vatican 2 syncretist steal. Why not then, give the Devil a fair shake? By this I do not mean that the Old Creep has not been doing his thing quite well up to now, thank you; but only that it does not seem in keeping with the new spirit of openness to trick Lucifer into the modern style of ecumenic church, even though John Paul I had publicly praised a diabolist Italian poet. The whole thing is so confusing.

Briefly, what I propose in the name of fair play is this. Let us demand a place in our system for truthful falsehood, honest theft. If to fool the Devil Paul 6 and John Paul 2 may carry the crooked cross with bent arms and grotesque *corpus*, why may not the Devil update certain of his old lies to his liking and ours? You the most reverend members of the mod clergy, may remind me that we do indeed already have the truthful lie, orthodox heresy, put forth in every possible form since the Council of 1962-65, and in many Rome synods and national councils of bishops since then. I must admit that you have given us the circular rectangle, light that darkens, updating that goes back to before the time of Christ, all, of course, as part of your recently devised anti-Hell strategy. May we then say that like the unjust steward of the Gospel, you are surely to be commended for your prudence.

So much for the Devil, our bishops and their updating of the Catholic religion, thus far.

I suppose there are Catholics who will disapprove of my seemingly light treatment of a most serious matter. To these well-intentioned people I reply that I am, as shown by other writings of mine, very m uch aware of the deep malice behind the Vatican 2 total Reform. But malicious though the Reform is, there hangs over it, partly because of the contortions necessary to make it appear Catholic, a great cloud of insanity almost impossible to penetrate by facts, doctrine and reason. So I occasionally attempt to tune in on the standard wave-length, or mind-set, of the reformers and their more-or-less innocent dupes, and thereby demonstrate truth indirectly by its absurd opposites. I do this not so much to try to convince "those who having eyes, refuse to see," but as relief for myself and hopefully for others who do see and are weary of these foul stupidities, to say nothing of deliberate lies, but who yet need to be occasionally reminded of the heresy and malice behind it all. And like Catholics of the Middle Ages, I think it does no harm to get what comic relief we can from the Devil.

Who Speaks for U.S. Catholics?

This question is the title of an article in the 2 May issue of "Human Events," a conservative secular weekly. The author Theodore Humer, starts his inquiry with these two sentences:

> **The present Roman Catholic Church leadership in the United States has made every conscious effort to blur the ancient distinctions between God and Caesar's kingdom, by embracing a wide range of secular issues, and generally coming out on the left-liberal side so that many of their pronouncements sound not unlike that of the National Council of Churches, or what one might find in the *Bulletin of Atomic Sciences.***
>
> **Surely, many of the faithful, who sit week after week through the dreariness of the contemporary Mass, including its many variations, must wonder how it all came about.**

Thus far Mr. Humes. So far so good. Many of the faithful do indeed wonder how it came about that our bishops speak like members of the National Council of Churches, and perform a liturgy which is banal in the extreme and lacking in Catholic doctrinal content. Then comes the usual inconsistency concerning the chief culprit bishop, where author Humes writes of this "traumatic religious upheaval," saying that "a courageous Pope John Paul II has determined that he can no longer ignore the excesses being perpetrated in the name of 'renewal'." No evidence is cited that John Paul has done anything about this, which, so we are told, he "can no longer ignore." On the contrary, John Paul actively supports the same political and liturgical program as the American bishops, carrying it even farther than they do. This has been the main and most effective tactic of the Vatican 2 operation from its beginning, whereby the Johns and Pauls assume as much as possible a Catholic pose, while their national councils of bishops do the actual dirty work. At least that is how it works in the main. Some few thousands of Catholics see very clearly that the Vatican 2 Reform popes lead the action in every way, so that the Devil must stand amazed at what wonders he hath wrought through these human agents of his. What we have in our time is that "combination and an intelligent direction of all the elements of evil," as quoted above from the Catholic encyclopedia article on the Devil.

What Catholics have been faced with since the Second Vatican Council is a choice between accepting the ministrations of a clergy who perform a curiously Protestant liturgy and sacraments of dubious validity, or withdrawal from the parish. In other words, a choice between a New Order shot through with heresy and contentions all around, singing much the same tune as Marxist revolutionists, or firm adherence to the doctrines taught as unchanging truth prior to the Council of Constant Chaos.

Many who at first hold out against these evil reforms, in time become deeply discouraged and fall away. This is especially true of younger people, who haven't had much experience of the true Mass and of Catholic things generally. Old or young, the world, the flesh and the Devil stand ready to ensnare us, terribly so, what with the treason of the clergy. I am not being guilty of rash judgment here, for not only is every heresy and notorious heretic tolerated and encouraged by the Vatican 2 popes and other bishops, but the fruits of this reform are in all other ways, too, manifestly evil. It fulfills the prediction of St. Pius X of an imminent apostacy, a growing "synthesis of all the heresies."

WHATEVER HAPPENED TO TEILHARD DE CHARDIN?

I do not mean where did he go, what Place is he in? but that his writings seem to have faded away, as I had anticipated they would, being mostly froth and fakery, "theology fiction." On our semi-annual prowl through the big used book stores in Portland yesterday, I found Fr. de Chardin's "Letters to Two Friends, 1926-1952," from which I quote these few sentences from a page opened at random: "For I don't see anything else to say to you. . .or to myself for that matter. What can really allay our anxieties about the meaning of the World and of Life is total confidence, not blind confidence, but a confidence based on the fact that the Universe exists, that in spite of everything it succeeded in producing a human being. . .This is the kernel, the germ to which you must cling patiently, persistently. . .This is how the Christian Christ, the most adaptive and progressive form of the Divine, grew in the womb of human consciousness. Above all, look for and rekindle in yourself the fundamental spark of faith in the World: this is how the fire bursts forth."

Whew! The germ, the kernel, total confidence in the World, Life, and Teilhard de Chardin. The Christian Christ". . ."The most adaptive and progressive form. . . .grew in the womb of human consciousness." I suppose that much is true, so far as it goes, and correctly understood. The "Christian Christ" (read Gnostic) certainly had no other origin than a human consciousness, unless we may say that it comes from the Devil, which it does. On the same page Teilhard writes

of "the role that Mother Matter (*Materia Matrix)* must inherently play in the genesis of Spirit." That and more, from Paris, 19 July 1949.

From Paris, 3 December 1948, this opening paragraph: ". . . In our souls, as on the sea, storms subside gradually. Hold your course in confidence, not exactly in the World, but in the 'Heart' of the World, that is, in the center of convergence toward which I am convinced that we fall, by an attraction more irrestible and just as universal as that imposed on the heavenly bodies by the Einsteinian curve. This is almost all that I live by myself these days."

Well, there's no use wasting type-space to comment on that bit, except to remark how this mischievous chatterer is so intent on convincing his disciple, and that his World Spirit religion, which is ancient, comes forth as the "Spirit of Vatican 2." I should add that Fr. de Chardin's reference to "Mother Matter" reminds me of words of Abp. Marcel Lefebvre, who in an Econe ordination sermon spoke of Christ's "descent into matter," rather than the plain Catholic doctrine that "Christ became man." I find Teilhard and his supposedly original thought also in this quotation from Theosophist Bishop Leadbeater's book "The Science of the Sacraments," page 198: "For this reason (to understand the scheme of evolution) it is asserted that God the Son is consubstantial with God the Father, and that he remains unchangeably Himself, even though *He puts part of His divine life down into matter in order that a universe may be."* I don't understand why those who have taken some pains to expose the Teilhard fakery, have not compared his "Soul of the World" closely with such versions as Leadbeater's of the Gnostic gospel and Gnostic Mass, which can be found in most large bookstores. Perhaps it has not been done because these Gnostic types are shifty, taking a little here and omitting there. It is necessary to see this thing, including Vatican 2 and its 'new' liturgy, whole. The "convergence" of which Teilhard writes is of this kind. This is the great coming together (ecumenism) of Theosophy, Freemasonry, Rosicruclanism, Cabalists of all kinds, using the Catholic Church as umbrella; that is, attempting to take it over completely from within, as Pope Pius X forewarned concerning these "most pernicious enemies."

It might appear that in latching onto Fr. Teilhard de Chardin and his Letters I have strayed from the Devil and our bishops. Not at all. They are of the same company, as is Searcher Marcel Lefebvre. Here is the last line of what has been quoted in several of my writings, from a letter of Lefebvre to *Una Voce* president Eric de Saventhem: "Then, one should wait until in the course of time God makes known His judgment on the respective values of truth and salvific effects for the Catholic Church *and for total Christianity."*

A GNOSTIC MASS

The leader and founder of a Black Magic cult, born in England late last centry, a satanist and pornographer, claimed to have invented a Gnostic Mass, which I'm sure could not have been altogether original with him. I haven't seen details of this particular 'Mass', but you can find it in occultist Bishop Leadbeater's book "The Science of the Sacraments," first published in 1920. The *Novus Ordo* of Paul 6, now in your parish church, is a banal vernacular of the Leadbeater Gnostic 'Mass.'

This cultist of whom I write (my source is copyrighted) instigated what he claimed was to be a new religion of "Force and Fire." His basic doctrines were two: "Every man and woman is a star," and "Do what thou wilt shall be the whole of the law." He claimed to be prophet of a new age which would correspond roughly to the so-called Age of Aquarius. "New age" is old stuff, as also the phallicism (sexism, worship of the symbol of male generative power) which underlies all Gnostic movements, including the "do your own thing, mastery of life" promotions which disclaim to be a religion, and which are deadly Diabolisms. It is by stages that those who fall in with these people are in time spiritually and physically seduced. With regard to the "Force and Fire" pitch of this master of devilry, read again that phrase of Teilhard's. . . . ."this is how the fire bursts forth." Of the Force we hear no end these days.

Come to think of it, does Fr. de Chardin write of "force" in these letters of his? I see the book has an index, and that "force" appears on pages 56, 72 and 147. From page 56: ". . .a much more complete immersion of the Christian forces in the most powerful currents of the Earth. . . . . .the greater is my passionate confidence in the Force." Incidentally, on this page he writes of Baptism as a "symbol." Page 72: "When I wrote you that 'I no longer feel anything,' as if 'I had passed into the state of force,' I was trying to express a state which is not exactly an absence but no doubt an extreme, a climax of sensibility." What a muddle! And from page 147: "To incorporate spirit in Force (or either to sublimate Force in spirit), this is the problem, and this ought to be our dream. " Unquote. Certainly the best light in which the de Chardin Force-Spirit

mystification can be seen, is to view it as the work of a disordered mind, an extreme dreamer. The most amazing thing to contemplate is that so many, even of opponents, took him seriously.

"HI YA GOD". More than three years ago, as I recall, in these Letters I more than once described the New Worship Service as a "Hi ya God, you're a good fellow" kind of thing. Walking a few days ago into a once Catholic now Ecumenic religious goods shop in Salem, I was amazed at the amount and kinds of "meaningful" junk on display. Even so, I hadn't expected to see my "HI ya God" label of the New Religion in any such explicit expression as that. But there it was, in large capital letters, "HI GOD", title of a pair of long-playing records, "An Ecumenical Program Based on the Human Growth of Children and of ALL Who are Open to Love" — for only $11.95.

HOW DID OUR BISHOPS GET THAT WAY?

Vanity, ambition, pride, soft living (including family background and/or seminary), weakness of faith, cowardice and compromise. All that and more. See "Seven Capital Sins." Then consider this lesson from the Gospel on how to lose the faith and one's soul:

> The sower went out to sow his seed. And as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And some other fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up, choked it. . .
>
> Now the parable is this: The seed is the word of God. And they by the way side are they that hear; then the devil comes, and takes the word out of their heart, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word of God with joy: and these have no roots; for they believe for awhile, and in time of temptation, fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit.

This version of the Parable of The Sower is taken from the Gospel of St. Luke. It applies not only to bishops but to all who, having known the truths of their Catholic religion, yet draw breath on this earth.

Young and old may fall by the way side or be choked by the thorns of this materialistic age which, embraced 'officially' through their Vatican 2 "opening to the world," the bishops abandon the people to the "spirit" religions of the Devil. And surely there exists a direct relationship between the gradual corruption of doctrine and practice among Catholic peoples, and the kind of world we live in.

"And the Devil taking Him up into a high mountain, showed him all the kingdoms of the world, and the glory thereof."

The bishops have forgotten: "it is written: *Thou shalt adore the Lord thy God, and him only shalt thou serve.*"

So much for our most reverend bishops. I turn now to John Paul 2, at the time of this writing in a Rome hospital.

THE SHOOTING OF JOHN PAUL occurred after the main part of this Letter had been sent to the printer. Several of our readers have phoned to discuss the matter. I know less than most people about the details of this criminal assault. However, a few things I've written in the past might be of interest in connection with this shooting.

In Letter 38, page 3, I remark on Russian Communism, Fabian socialism, Jewish utopianism, of the time when this combination World government conspiracy must come into the open. I wrote that "I see in this a ticklish situation... because Moslem intransigence and the burgeoning Chinese population cannot be neatly fitted into the rationalist, atheistic Marxist New World Order." In Letter 55 I refer to a Boston PILOT headline, 20 Feb. 1981: "Pope in Pakistan Notes Common Bonds With Islam," My comment: "I'm trying to think of something that might be further from the truth." As we now know, it was a rabid young Turk who shot John Paul 2.

John Paul's visit to Turkey some time ago was a touchy one. From reports I've read, he received a cool, meager reception. Why did he go there? He went as the number-one traveling salesman of the new Religion of Humanity. But the Turks and the Islamic world generally are no more disposed to embrace this wretched error than they have in the past been prepared to ac-

cept the true religion of the West. I would judge that at the present time they don't want to be part of a World State ruled from New York, Jerusalem or Moscow.

It is well-known how bitterly the Islamic nations oppose the Jews, and that John Paul has consistently shown his favor to the Jews. I mention in Letter 40 his visit to Auschwitz, given maximum coverage by the newspapers of that most Jewish city in the world, New York; and I quote the telegram, "our most heartfelt approval", sent to Pope Wojtyla by the American Jewish Committee.

A veteran Turkish newspaper correspondent questioned on television, disclaimed any religious motive for the shooting in the Vatican plaza. He said it was political. Maybe so, but among the Moslems religion and politics intermingle, and emotions, often frenzied, enter into public issues more than in the West. Anyway, I'm sure that among Islamic scholars there are those who can and have informed their heads-of-state that what the Fourth Pope of the Vatican 2 "opening to the world" is pushing, is not Catholicism but essential Marxism. They need not know Catholic theology to get the message. When Pope Wojtyla publicly embraces the notorious Marxist bishop, Helder Camara, as "my beloved brother", while tolerating every kind of heresy and heretic, world rulers of all kinds will soon see that Comrade Wojtyla is not teaching and governing as have true Catholic popes.

The gunning down of John Paul on his own home grounds by a young crazy (in the "arrest" photos he appears doped) is in both these respects similar to the shooting of President Reagan. It is possible that two such fearful attacks within such a short time of each other were, in this time of public violence all around, simply coincidental; but I do not think so. Yet I am far from suggesting that the Turkish people or their present government were behind this shooting. The main world terrorist organizations are known to be of Moscow and Israel (KGB and Mossad: read Washington weekly "The Spotlight" on the latter).

The last and, so far as I know, similar attack of this kind was that by Garibaldi and his thugs who stabbed and killed at a Vatican entrance Count Rossi, first minister of Pope Pius IX, and by gunshot a bishop as they fired into the Pope's apartment.

In one of my first Letters after the election of Pope Wojtyla, I wrote that he would be a "political pope", which was also the opinion of a New York well-known political commentator. And so we see him running here and there all over the world, outdoing all the heads-of-state who ever lived, in bowing and waving at the crowds and drinking in their cheers. It was evident from the first that the ecumenic pope was inclined to overdo his act. Noticing all this, I wrote at the time (whether in one of my Letters or booklets, or private correspondence, I don't recall) that unlike even his Vatican 2 predecessors, his mission and style would probably bring him to a violent end.

What was on John Paul's mind when, on being taken to the hospital, he moaned (as we have heard from several sources) "How could they do this to me?" Who are "they" he was thinking of? Could he have gotten the impression from his parades and the cheering crowds that the whole world love Karol Wojtyla, if not the Papacy?

One more item from my Letters, No. 37, in which I comment on Pope Wojtyla's ground-kissing act, then write the following lines:

> An even cheaper play by John Paul 2, this one surely to the noisy and unkempt "new left", appears in this account from "The Oregonian", 28 December: "In one of his first public audiences, a group of Vatican civilian police surrounded him in a shoulder-to-shoulder circle to keep the pressing crowd away. But, one recounted, John Paul literally pushed them away with the blunt remark, "I don't want any gorillas around. I know how to defend myself." That from a pope which common decency would prevent any ordinary person from saying or doing. These police were assigned to a job, only to be called "gorillas" by 'His Holiness' pope Wojtyla.

I'm sure many Romans, especially the police and their families, recall today those words of the Polish pope.

Enough now of this shooting. Talking or writing about it is really useless speculation. Only this we know for sure: that for those of us who have remained loyal to the true popes against those of the New Order, such criminal violence can do us no good at all. It stinks of the Devil and the evil of our time.

The OGGI photos: A priest of a New York diocese recently approached a bishop who had been stationed in Rome when the photos of Cardinal Wojtyla, half-clad, picnicing with young men and women in wooded areas appeared in the Italian magazine OGGI. This bishop was asked if these photos were regarded in official Roman circles as a falsification. He replied that such was not the case. The photos are certainly authentic.

A UNIQUE RACIST CELEBRATION

Lex credendi, lex orandi, We pray as we believe.

Milwaukee, 28 Feb. 1981, from "The Catholic Herald Citizen" — "It was the kind of celebration that sent shivers down the arms and spine, that spurred both joyful hand-clapping and moistened eyes.

" 'Amen. Thank you, Jesus!' reverberated through St. John Cathedral in spirited sound and voice, as an overflow congregation of Black Catholics praised God for the "unique gift of blackness" and for an historic first in the archdiocese: the establishment of an Office for Black Concerns."

Recommended reading: PAUL VI'S LEGACY: CATHOLICISM? by Hutton Gibson; 160 pages, excellent handbook of Catholic doctrine opposed to Vatican 2 reforms, especially of the liturgy. This is a skillfully polemic book; I know of none better for those priests who are uneasy about their own acceptance of the new rites and doctrines. Here is a sampling of the topics Mr. Gibson writes of in a forceful, lively manner: Catholicism is Consistent, "Catholic" education, *Novus Ordo* corrects tradition! Priestly objections, Penance, Politics, Judge not?

I have not recommended this book until now because the author had included in it some words of approval of what he saw as good in Abp. Lefebvre's Econe operation. He is now quite aware of this fraud and in his paper of commentary on the Vatican 2 revolution writes strongly against Lefebvre and his pretence. Cost of the book $5. Send to: Catholic Distribution Center, Box 177, Stayton, OR 97383.

W. F. STROJIE LETTER NO. 57 **17 JULY 1981**

INSANITY AND TERRORISM

Last September I wrote Letter No. 50, entitled "Lunacy Report, Summer 1980". This summer, 1981, lunacy yet prevails, with increasingly spectacular displays of international terrorism. Yet the greatest crime, exceeding all physical violence, is carried on quite as openly. I mean the works of treason of the Catholic clergy. We are in the last stages of the great apostacy, led by the clergy. Of the millions of Catholics who have dropped out since Vatican 2, there's no way of knowing how many have concluded that if the modernistic popes and their council can declare a new beginning of the Catholic Church, and impose an ecumenical protestantized liturgy, then it must be that the Church is not divinely instituted, immutable and indefectible, necessary to eternal salvation, as they were taught. A smaller but more vocal grouping is that of "Traditionalists" who have found a priest and started their own little church. Yet others have simply dropped out from the parishes in order to preserve their sanity and Catholic belief. There remains also a lunatic fringe who feed on regular doses of 'prophecy', most of it coming from hysterical or diabolic women exhibitionists — Bayside, Necedah, San Damiano in Italy, a "nun" in Mexico, and others less well known.

Lunacy yet remains in style this summer, and I shall show some evidence of it. But this Letter contains mainly comments on other things I've seen lately in print, not all of them new — some as old as Adam and Eve. The writer is an unreformed Catholic who has heard all the sick explanations given out by the reformed Catholic clergy for their new ordering of Catholic doctrine and practice. He is one of the simple dropouts.

TERRORISM IN THE NEWS

In Letter 56 I comment on the shooting of John Paul 2, which followed shortly a similar attack on President Reagan. I did not think these incidents were unconnected, or that the young men who fired the guns did so on their own initiative. Cartoons of bearded Russians with a bomb have become a joke, the method being somewhat out of style these days. Yet it accurately symbolizes the work of the modern reformer, the end product of the great propaganda deceptions of publishers, politicians, bureaucrats and, since Vatican 2, Catholic clergy and religious. Not all the bombs or bullets are for enemies of the Revolution. Most of them are for "friends" of the Revolution, killed on the old principle that "It is expedient that one man die for the people." Always there exists factions among the revolutionary Brotherhood, power struggles and so on. In this country we have read of the murders of the brothers Kennedy, of an attack on presidential candidate Wallace, that on President Reagan, and of others. The single page 44 of Edmund A. Walsh's (S.J.) book "The Fall of the Russian Empire" contains this information: "In August 1878, Mezentsev, head of the notorious Third Section (the progenitor of the Cheka), was murdered in broad daylight in a public square in Petrograd"; "Prince Kropotkin, Governor of the Province, was murdered at the door of his residence in Kharkov." Five shots were fired at the Emperor himself by a young man named Soloviev." "They mined the railway over which the Tsar passed in coming from the Crimea, but it was another train that was blown up, killing numerous innocent victims." On page 9: "Thirteen years ago (book copyright 1927, 1928; the gunfire of an irresponsible youth at Sarajevo, directed primarily against the heir to the Austrian throne, unloosened an avalanche that had been brooding over Europe for a generation" — the first world war. Sounds familiar, that "irresponsible youth" remark.

More from Edmund Walsh: "Dzherzhinsky, chief of the dreaded secret police, the Cheka, executioner of 1,800,000 victims. . . expired suddenly and mysteriously in 1926 after an impassioned protest against certain heterodox tendencies of his colleagues. Voikov, who signed the death warrant of Tsar Nicholas II and the imperial family, was himself murdered in Warsaw on June 7, 1927, falling victim to the vengeance of an exiled Russian youth not yet twenty years of age. Joffe, veteran revolutionist and pioneer co-worker with Karakhan in the Far East, committed suicide in December 1927." All this and much more only the beginning of the terror that would spread over two-thirds of the world from that time until this day. Nor, in the natural course of things, is it the end. The mortal sickness of the West was assured by World War 2 and the false prosperity in the West which followed it; and more so by Vatican 2 which removed the last

remaining obstacle (St. Paul's "that which witholds"; the Papacy, true popes) to eventual total corruption and gradual surrender, which surrender is called "detente". For those who are awaiting a "physical Antichrist", who thus hold death of the body as more important than death of the soul, I suggest they need not wait for this man, that he has come and gone, seething with hatred against God and man. I mean the half-mongol Vladimir Ilyich Ulianov, the one known as Nicholas Lenin. Worse by far than Lenin was Montini, Paul 6, destroyer of the Mass and life-giving sacraments.

The foregoing are only a few examples of victims of what, in the time of the French Revolution, became known as "The Terror", which was certainly not characteristically French. The Terror, besides doing away with its opponents, as already shown, kills its own. The wrong man chosen for a job; one who has leaned too far toward another faction of the revolutionary brotherhood; well, find perhaps a crazy young idealist or an experienced older bloody murderer to do the job. Quite surely in most cases, party members high in governments concerned with these attacks can make it easy for the attacker, first by hushing up the affair, then by arranging a quiet release. Better yet, get him killed — later; or as with Oswald, on the spot if he might talk too much. The President Reagan and John Paul shootings were evidently not meant to kill. Terrorism itself, which is not limited to its immediate victims, appears to have been behind these attacks. The only words recorded from John Paul shortly after he was wounded were, "Why did they do this to me?" (Boston Globe headline and other sources.)

Aside from the use of terror as a means in itself toward an evil end, this man from behind the Iron Curtain, who calls himself John Paul 2, as priest and bishop had always gotten along very well with the Comrades. He has carried on the Revolution as it was brought into the Church openly by John 23 and those behind him. But perhaps he had gone too far with his act; for, although most people today suffer fools in ignorance, even though they be in the highest places, and cheer them on, the Evil Intelligence behind world revolution cannot fail to see that Comrade Wojtyla too often makes a public ass of himself, so as to fail in his job of deceiving "the elect". The Catholic sense cannot be altogether dead and this the Revolution must continue to take it into account.

Here are significant excerpts from "The Fall of the Dynasties", a book by Edmund Taylor, the part on the murder of Franz Ferdinand and his wife in an open car: Six would-be assassins, the first failed with his bomb; Princip, at nineteen oldest of the six, killed the archduke and his wife with pistol shots. "The genesis of the crime is steeped in adolescent romanticism." The aspiring young terrorists came together to talk excitedly over syrupy cups of Turkish coffee at two cafe hangouts. "Friends" supplied them with all equipment — bombs, pistols, phials of cyanide — and instructed them in its use. "They were even provided with reduced-fare tickets to the Austro-Hungarian border — somebody seemed to think of everything — and were given letters of introduction to a couple of freedom-loving Serbian border guards who helped them slip back into Bosnia." On trial, in answer to the judge's question, Princip said that his aim "is the union of all Yugoslavs". "By what means do you hope to accomplish this?" "By terrorism" was the unhesitating answer. Some fools mistakenly see in Pope Wojtyla an instrument of the West. John Paul knows he is doing his job as expected by those who selected him. This surely explains John Paul's "Why did they do this to me?"

President Carnot of France was assassinated in 1894, King Humbert of Italy 1900, President McKinley of the USA 1901, King Carlos of Portugal 1908, Russian Prime Minister Stolypin 1911. Elizabeth of Austria (wife of Emperor Francis Joseph) stabbed to death in 1898, by an Italian (?) anarchist "for purely symbolic reasons". This is probably the most insane of terrorist acts; for in no sense could Elizabeth, who for years travelled about Europe on her own because she found life with her husband in his castle too dull for her tastes, be considered an agent of anything but her own good pleasure. The Black Hand, "Union or Death" (which our older readers may recall), a Pan-Slavik society, operated from Serbia throughout the Balkans. According to author Edmond Taylor: "Members were known to each other only by number; they swore extravagant oaths of secrecy and blind obedience, and observed colorful rites borrowed from the Freemasons, and the nineteenth-century Carbonari. . ." In my booklet "Popes of the Revolution" I mention Count Pellegrino Rossi, called by Pope Pius IX to act as his minister, and who was stabbed to death by a 'guard of honor' made up, evidently, of followers of Mazzini and Garibaldi, which same crowd fired into the Pope's apartment, killing a bishop. In a feature article, Sunday, 7 June 1981, the Boston GLOBE cities Mazzini and Garibaldi as Freemasons, a connection the secular press in America (the so-called Catholic publishers, too) have been generally reticent about, to say the

least. So why this latter days sudden urge to expose this secret society which shows to the world various faces? Curiously, it seems to have been Italian Socialists, always in the past leagued with Masonry, who stirred up this wizard's cauldron.

Secret murderous societies existed in Russia and Turkey whose members must expect that any one of them might be killed by a fellow member for the Cause. Thus we read of the Head of Secret Service of Nation A, who is agent of Nation B. A allows their top man in B to expose five or so minor agents of his own employer, and these men are shot as spies. Why so? To build up confidence in the agent of A, who, as I've said, is working as Secret Service chief in B. I've read of one instance, in Tsarist Russia, wherein the top Security Man of the Government warned of a plot to kill the Grand Duke at an evening opera. Security was tightened, doubly so, admission only by special pass, so as to certainly exclude, as hoped, any person who might have a motive for killing the Grand Duke. But the Duke was killed. Who did it? Who was allowed in, past the tight security guard, and did the killing? Why, the top Security Man who gave the warning. It was he who immediately, on entrance to the opera house, pulled out a gun and killed the Grand Duke.

Why did the top security man issue the warning in the first place? I do not recall — except that in the complicated intrigue and double and triple-dealing common among conspirators, then as now, there was reason (or unreason) of a sort. Right, Middle and Left, factions in betwen, and overlapping operations; the quite insane and always countless idealistic dupes. These you have always with you — Liberals, fake Traditionalists, Progressives, the ever-present 'reasonable' Moderates, even as they are to be found as parts of the Church revolution as set up at Vatican 2.

What follows is an excerpt from "The Fall of the Dynasties" which gives a good general idea of the advanced state of the terrorist art around the year 1912.

"The Okhrana's (Russian Secret Police) relations with the out-and-out terrorists groups were no less equivocal than its relations with the Social Democrats. For many years the head of the Social Revolutionary assassination squads, a bearded, appropriately villainous-looking individual named Evno Azew, was the Okhrana's star undercover agent. Unquestionably he was strategically placed: the most formidable terrorist organization in Russia could not plan a murder without the Okhrana receiving warning in advance. There was, of course, one slight drawback to the arrangement: if Azew were not allowed a reasonable quota of assassinations his professional reputation might suffer, and eventually the terrorists would replace him with a more efficient and reliable killer. On the other hand, there was a feeling in some police circles that Azew had been allowed perhaps a little too much scope when in 1904 he helped plan the murder of his own employer, Minister of the Interior V. K. Plehve; the feeling grew sharper the following year when Azew's associates blew up the Czar's uncle, Grand Duke Serge in Moscow. . ."

What happened to Azew in the end? When the scandal became serious (so writes Mr. Taylor) the Okhrana helped him to escape abroad, where he remained in genteel retirement until his death in 1981.

Does all this sound fantastic to the average American? If true — which it is; there's much more of the same kind of testimony to back it up — why would such minds not consider, and, given time and other factors, including corrupted morals, decide to put their own man on the papal chair? Is it perhaps only a curious coincidence that the two most celebrated TV and publisher's personalities of religion today are two Slavs, Karol Wojtyla and the woman they call Mother Teresa? And having entered upon this path, for whatever reasons, laid out by such plotters, isn't it quite likely that in time bullets might be sent in the direction of the one who took on the job as political fake pope?

"Why did they do this to me?" Pope Wojtyla moans. I'm not sure exactly why; or how it comes that John Paul I went so abruptly to his grave, his face horribly distorted. But I have had my doubts, each time that I've read what has been so often remarked of Pope Wojtyla — "This pope of such enormous physical vitality. . . such excellent health," etc. etc. Physical vitality is not proof against bombs, bullets, 'accidents', or even poison.

The depths of evil are beyond the average person's imagination. Within the ranks of organized malice there are factions within factions; no man can be sure of another. Fortunately, we Catholics have clear doctrine, traditional practice, and "By their fruits you shall know them" as guide. Those who stray from this path, in search of a Solution outside law and custom, are inviting the Devil to take charge of their lives.

The ultimate in terror tactics came with the saturation bombing of civilian centers, most notoriously Dresden, Hiroshima, and Nagasaki, during World War 2.

Most baptized Catholics see in the Vatican 2 Reform a work, as they have been repeatedly assured by their Modernist-Marxist clergy, of the Holy Spirit, an over-flowing of the dams of love; whereas, nearly all are caught unwittingly (but not without fault) in the last and greatest network of deceit, of an enormous, horrible worldwide conspiracy. Its first effect is slow spiritual death (the Reform is before all gradual and ambiguous). Yet it appears to be certain that the Conspiracy will show increasingly its murderous face, as it does even now on our city streets.

It is not, however, the Conspiracy that can cause any one of us to lose his soul. More on this in my next Letter, titled "The Devil".

MASONIC SCANDAL IN ITALY

This may be the most significant late news at the time of this writing. The AP report at hand mentions that at least eight popes have issued condemnations of Masonry, its "naturalism, demands for oaths, religious indifferentism, and the possible threat to church and state." So what now when the Vatican of the Johns and Pauls (Masonry's and other Gnostic societies' favorite names) has opened the door to all these evils? After the years when Paul 6 had been photographed so often wearing the insignia of the priesthood of Royal Arch Masonry? What now after Cardinal Cooke of New York led a service in St. Patrick's Cathedral for an entire Masonic lodge? The article at hand is from the San Jose (Cal.) newspaper "Mercury". I haven't looked closely into this latest Italian scandal, overshadowed as it is by that of Vatican 2, a council masonic in its "ecumenic" objectives and spirit; the "Spirit of Vatican 2". Behind this Italian Masonic — government scandal, whatever you have read in newspapers, may be only a falling-out of the Brothers. It is well known that there has been a deep cleavage between certain lodges in France. It could be, too, partly the beginning of that phasing-out of secret societies by the occult powers which have used the lodges effectively for revolutionary purposes. In Letter 21 I predicted this eventuality; and what I wrote in Letter 21, I still think; the quite certain proposition that those who come to power by secret plotting and terror will, when they acquire full control, as they hope, forbid secret societies and brutally punish those who might be caught organizing them.

Freemasonry is only one of many naturalistic or occult societies. Starting with some reasonable inducement, social or other as a come-on, they lead into Ape-of-God false mysticism. One such society, for example, is that which calls itself The Rosicrucian Order, Supreme Lodge in the USA, San Jose, California, one of eighty listed, all over the world. A paper they distribute contains this bit of wisdom: "Was there a beginning — or did the Cosmos always exist? Could the Greater Universe emerge from nothing? The idea of nothing is related to something. There first must be that which is before we can imagine its opposite — nothing. Whatever man conceives as the underlying nature of the Cosmos, whether an Infinite Mind or an unlimited energy. . . " etc. etc. And, "Eternal Truths From Ancient Lands." Egypt, the pyramids. "Influencing Others, Changing Our Environment, Developing Our Intuition." "Is SELF One or IS IT Many?" Many what? I suppose the answer to that question is to be found in the "Ancient Wisdom", the "Key to Knowledge", or perhaps in one of the Pyramids at the Society's disposal.

From the front cover of a Theosophical publisher's book list, just received: "Inflation resistant QUEST BOOKS — From $1.25 to $5.50 — An economical way to search for truth — QUEST on Mysticism, Psychology, Religion, Ecology, Astrology, and a book on how to co-exist with flies, ants and snakes." So there it is. Learn about religion, personal and family problems (see the list) from those who advise co-existence with flies, ants and snakes. Not yet on your parish church book rack? Your priests are dragging their feet. Here is the new spiritual direction, for you and your family. Try a Trappist book store. The one in our region has hundreds of titles of heathen Eastern mystic religion for sale. Their Fr. Louis (Thomas Merton) died questing among Buddhist monks in the East. Meanwhile, if you live in the country, you might import a Sacred Cow from India to trample your vegetable garden. I recall a description (by Thomas Molnar, National Review) of a wasted Indian woman dragging herself along, and behind her, on the end of a string, a dead rat, her dinner. Molnar concludes correctly that the frightful, degraded poverty of India is one evil result of the Hindu religion. This heathen religion is part of the new Ecumenism.

In other writings I have quoted the statement of a Theosophical society, which gave a capsule but essentially complete summary of that society's aims, which exactly accord with the frequently stated doctrine of the Vatican 2 reformers. Modernism, Theosophy, Gnosticism, the Spirit of Vatican 2; essentially the same. Give us your mind and soul and we will show you the way to earthly success, the devil's own lunacy.

Facts and Catholic doctrine and the fruits of the Second Vatican Council indicate that we are, as said above, in the last stages of the great apostacy, led by the Catholic clergy. Along with the Ecumenist popes the bishops have become marxists (or marxists have become bishops) and talmudic jews, wearing the little skull caps as they preach and pray in synagogues, and in protestant churches. Behind the action, inspiring it and diligently working toward its completion, are financially powerful Jews, descendants of those who rejected the promised Divine Redeemer because He had not come to establish an Order which would enthrone them rather than Christ.

The Redeemer had come exactly fulfilling the expectations of the Hebrew prophets fo the Old Testament, especially Isaias. But the religious leaders at Jerusalem, the Scribes, Pharisees, and Sadducees, the Jewish governing body, the Sanhedrin, rejected Christ's gospel of eternal life and happiness, a kingdom not of this world. They made their rejection explicit, when they brought our Lord to the Roman governor to be crucified, crying "We will have no king but Caesar," and "Let His blood be upon us and our children." Having clung to this rejection of the Saviour and His message, these unhappy people have worked unceasingly, in all possible ways, against that Church Christ founded, and that civilization it brought into being, what we know as Christendom. This repetition of some things I've written before is prompted by an article in a recent issue of SIGN magazine.

The Magazine SIGN on Jules Isaac, Pope John and Company

In his book "Judaism and the Vatican, An Attempt at Spiritual Subversion," 1967, French author Vicomte Leon de Poncins tells the story of bitter anti-Catholic Jules Isaac, to whom John 23 promised to "do something for the Jews." And according to LOOK magazine in one of its last issues, powerfully rich Jew lodges of New York were heard "loud and clear" at the Vatican. Later, Cardinal Bea travelled to New York to assure these people of the "right" intention of the Vatican toward them and their views of the world and religion. Now, in their May issue, the editors of SIGN magazine present a long article in which Jules Isaac and American Jew influence on Catholic institutions and thinking are spoken of openly and approvingly, making the Catholic Church appear as the centuries-long stupid, bitter and mistaken oppressors of these always, of course, so loving and lovable people. This is not done in plain words but obliquely, as is the usual practice of those who write to tear apart the fabric of the Faith, while giving a boost to all manner of heretics and Jews.

"Through Cardinal Bea," the author of the SIGN article writes, "a historic meeting was held in 1960 between Professor Isaac and Pope John which 'helped lead ultimately to the Vatican Declaration on non-Christian religions,' according to Rabbi Tannenbaum. Professor Isaac and Pope John are among the spiritual fathers of the effort to confront and uproot anti-semitism in Catholic and other Christian teachings today." End of quotation from SIGN.

"Anti-semitism", that useful word! And the ecumenic "Catholic and *other* Christian teachings". Could it be that there has never been such a thing as anti-Christianism, at least not among the always holy, lovable and tolerant Jews. However that may be, is there ever in all the blather of post-Vatican 2 "evangelization" the slightest hint that the Church founded by Christ must preach the Gospel of eternal life, whole and entire? The Catholic clergy and nearly all baptized Catholics have gradually fallen into the Jewish frame of mind in which the things of this world take precedence over the love of God and of necessary works for eternal salvation. It is as plain as can be to those Catholics who do not deliberately close their eyes to it, that the Great Renewal promised at the time of Vatican 2 is not and was not intended to be a renewal of the Catholic spirit and practice, an affirmation of the teachings of Christ concerning His command to "seek first the kingdom of God," but a return to heathenism, a striving for the kingdom of this world the Jews demanded.

The SIGN article includes a photo of Paul 6, looking slinky (despite those peculiar staring eyes of his), with three members of the American Jewish Committee. Pictured separately is the open, handsome face of pre-war Polish Cardinal Hlond, whose statement on the Jews the SIGN writer quotes as an example of the old anti-semitism. This is what the Cardinal had said:

"A Jewish problem exists and will continue to exist as long as the Jews remain Jews. It is a fact that the Jews fight against the Catholic Church; they are freethinkers and constitute the vanguard of atheism, of the Bolshevik movement, and of revolutionary activity... Jewish influence on morals is fatal, and their publishers spread pornographic literature... Jews are committing frauds, practicing usury and dealing in white slavery.

"I warn against the fundamental anti-Jewish principle, imported from abroad (Nazi Germany). It is permissible to love one's nation more; it is not permissible to hate anyone. Not even Jews."

The SIGN author, a Louis Auster, comments on the words of this Polish cardinal: "Such views had resulted in a chill between the faiths that persisted over the centuries and frequently led to violent confrontation." This is an example of the usual deceptive practices of today's propagandists for the reformed Catholic religion; and as regards truth itself. It is not the facts or doctrine which matter, but how we see them, or are led to see them in the interest of the new religion. So, are we to believe those who are promoting this new Brotherhood of All Religions? Or a man who as priest and bishop lived all his life in a small nation with a large Jewish population? A Cardinal who lived close to Bolshevik Russia and knew the truth — could not have failed to see the actual state of affairs, religious, social and political, as they unfolded before his eyes in this center of eastern Europe? And the point of whose remarks was that despite all grievances we must not hate the Jews or anyone else. This SIGN pernicious piece of propaganda is headed by a photo of Ecumenist pope Wojtyla, in earnest conversation with Henry Seigman, executive director of the American Jewish Committee.

I had written on this general subject in an article entitled "Vatican II: A New Sanhedrin," 27 June 1974, in which I quote Elie Benamozegh, *Israel et 1'Humanite*, from Leon De Poncin's book "Judaism and the Vatican". "The religion of the future must be based on some positive and traditional religion, invested with the mysterious prestige of antiquity. But of all the ancient religions Judaism is unique in claiming to possess a religious idea for all humanity. . . It is the more ancient religion destined to become the most modern." Having quoted this, I made the following comment: "In this notion of an ancient religion destined to become the most modern, have we not the Vatican II 'updating' which goes back to ancient sources? In many such Vatican II absurdities I later find a hidden purpose." This purpose has since the time I wrote about it become much less hidden. In fact, it walks brazenly through editorial offices and is preached from the pulpits and schools of the Vatican 2 'updated' Church.

Ecumenist Pope John Paul 2 and the Jews

Among other wierd notions on the Humanity Religion, Pope Wojtyla writes in his first encyclical this outright lie: "The Fathers of the Church rightly saw in the various religions as it were so many reflections of the one truth, 'seeds of the word,' attesting that, though the routes taken may be different, there is but a single goal to which is directed the deepest aspirations of the human spirit as expressed in its quest for God and also in its quest, through its tending toward God, for the full dimension of its humanity, or in other words for the full meaning of human life." A long slippery sentence. It is always best to put the big lie in this way, especially when one is concerned that it might be seen to be such by the wrong people, in this case many earnest but not very well instructed Catholics. The Ecumenist Pope then adds: **"The council gave particular attention to the Jewish religion, recalling the great spiritual heritage common to Christians and Jews."** Another plain lie. For even Polish Karol Wojtyla has to know that modern Judaism is not true Hebrewism, which ended with the Jews' rejection of Christ. Not that we need to hear it from Jews, but here is the word on that from the well known American Rabbi Stephen Wise: "The return from Babylon and the adoption of the Babylonian Talmud marked the end of Hebrewism and the beginning of Judaism."

As to what this pope of all religions writes about the great spiritual heritage common to all religions, that is a plain expression of the quest or search as it is variously put by operators of Theosophist, Rosicrucion and Masonic societies; as also of Vatican 2. John Paul speaks what he is. He does not say what "fathers" of what "church" but talks like Mother Madame Blavatsky and her looney followers.

I might seem to have digressed from the title of this section, but not really. For the modern world, its commercial, publishing and educational institutions and, of course, that most effective of propaganda instruments, movies and television, presses in on all sides with its emotional impact, its message of only the here and now, of living it up. Lately the reformed Catholic clergy, so willing to be photographed and show solidarity with the modern insanity, are brought in as part of the circus. In this show John Paul 2 and the old woman Mother Teresa lead the crowd.

MOTHER TERESA

The old woman Mother Teresa, as she is called, one of the widely publicized Saints of the Reformed Religion (they make their own, alive, these days) carries on even as John Paul 2 (at the time of this writing) lies in his hospital bed. It seems that for some strange reason she appeared lately in Washington, D. C. (A photo at hand shows a Justice Department employee kissing her hand!) What is the purpose of the Humanity Religion chief operators in publicizing the old crone? Something like this: "See, here at last is a Catholic Sister who cares for the poor. Wonder of wonders! Here is true religion, serving mankind. Catholics are catching up, putting behind them the wrong course the Church took for centuries." And so, down the drain of what passes for history these days, goes the memory of millions of Catholic priests and Religious who labored for the poor and outcasts in extreme poverty and obscurity, and who would have shied away from a camera more quickly than from a rifle. And, of course, here is this so holy woman going along without question with the Religion of Vatican 2. Another part of her message, as she is being used, is, "If this great Saint goes along with John Paul and the Vatican 2 reforms, surely we can rest assured that, despite certain appearances to the contrary, this reform must be from God." This is what is implied, disregarding facts and doctrine by which Catholics must be guided in their religion. We also see in this woman the Tolstoyan image of the common or peasant type — "of the people" — the Revolution is promoting, as opposed to the spiritual beauty which shone forth from so many of the nuns we knew in the past. No longer prayer, contemplation, adoration, womanly qualities for the Catholic Sister.

In the Mother Teresa promotion we see an excellent example of "the image is the message" which in recent years has been so widely practiced by politicians and commercial operators, made immensely effective by television. This accords with that abandonment of reason and doctrine which followed the age of the extreme Rationalists. Now everything consists of impressions and emotions, and from there the path leads to false mysticism and diabolism. Notice the rise of "pentecostalism" among Catholics since Vatican 2, which council was announced as a New Beginning of the Church inspired by the Holy Spirit; which fraud or nonsense could not, until this mad age, have been even proposed seriously as justification for convoking a General Council of the Bishops. And for the more shallow and foolish of the "traditionalists", the Devil's own fake seers, assuring us that the destroyer Paul 6 had been a prisoner, impersonated, and other such insane notions. Something for every cast of mind.

Is Mother Teresa (of Yugoslavia) a conscious actress in the great plot against the Church? I'm quite sure not, but that she is led on by vanity and enjoyment of the admiring publicity, which enjoyment is opposed to the most elementary principles of the religious life. Try to imagine a St. Peter Claver going aboard the latest-arrived ship, loaded with stinking, sick blacks with fetid sores, Father Claver followed by television cameramen. ("If you had been of the world, the world would love its own. . . ") There is less excuse, by the way, for the publicity-inviting travels of this old woman than for those of John Paul, who at least may be seen to hold an office which, beyond the man himself, could be the object of the honor paid to him by Catholics and others. Certainly John Paul 2 has no other claim to be honored by Catholics, for in the three years since he was made pope, he has done nothing much but go on parade. Quite surely the Polish ham actor was selected for the job of road salesmanship of the New Religion. Insane Equal Opportunity, equal exposure of the two sexes, requires that a woman be also on parade. Hence, innumerable photos in public print of these two from Communist countries.

TWO LETTERS FROM OUR READERS

No. 1 — "I was recently talking to people who came to Canada from Czechoslovakia nine years ago. They said at that time eastern Europe was still very traditional, but no more. The change there was not gradual as in the West, but very sudden. Perhaps that was one reason we have a 'pope' from eastern Europe."

Reply: I think this could be one of the reasons why "they" put Karol Wojtyla in the Vatican, to be travelling salesman for the false reforms, where there had been some resistance to the New Things. Like Paul 6, Gnostic missionary (the Pilgrim Pope he called himself) to western nations, John Paul would appeal to the East, and, as mentioned in two of my Letters, he made such a crossed-arms eastern gesture from the Vatican balcony when they trotted him out as 'pope'. Like Paul 6 a double-talker, Wojtyla, whatever orthodox tune he might sing at times, had been from the days of the Council committed to the Reform and its 'updated' liturgy and Humanity religion. Yet I think there's more to it than that: that 'Catholic' Poland is a natural center for operations against the Catholic Church. Its position behind the Iron Curtain discourages snoopers, so that Poland can more safely house such organizations as PAX and ZNAK, which latter means SIGN and is linked to IDOC, "vertex of religious progressivism and philocommunism", as the

publisher of DIDASCO, Belgium traditionalist paper, put it in an issue of that publication, which we distributed about two years ago. (The same editor informs us that Poland then exceeded all nations in percentage number of abortions.) Quite certainly this little nation also harbors "priest factories" for training fake clerical comrades to be sent abroad, mostly to South America and Austria. Poland, adjacent to Russia, has for many periods been under the domination of Imperial Russia (Catherine the Great provided money for bribes to get her former lover, Poniatowski, elected king), and is now, as all the world knows, under the heel of Soviet Russia. Not really the place to find a pope who would be firm in upholding the Church's freedom against the World Powers; nor has he shown any inclination to do so. What better for the Kremlin than to have a Polish comrade on the papal chair. Had the Kremlin opposed Wojtyla they could have kept him at home, before the time when he was installed in the Vatican.

Letter No. 2 — "I wonder if you would give me your views on a problem which has recently been exercising me. . . of how the next genuine Pope is going to be elected. More accurately, it is the problem of whether another genuine Pope *can* be elected. . . The situation seems to be that all the bishops and cardinals fell into heresy when they promulgated the documents of Vatican 2, if not earlier. Under Pope Paul IV's *Cum Ex Apostolatus Officio*, no heretic can ever be Pope even if he repents of his heresy and recants. . . "

Reply: In one or more Letters I've suggested what would seem to be a correct application of this Bull of Paul IV, citing an opinion of St. Robert Bellarmine. Mainly I pointed out that a legal document must be legally applied — that deviation from the Catholic Faith must be proved as such by competent authority, not by this or that little group of traditionalists who might be wanting to make their own pope, such as, for instance, Marcel Lefebvre. Anyway, whatever we may say of Montini as pope, *de facto* occupant of the papal chair, John Paul I and John Paul II announced right off, to the cardinals, and to the whole world by words and actions, that "ecumenism is not reversible", in other words that they were Ecumenist popes, which is to say, non-popes according to Catholic doctrine. They spoke plain heresy which denies the One True Church. Before the death of Paul 6 I had thought that a small minority of faithful bishops, to include cardinals, following the precedent of the minority who voted in Cardinal Papareschi (Innocent II), to forestall the Jew Pietro Pierleone (Anacletus II) who evidently was determined to "buy or force his way into the papal chair". I no longer see this as possible. Yet I reject any notion of an "extraordinary council" providing a true pope, of the claims of any individual, miracle worker though he might appear to be, who might announce himself to be pope by direct divine appointment. With complete trust I leave this matter — what else can any layman do? — in God's providence.

BISHOPS AT LARGE

I have often in these Letters quoted from the book of this name by Peter Anson, who, in 1974, a year or so before his death, sent me from England an inscribed copy of it. I could easily devote a whole Letter to a review of Anson's very detailed, fascinating, sometimes amusing, often depressing study of these bishops at large, as he called them, and may do so sometime.

Many of our older readers will recall, I'm sure, tales about Anglican clergymen seeking valid orders from Old Catholic and Eastern Orthodox bishops, and who in turn passed on these Orders to others of their kind, including Theosophists. Several Roman Catholic priests in bad standing were among these organizers of "autocephalous" miniscule churches, as Peter Anson demonstrates as no one else could have done so well. These assorted clergymen put forth as all-important the "magic of Apostolic Succession", validity of Orders and of the other sacraments, and from one dubious source or another got themselves made bishop. Nearly all professed to be working for Christian unity — ecumenism more than fifty years before Vatican 2. Most of these gentlemen professed to hold all that the Catholic Church believes and teaches — except that here and there, so they said or implied, the Church had taken a slightly wrong turn. More than one professed loyalty to the Holy See, and requested of Rome that his little church be taken in as a Uniate Rite. It must be acknowledged that in at least one important respect they were on more solid ground in this request than is Marcel Lefebvre, who has been imploring this arrangement not from true popes who were holding to traditional rites and Catholic doctrine, but from Gnostic usurpers of his own kind. There is no essential disagreement between these two. As a self-declared Ecumenist, John Paul 2 cannot rightly exclude on principle Bishop-at-Large Marcel Lefebvre.

The main point of these remarks is that the underground of Old Catholics and their offshoots, and other "shadowy traditionalists", as I've called this kind of activity in the United States particularly, is alive and active today, taking advantage of the unwary, ignorant, or willful pursuers of valid mass and sacraments at any price, contrary to canon law and the common sense of Catholic Tradition.

An interesting thing in connection with the dealings of Anglican clergy with the Eastern Orthodox, is that heads of state in both communions were heads of church. Examples of this are Tsar Peter III, a German Lutheran who hated the Orthodox Catholic religion; and Catherine the Great, notorious adulteress who quite certainly had Peter and the real heir to the throne, Ivan VI, murdered. These two were heads of the Russian (Greek Orthodox) Church in their time. When Catherine demanded of the Synod relinquishment of all Church property to the state, one archbishop, Arsenius, opposed her, from the pulpit and in print. Catherine appeared before the Synod with her demands, and of this affair a biographer of Catherine writes: "The obstinate man (Abp. Arsenius) must by this time have realized that his fellow priests were prepared to desert him." Arsenius was banished to a remote monastery. As to Catherine: "If so far," (her biographer continues) "she had believed that as a usurper and a Protestant by birth she must exercise caution in her dealings with these high priests of the Greek Church, she now realized that this was unnecessary. **She was dealing with servile spirits."**

Consider how much light that last sentence throws on the Vatican 2 bishops, on their subservience to those who misrule the modern secular states; on the spectacle of Paul 6 and John Paul 2 paying homage to the UNO, on the post-Vatican dealings with the Anglicans and Eastern Orthodox; Pope John's invitation to the Russian state church to send representatives to the Council on the Russians' own terms; the election of a Polish pope; Roman Catholic priests and Religious as revolutionists, clamoring for state take-over of all property. Birds of a feather, this crowd, a convergence of atheists and apostates.

Just a few words here on the alliance of U.S. "moderate" or "conservative" publishers who go along with the New Order, defending its false popes. Of those New Orthodoxy publishers considered to be conservative by U.S. Catholics, I shall mention only "The Wanderer" (suitably named), "The Remnant", and "National Catholic Register," which last named does a "right wing" waltz with an Anglican publication, "New Oxford Review", whose editors declare their loyalty to John Paul 2, in the Anglican High Church and Low Church arrangement. John Paul 2 is of course the acknowledged Head of the Low Church, Abp. Lefebvre of the High. The "Register" has had kind words for Lefebvre, "The Wanderer" not. The "Remnant" promoted the Lefebvre church strongly for some time. Most of the "Traditionalists" were taken in by him. So goes today, this summer of 1981, the New Order church multiple, ecumenic, divided, and unholy.

Ecumenism aside, anti-Catholicism continues to mount. This in a note from one of our readers: "Tuned into TV last Sunday to check correct time. A well known mouthy evangelist was orating about what Christianity really is and should be. He just cannot stand the documentalist preacher in the long white cape, silken cuffs with lace trim, an obvious reference to JP 2. The assembly howled with laughter." So much for ecumenism from certain quarters. This obnoxious evangelist does not see that he stands quite close to the Ecumenist Pope, who agrees with him that we must have a new sense of what Christianity really is. Here is a fellow opponent with John Paul against the old order of Christianity.

WHICH IS THE WORST U.S. DIOCESE?

We receive much printed matter to show that the senders own diocese must be the worst, that is, the most idiotically un-Catholic. Of course one apostate diocese is as bad as another; unless we may say, as I have, the more "respectable" are worse than the others because more deceptive. As to the most idiotic, please permit me to nominate for this distinction that noble city of my birth, Pittsburgh. What other city can boast, as I mentioned in one Letter, of a bishop who tolerates a priest who wears a rhinestone dog-collar and entertains (if one can call it that) in night clubs. As a Columbus, Ohio newspaper reports, Reverend Rhinestone is yet in action. Also at hand is a photo of four Pittsburgh priests who form, as I judge from the photo, a lumbering dance chorus; this act, too, for night club congregations.

Evangelists of the New Order: what zealous, self-sacrificing clergy they have let loose since I departed the shores of the Allegheny River before World War 2. And to think! for years after the

Vatican 2 debacle became plain in other parts, I kept thinking, during my travels, that it couldn't possibly be so bad in that city of manly, good priests in which I grew up. Well, you never know these days. And possibly some of our readers can top that. On second thought, I'm sure they can; that if Pueblo, Colorado; Seattle, perhaps Boston or Chicago, to name a few of the big ones, can't match Reverend Rhinestone and the Black-suit Chorus, they can certainly produce in quantity what they lack in spectacular achievement. And when you come to think again about all this: Who can hold a candle to Growler Pope Wojtyla at Madison Square Garden.

St. Paul predicted a great "falling away" from the Faith, lack of love for truth, a general spiritual blindness; St. John, the loosing of Satan in the latter days. Have none of the prophets spoken of Lunacy? Pope St. Pius X who warned against a "universal apostacy", led by those he called the Modernists, called their philosophy "folly". This is as close, so far as I know, as we come to a prophecy of general insanity among those who bear the Catholic name. Yet when you come to think of it, it is enough. For sound doctrine carefully held and acted upon amounts to sanity; so that its opposite, general insanity, must follow when the Catholic clergy throw out Catholic doctrine and practice, and take up a synthesis of lunacies which they name Ecumenism. "We are legion" replied the demons in response to Christ's command; and they departed the possessed man into the Gerasene swine. The devils unloosed in our time find an abiding place in members of the Gnostic sects I've mentioned above. It is the doctrines of these sects which, wittingly or not, have been absorbed by the Vatican 2 bishops.

They have ears "itching to hear new things", which is the reason I have looked lately at the "Cosmic Consciousness, Mastery of Life" and other such costly rubbish for the vain, the foolish, and the discontented. The Catholic clergy, publishers, and teachers of all kinds, including the once highly respected Sisterhood, have gradually sunk deeper into the mire. Those who were all for throwing out what they called the non-essentials during and shortly after Vatican 2, have now thrown themselves out. What priests of thirty or less years ago would have condemned as heretical and immoral, they now smirk about. Silence is their best defense — their *only* defense against those who remember and hold to the truths they were taught in Catholic schools, years before the Great Renewal. Yet even as I sit here, totting up their folly, I pity these men who face an eternity in hell. And who can be sure in this time when the clergy go night-clubbing, or worse by far, preach the new religion and fail to provide for their people the life-giving true Mass and sacraments and Catholic doctrine, that he will be able to persevere in the Faith until the end. That is the danger to which we are all exposed; yet the objective fact remains for all to see, it is proclaimed by the Popes of the New Order themselves, that we are no longer to believe as we did before, but that the Vatican 2 Council marked a new beginning of the Catholic Church, "a new economy of the gospel," as Paul 6 announced from the high balcony of the Vatican, 29 June 1970, and in many other places since, expressing it in various forms; to which apostacy John Paul 2 proclaims himself entirely committed.

W. F. STROJIE LETTER No. 58 **3 September 1981**

THE DEVIL

"Speak of the devil — and there he is." This humorous quip is not without its truth in this time when the Devil's legions are so manifestly active.

Lately I have brought the Devil more into my Letters than formerly — except Letter 32, "The First and the Last Revolt". One of my reasons for this is, that while it is necessary to see His Satanic Lowness behind the general apostacy now raging, in the last reckoning Satan must be seen in his deadly influence on individual souls, as each of us stands to either save or lose his own soul. The choice is ours. Satan stands at all times ready to help us reject God and the life of eternal bliss, in exchange for what he offers as worldly advantage; and so to choose instead his hellish hordes. This being so, I have thought to bring into closer view of our readers the great Dragon who, more than ever, manages to appear as an angel of light. This Letter, then, will consist entirely of a review of and commentary on some writings on the Devil.

My basic source of information on the Devil for Letter 32 was the book "The Angel World" by Fr. Simon A. Blackmore, S. J. from which I quoted parts, interspersed with comments, showing Lucifer's malice and spirit of revolt, his hatred of God and man, of all that God created, including himself. For there is nothing more certain about this whole thing than that those who will lose their souls will hate not only God and their fellow damned but themselves also. There are many popular sayings which grow trite or outdated. One not of this kind is, "Mean as hell"; although of course we cannot begin to imagine the meanness, the hellish hatred of the damned.

Of course this attempt to show, however inadequately, the horror of Satan's malice, follows from my insistence on the fact of the frightful disorder, religious, civil, or even within Catholic families, which I have attributed to that "loosing of Satan" St. John foretold for the latter times.

Anyway, I shall follow in this Letter the same method mentioned above, but this time concentrating more on the Devil's works — 'the wiles of the Devil," as we say in our prayers for protection from this evil influence which generally masquerades as a good person or thing. To begin, let us read Fr. Blackmore's opening paragraph of the chapter "Principal Forms of Temptation."

> The history of the human race discloses a perennial conflict between the forces of good and evil. On the side of evil, the Christian sees the Arch-fiend, whom Our Divine Lord called "the prince of this world", with his subordinate demons, and in opposition, all true Christians who comprise the world of God. Between these two worlds the one of God, and the other of Satan, exists a necessary conflict. Its cause Our Savior assigns in these words: "If you had been of the world, the world would love its own; but because you are not of the world but I have chosen you out of the world, therefore the world hates you." (John 15.19).

I cannot refrain from pointing out here the apparent general approval by the world of the Vatican 2 popes. Incidentally, it is interesting to note that our reverend author has as much of the fallen as of the good angels in his book. From page 159-60:

> As the angels, on leaving their heavenly home to assist men, do not lessen their bliss and glory, so the demons, while at their evil work on earth, suffer the same as when in hell; for wherever they roam they bear their punishment with them. Nor is this view contrary to the petition of the demons, who in a possessed man in Gerasa, besought Our Divine Lord not to cast them back into the abyss; for they deem it a punishment to be expelled from the place where they could injure men. (St. Thomas, Sum. Theol. I, 64.a.4. ad 3).

I think while agreeing with this latter half-paragraph, it may be permitted to believe also that for other reasons too, of additional torment, these demons dreaded their return to Hell.

Fr. Blackmore quotes St. Gregory on the place of Satan himself:

> "He (the Devil) is chained by the secret counsel of the Almighty in the abyss of hell for the good of the elect and of the church. But his subjects are allowed to wander about on earth to try men according to the measure and manner ordained by God's special providence." (Suarez De Ang. VIII, cap 17). Their efforts, however, are hampered and often frustrated by the angel guardians of men.

From page 163:

> The demons, always intent on evil, experiment with men, in order to discover each one's natural disposition. Though they have no certain knowledge of man's secret thoughts and purposes, they often can, with their superior powers and long experience (oh how long! — and what experience!), divine them with surprising accuracy. Too sagacious to waste time and labor in tempting man by means of subordinate passions, their first effort is to discover the one that, as the mainspring of all his actions, dominates his mind and will.

Same page:

> If the flesh and the world are said to tempt man, it is merely because they serve as instruments or matter of temptation; for "we can know what sort of man some one is according as he follows or resists the desires of the flesh, and according as he despises worldly advantages, and adversity. (Sum. Theol. I, 114,2). As "the concupiscence of the eyes, the concupiscence of the flesh, and the pride of life," are on the part of man intrinsic sources of temptation, they offer the demons powerful weapons for his moral ruin.

End of that paragraph. What more need be said on the matter? except possibly to provide more detail on the gradual yet uneven slope by which men descend to that point in their lives when they have gone over to the devil while thinking themselves to be somehow keeping the faith. It is our interior disposition which we allow to first become corrupted, even as we say our *Credo* as before. All is not the same, one realizes; the half-guilty feeling is there. Soon the false conscience, the "making excuses in sin" (from the Psalms). The burden which arises from neglect to change our thinking and bad habits, of trying to have it both ways, becomes too great. Some make use of God's grace to repent. Others do not and of these many turn to one of the many false religions which Satan has designed, which deny either the fact of guilt or that certain sins are sins.

Luther's "salvation through faith alone" is the best known example of a methodical attempt to put aside guilt, while retaining one's own choice of Catholic doctrines. The result of his initial movement is more than a thousand known sects, no two people believing exactly alike within any one of them. On the increase are the gnostic or mystery religions and naturalistic societies which offer their members certain social and worldly advantages; Brotherhood and the devil's own mysteries for those who are prepared to go so far. The "Ancient Wisdom", "Key to Knowledge", "Cosmic Consciousness" bunkum. These societies attract like flies the affluent discontented, increasingly women.

Speaking again of sin and guilt, we have heard, too, of sins which are presumably "more Catholic" than others; because, it is said with some reason, more human, less Satanic than pride; as being less of the spirit. Christ himself spoke sternly to His own disciples against those who might "scandalize these little ones," keeping or drawing them away from Him as one of the worst of sins. But this tolerance of what are held to be "more human sins" is a nice trap. Pride and revolt are in all deliberate sin, and Satan does not care a fig where he begins with this man or woman. Vanity, pride of life, the desire to be more than we are; discontent: one sin or kind of sin leads to another, and all lead to Hell.

I have myself been inclined to make too much allowance for the passions, as against the sins of a spiritual kind. I am not wrong in imputing much of the world's evils to that devilish spirit of Puritanism, of Manicheanism, which, reflecting the Devil's own obsessions, hates all beauty and enjoyment of this world's goods. What I would point out here is that the "popular" sins get so many into Hell because of that very fact, that they are popular. But aside from their intrinsic evil, how many times have they brought low a man, a family, a nation, changed the course of history to the downward path. We know about the dominant passion of Henry VIII, of Martin Luther as shown by his later life, and of scores of others I could look up for you, whose personal emotions have enormously altered the course of history. Yet the same thing goes on increasingly, as

divorce and 'annulment' statistics show. Broken homes are a main part of the "American way of life", as they call it. The splitting up of families, Satan pitting children against their parents is one of the main occupations of our educational establishment. Nearly all writing directed toward youth, nearly all 'youth entertainment', contains this element, encouraging revolt.

Returning to Fr. Blackmore; page 168:

> St. Chrysostom asks concerning the perverted Christians of his day: "Who has separated them from the sheepfold? You all have the same nature, but not the same will; hence the devil has deceived them, but not you.

Comment: Unless it may be said without qualification that self-deception and the gradual forming of a false conscience is directly the work of the Devil, I would say that the Devil needs only to start the process: "Oh, Lord, I am not guilty", substituted for those words of the Centurion — Domine, non sum dignus — ("O Lord I am not worthy") which Catholics have always prayed as part of the Mass. This is the new style, import of the New Theology: "Lord, you are a good fellow. I give tithes and support the Boy Scouts."

Same page, 168:

> St. Augustine, replying to an objection writes: "Christ came and bound the devil; but if he be bound, why does he prevail so much? Satan, it is true, dominates the tepid, the negligent and those devoid of true fear of God. Bound like a chained dog, he can only bite those that in fatal security approach him. He can harm none save the willing; for he injures not by force, but by persuasion; he seeks, but he cannot extort our consent." (Serm. 37 Inter Opera S Aug.).

Quoting St. Thomas Aquinas, our author, a theologian himself, continues this line of thought. page 169, concerning the Devil and his demons.

> All, however, affirm but one kingdom in which Satan rules supreme in virtue of his superiority of nature and of powers. These made him formerly the leader of the heavenly host (or one of the highest among this host, as others believe) and now enable him to retain his supremacy over all his infernal legions. (Sum. Theol. I, 109.a. 1,2).
>
> In his kingdom exists a certain concord which arises from the natural subordination of the lower to the higher orders. (1. c. ad 2). This hellish harmony of loyalty of thought, of sentiment, and action is not born of love or friendship, but is inspired by a common wickedness, which inflames all with an insatiable envy and hatred of mankind. Such harmony we see among evil men of all walks of life when bent upon the same perverse purpose.

Comment: We see this today — are able to trace its modernist beginnings back to the sixteenth-century and beyond — in the agreement manifested by the various organizations and movements working for the destruction of the Catholic Church and that civilization which it formed and for so many centuries kept alive — until our own century of "Those most pernicious of the Church's adversaries. . . because they work from within", as St. Pius X warned the bishops of the world in his time.

Page 169-70:

> As the Lord of the universe appoints a particular angel to guard each individual man from evil, and to guide him in the path to heaven, so in counteraction, Lucifer commissions his satellites of hate and rapine to harass every man.
>
> This doctrine based on the solid foundation of the Church and her approved theologians, is graphically described by St. Ignatius in his well-known meditation of the *Two Standards*, the one of Christ, and the other of Satan. In allegory he pictures the prince of the reprobates in the midst of innumerable demons gathered together in a vast plain near Babylon. In form horrible, in features hideous, and in looks terrible, he sits high enthroned in fire and enveloped in thick smoke, spreading terror about him. The vast plain designates the broad highways which restless libertines and votaries of the world frequent. Babylon, a noble and imposing city in appearance, is in reality a center of riot and confusion, and symbolizes the disorders and tortures of a guilty conscience.

Comment: That guilty conscience again. What disorders does it undergo in those who, attracted by the world, urged on by the flesh, or perhaps in the reverse of that order seek a new

religion? Thus, as predicted by St. Paul for the latter times, in various forms, the old heathenism is revived. The New Order of Vatican 2 gives tremendous impetus to atheism by joining with those who put man and the world in place of God. It is typical of Satan to transpose his hatred of man to a pretended religion of Humanity, as is being done today. Taking up our lesson from page 171 of "The Angel World":

> Needless to dwell upon the success of Satan's wiles. His wicked emissaries would reap a lesser harvest, were they not assisted by numberless human dupes, who as zealous adjutants labor throughout all the avenues of life. By their false maxims and contagious example all pervading, they infect as a plague, the proud, the avaricious, the sensualists, the ignorant, and the incautious. Their insidious touch is revealed in literature and in science, in legislation and in the courts, in education and in the drama, and, in brief, in the whole political and social order.

I pause here to remind the reader that these pages were first published, so far as I know from the date of copyright of this book, during or before the year 1927. What if the author could have foreseen the reality of our day? I think his pen would have failed him. "The hour is at hand" would perhaps have been the sum total of his comment. Still on page 171:

> The writings of certain Fathers of the Church have been misunderstood by some authors who hold that all sins are chargeable to demons. They fail to distinguish with St. Thomas (Sum. Theol. I, 114.a.3) between direct and indirect causes. Satan, it is true, is the indirect cause of all sins, because he was the instigator of the first sin, from which resulted a proneness to evil in all sharing in Adam's fallen nature. But demons are by no means the direct cause of every sin, for all sins are not committed at their instigation. Many are due to man's free will and the evil tendencies of his tainted nature. Despite this tendency he can, if he will, curb his evil inclinations, and regulate them according to right reason. . .

Speaking again of the human urge to escape guilt feelings (which William Shakespeare, by the way, depicts in the scene of Lady Macbeth washing her hands: "Out, damned spot!, I say!. . . What need we fear who knows it, when none can call our power to account? —Yet who would have thought the old man to have had so much blood in him?"), how many remember that in the early revisions of post-Vatican 2 catechisms, and in doctrinal writings and the general assumptions of the Vatican 2 false Catholic reformers, Original Sin was the first item to be played down. That being done, all the rest could be coaxed along without great effort, requiring here and there only an occastional seeming step backward. To page 172, then:

> Granting that there is no kind of sin which is not sometimes committed at the suggestion of a demon, we must, nevertheless, hold with St. James that all sins are not due to the promptings of evil spirits. "Every man," he says, "is tempted by his own concupiscences, being drawn away and allured. Whence are wars and contentions among you? Are they not from your concupiscences which war in your members?" (St. James, 1.14:4.1). "From the heart," affirms Our Savior, "come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, and blasphemies." (Matth. 15.19).
>
> "Why," asks St. Gregory, "always impute our sins to Satan, when our passions give him power to tempt us? Let us blame ourselves the most; for we kindle the fire, and he but fans the flames."

Comment: Who could disagree with this so apt expression of St. Gregory. Yet in our time Satan has shifted most of the blame for personal sins to the circumstances of our surroundings. The decent poverty of the vast majority of the human race, which certainly has been providential, our Lord himself having lived it and shown His approval of it, is now said to be the sole cause of the world's ills, so that we have "The Fight Against Poverty" and other such windy slogans. It is true that much of modern poverty is of a degraded kind, which comes from the stamping out of the words of Christ our Lord that we should seek first the kingdom of God. Christians of the past, of the western nations mostly, built the most prosperous and stable of social orders, while honoring at the same time the poverty of monastic and mendicant religious orders. Unhappily, the frugality and other virtues of these orders, in time made some of them rich in this world's goods, which condition helped to bring on their decline. Today they honor poverty with words only. No more to labor; and not much for praying.

To resume, still on page 172:

> Admitting with St. Gregory that man's passions kindle the fires of temptation, which

> demons only fan into flame, it follows that the more a man indulges his sinful passions, the greater will be his temptation both on his own part and that of the demons. The power of the latter is always relative; it depends upon the affirmative tendencies of man's passions to evil. Where these are stronger, as in the sinner, or weaker, as in the virtuous, the demon's influence will be the greater or less in proportion.

Here an admission of a temptation which the present writer may have fallen into, to a considerable degree, and which is one reason for, in recent Letters, trying to bring the subject of Satan and of evil closer to individual persons and families, as indicated on a previous page. What I mean is that we can expend too much time and energy exposing, as we hope, the Great Conspiracy, the Devil's grand plan to overthrow the Church and our own, on the whole, comfortable existence, while forgetting that the Devil attacks us individually. The "snares of the Devil" are not just the Conspiracy in action. Nor do the Saints and Doctors of the Church waste much time on the Big Picture; or at least they write of it only rarely, as have St. Paul, St. John, and Pope St. Pius X who have warned of a great general "falling away" to come near the end of time. Heaven knows it is necessary to believe in this great apostacy, if we are really to believe that Christ does indeed remain always with His Church. But this knowledge does not do away with our individual human weaknesses. It has no power in itself to save us, but can become a kind of gnosticism of the self-righteous. Most distressingly, traps abound for the young especially; but also for those of us older Catholics who, having resisted the false reforms in the Church, become depressed after so many years (as it seems) of Satan's dominance; our hour of darkness. But "Is the disciple above the Master?"

"Resist the devil," says St. James, "and he will fly from you." How do we resist him? Fr. Blackmore tells us that, following the example of Christ, we can trample under foot all the demons' seductive snares of pleasure, honors, and pride of life. And from our Lord directly, "Watch and pray, that you enter not into temptation. The spirit indeed is willing but the flesh is weak." Hence, He prescribed in the Lord's Prayer: "Thy will be done on earth as it is in heaven." "Lead us not into temptation, but deliver us from evil." There is often the question: "Do I want to be delivered from this nice thing?" Who am I to put myself above the level of other poor Christians? — become a Jansenist or something. Isn't it being said lately that we must get down to the lowest level of experience in order to understand reality. (The diabolic 'monk' Rasputin, who so evilly influenced the Tzarina Alexandra, taught that salvation required that we descend to the lowest depths of sin. She and her whole family were later murdered, partly as a result of the influence of this devil's mystic on Alexandra. It was Rasputin through her who made the last fateful moves that brought on the Bolshevik revolution.) Satan has always proposed such things to those ready to do his bidding. Now we find the hellish thing being propagated by all manner of human devils, some of them in classrooms of 'Catholic' schools, and of course by occult organizations. "Just send in this little slip, this application with your name and address on it. We are not a religion. We will show you how to become master of your own destiny." St. Bernard sums it up: "Satan," he says, "has no other desire, nor occupation, nor study than to destroy our souls. He contrives evil skillfully, speaks craftily, suggests artfully, deceives cunningly, stirs up illicit affection, inflames sinfully enchanting thoughts, excites to war, fosters hatreds, stimulates to gluttony, rouses the passions, instigates carnal desires, contrives occasions of sin, and with a thousand artifices never ceases to knock at the door of man's heart."

"The demons," writes Fr. Blackmore, "have one purpose, which is to drag men down to their own wretched state. It is the old conflict transferred from heaven to earth; but the Christian need not fear Satan and his rebellious hordes. He will always triumph over them if he but use the aid of the victorious Christ. Is not his cause one with the cause of God? If God be with him who shall prevail against him." The difficulty, of course, in heeding these words, lies in our spiritual sloth and stubborn pride.

So, what practical advice can I or our learned author give us, concerning our weakness? Many books have been written on this subject, but "watch and pray" and "do penance lest you all likewise perish" express the essentials. As one spiritual director summed it up: "He who prays is saved, who does not pray is lost." Hold closely to the duties of your state of life. Do not envy those to whom God has given much of this world's goods. Don't bother yourself about those who have, even unjustly, as political and religious agitators complain, acquired great wealth. It is by hatred and envy of such men in our day, that the Devil inflames the passions of millions less well off. Not of course that injustice does not exist, or that it isn't organized on a vast scale in our time. But, as mentioned before, this is not what the Saints and other Doctors of the Church have urged men to do, that is, preach a social gospel.

The social gospel being preached from all sides today, a gospel of man, or "Humanity", shouted from all directions, is propagated by the Vatican 2 popes. But above all, God requires our trust in Him, in His Divine Providence, in His promise to remain with His Church, as already mentioned in these pages. On this may I present a bit of spiritual poetry from Father Faber's book "Spiritual Conferences" in which he writes: "The other thing in our past which is now a source of jubilee is the confidence we have placed in God. That we have trusted Him, that we have trusted no one but Him, that especially we have not trusted ourselves, that we have tried to trust Him always and utterly, — this it is which makes our soul sing songs in death which might stop the world to listen and ravish the spirits of the angels." That from Fr. Faber. It is timely in this age when man has declared his own self-sufficiency, his all but complete mastery of the physical elements, which he promises to complete. Not that this mastery is wrong, within reason. But within the chaos resulting from the moral breakdown of the modern world during the past two centuries especially, this ambition has taken the form of blasphemy by the secular Powers and the Prince of This World. Atheistic Science, Sociology and Politics echo Lucifer's "I will not serve God", and the Jews' "Away with Him. We will have no king but Caesar".

Back to Fr. Blackmore:

> The throne of fire (the Devil's), all unsubstantial, is but empty show, bravado, and deception, and signifies the restlessness of unbridled passions, which inflame and consume his victims. The thick smoke (all this from the allegory of St. Ignatius) exemplifies the blindness of sinners, and the nothingness of their pleasures. His horrible features connote the deformity which evil engenders in the sinners' soul."

DIABOLIC OBSESSION AND POSSESSION

Passing over the several pages in which our author deals with the physical powers of the demons over men and things, I take up the subject in part, beginning with the last paragraph of page 184:

> In treating of the demons' physical power for evil, St. Augustine writes (In Ps. 56.): "The devil, indeed possesses certain powers, and though often wishing to injure us, he cannot do so, because his forces are subject to a Higher Power. If demons were allowed to injure us as much as they would, no just man, nor even a Christian would be left upon the earth." Similar are the words of St. Bonaventure: "So great is the cruelty of Satan, that he would afflict us every hour, if he were not prevented by Divine Providence." (Tit. 7. Diaet. c.1.).

Question: In that time, now upon us, as I'm convinced, when Satan is to be loosed for a time, does he have, at least is he permitted to have over certain persons, the freedom to afflict every hour, or for long intervals? I am certain that he does, but seldom physically. He afflicts us indirectly, through human agency, those who do most to resist or expose him. Yet at times he has been allowed by God to physically torment men, as it is told of the Cure of Ars and others.

Now, here is a part of "The Angel World" that might require close attention on the part of many readers, but the main points of which are worth the effort to understand. I would caution, though, against making definite judgments based on this knowledge, even in what might appear to be a fairly evident case. I include this information for the good reason that all who yet live and breathe, or a member of their family, might become victims of the Devil in these special ways. As to whether this might apply to both saints and sinners, or the most ordinary of Christians, our author provides reliable answers.

> Modern theologians comprehend the different forms of affliction under the general term *obsession*. They, however, distinguish three grades: circumsession, obsession, and possession. Circumsession obtains when a demon from without attacks a man in an extraordinary manner by presenting phantasms to the senses, but does not enter the body nor exert an abiding and immanent influence.
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> Obsession strictly so called is had when an evil spirit enters the body of a man; and dwells and acts within him, using his faculties as his own, and even giving him physical power beyond the human. In such cases there results a grave internal conflict between the possessed man's will and the will and power of the demon.
>
> The third and more intensive form is possession strictly so called. It occurs when the indwelling evil spirit acquires such complete dominion over the body of a man and his

powers and faculties, that there is scarcely room for any free human action. He is able to torture the body, to deceive the senses by hallucinations, and, because of the intimate connection of the body with the soul, indirectly to impair and pervert its faculties. He cannot, however, inhabit the soul, nor master the free will and compel the possessed person to sin. Excellent of such possessions are the numerous examples recorded in the *New Testament*; but these, no doubt, are too well-known to call for exposition.

Obsession in any of its threefold forms is not a sin in itself, nor necessarily a penalty of sin. Though it is more frequent with sinners, as is attested by authentic biographies of certain saints. The commonly accepted signs of obsession are as follows: to understand and speak languages hitherto unknown; to disclose secrets which could not be known by any natural means; to see things happening at the moment in far distant places; to perceive and answer mental or unspoken questions; to exercise superhuman strength; to obey the secret or unexpressed mandates of the exorcist; and to manifest vexation and fury at contact with sacred things, especially when applied unseen or without the knowledge of the possessed person.

Thus far Fr. Blackmore on obsession.

It appears as certain that the Devil often has a motive which goes beyond his possession of a particular person; that in doing so he wishes to strike at some holy enterprise, such as missionary work which is beginning to succeed, or even at families or individuals who especially displease him. The *Jesuit Relations* contain accounts of many clear cases of visible diabolic action upon virtuous pagans preparing for baptism. "The Angel World" describes two such cases.

Rationalists and materialists have attributed diabolical obsession to lunacy, epilepsy and other natural defects or diseases. I have no time or energy to argue with such people, but point out here for those who retain some sanity and true religion, that when our Lord cured a natural disease it was always effected quietly and without violence, but not so in the case of obsessions. And when demoniacs were brought to the Savior, He spoke, never to the man possessed, but to the demon within him, questioned him, rebuked him, and commanded him to depart from his victim.

Ancient chronicles testify to the frequency of obsession among oriental peoples. This is surely due to their temperamental inclination toward heathen religions of the spiritual kind. As to the seeming greater incidence of cases of obsession (or possession) in our Lord's time, this is the certainty attributed to the unusual circumstance of the fame of Christ as wonder-worker having spread throughout Palestine. Here indeed was a mission showing to Satan signs of that which he feared to be at hand, the arrival on earth of the Holy One, the Divine Redeemer who would put an end (except for a short time in the latter days, when he must be again loosed) to the Devil's dominant position as prince of this world.

The occult arts flourished among the ancient pagans of Egypt, Assyria, Greece and Rome, and only declined in proportion as these peoples advanced in Christian civilization. They have returned in our day, differing only in accidentals from those of the past. Idolatry of all times consists in giving divine honor to things that are not of God, or to God himself in an unworthy manner. Today we see "Humanity" being set up as God, a reversion to paganism which made the State or head of it God. Giving worship to God in an unworthy manner is being done in our once-Catholic churches, in which are being performed a New Order of Worship lacking Catholic doctrinal content and due reverence, with words that mock God. "Hi ya God, you're a good fellow. See what we are doing for you." More from "The Angel World", page 203:

Satan and his legions, having for their prime purpose the alienation of man from God, adapt their methods of temptation to the changing conditions of successive periods of human existence. How they succeed today in entrapping millions in the triple snare, is patent to any Christian observer. During the last century, they especially aspired to be the guiding spirits of the *Illuminati* (secret lodges), and through them, once perverted, to reach *down*, as they thought of it, to the unthinking masses. This is everywhere evidenced by many signs, one of which is their persistent and covert attempts through human dupes to substitute a pagan for a Christian education.

Again I remind the reader that what I repeat here was written during or before the year 1927.

In his next paragraph Fr. Blackmore writes of conscious or unconscious pantheists, which is right on target for our post-Vatican 2 time of the Great Renewal. He describes such men as those who make their God the universe conceived as a whole, which notion is basic to at least the true activists among the Freemasons. "Others are positivists," writes this careful observer, "who, denying the existence of a personal God, imagine a Divinity known as Humanity. . . " How right on our reverend author hits that one! He should be around to listen to the Vatican 2 popes preaching this doctrine to the whole world.

One more bit from "The Angel World", page 206: "The demon's enchanted dupe once deemed ambition a hated vice, but now he sees it as his god vested with the bright garb of virtue and encircled with a dazzling halo." About ambition, I wrote in answer to my own question, in Letter 56, "How did the bishops get that way?", that vanity, and ambition were among the sins which have led them into the modern apostacy. Again William Shakespeare, this time putting words into the mouth of the ambitious churchman who worshipped his king more than his God:

"Mark but my fall and that that ruined me,
—I charge thee fling away ambition;
By that sin fell the angels: how can man then,
The image of his Maker, hope to win by it."
(Henry VIII, Act III, Sc. 2)

Pride of life, rebellion masquerading as reform, "freedom as a cloak for malice" (St. Paul), confusion of all kinds, bitter divisions within states, within homes; wars and rioting, false prophets, fake seers, New Order ecumenical popes; all manner of vices on the increase; such is the evidence of Satan's updated presence in the modern world. All this behind the new "Humanity" god; a new kind of universal church, this one of All Believers, all religions, a nothing church of the Humanity religion. It is the work of him who works unceasingly to destroy mens' souls.

As in the Garden of Eden, Satan must work on and through individual men and women. Consider what has followed from Mother Eve's dalliance with the Father of Lies. As St. Thomas Aquinas teaches, she sinned first by interior pride, which opened the floodgates of evil on all mankind.

I might have passed over it, but I do not recall that Fr. Blackmore included in his book the strongest testimony available on the Devil, the words of our Lord himself to the Jews: "You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because the truth is not in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father thereof."

W. F. STROJIE LETTER No. 59 15 October 1981

MORE ON THE NEW BAPTISM

Also: The New Priests; The Greek Heresy and John Paul 2; Women's Mag Morality; Puerto Rico, part of the New World's oldest diocese.

In two short papers mailed recently I put together some of the main things I've written against Gnostic Vatican 2 these past ten years. With this Letter we enclose another four-page article, this one written to demonstrate the New Baptism.

As mentioned in one of these short articles, there's no need to pile facts on facts, doctrine on Catholic doctrine, to try to prove the self-evident. Our main purpose in this is to prepare and have on hand short summaries which we hope will answer, or eliminate as useless inquiry, many questions too numerous for us to reply to individually.

Bear in mind that it is one of the Gnostic pretensions that, while appearing as Catholic, they have something new; new interpretations; much more than the Catholic Church has taught in the past, and this directly from the Holy Spirit. You find it in occultist Bishop Leadbeater's book I quote from, and in the whole program of Vatican 2 writings and reform.

Why a reform of the Catholic Church which exhibits all the elements of the Protestant sects and something else besides? Ask yourself why there should be a new rite of baptism, or of any other sacrament. God is eternally the same, and human nature does not change. Why also a new rite of baptism since what we had was prescribed, matter and form, very simply, by Christ our Lord Himself? For what reason are we being told that, in a Church whose teachings have always been held to be immutable, and which has infallible teaching authority, now after nearly twenty centuries there is more to baptism, so the reformers say, than the Church has always taught? Why are the reformed clergy telling the people that the "community" baptizes? How is it that the new clergy now say St. Paul taught something different than the Church always taught about baptism? This is total fraud or the Catholic Church is such, and so is Holy Scripture. But of course it is not the nearly two-thousand years old teaching of the Popes, bishops, innumerable priests, saints and Catholic scholars who lie, but the "lying teachers" who, according to Holy Scripture, would come in the late years of the Church. We hear often enough these days, those of us who point out the total apostacy and Big Lie of the bishops, "Behold I shall be with you all days. . . " But there is another truth no less Catholic which tells of a great "falling away" near the End. There cannot be the slightest doubt that this general apostacy must be led by the Clergy — or how could it happen? Anyway, that it has happened — that Vatican 2 announced a "new Pentecost", a New Order founded on "Inspiration", which New Order changed radically the Mass and all the sacraments, ought to be a matter of deep concern to any friend or relative who has taken, or will do so in the future, an infant to be "initiated into the community".

In my short basic article, "The New Rite of Baptism," I noticed when the copy was ready to print that I'd repeated two or three quotations, in separate paragraphs, one of which was "The people have come together to baptize" etc., but decided to let the repetition stand, for the heresy is repeated elsewhere in the book. It appears again, for instance, as the opening sentence of Section 3: "The community has gathered to introduce the child into new life. The greeting sets the proper mood." (Note that word "mood".) **"The people have come together to baptize this infant. . . "** Further along: ". . . sharing in the priesthood through baptism and confirmation. . . the priesthood of all concerned," and other similar repetitions, in one of which everyone is seen as blessing everyone else, including children blessing parents. Thus is the Priest reduced to just one of a crowd, honorary officer in the community, "animator of ceremonies", as the Abbe de Nantes has said is the main function of the New Order bishops. Certainly the bishops exert no authority. Since Vatican 2 every notorious heretic (also clown and night club dance chorus priests and women's lib nuns) does his own thing.

Along with the definite heresies pointed out in "The New Rite of Baptism", are slippery little falsifications not connected with baptism — heretical lunacy, such as: "Christ was a priest and

a prophet and a king. The baptized child will have to be a priest." (Male or female?) "This means that he will have the power and the right to offer the holy sacrifice of the Mass with his brethren in performing worship. Also, he will be empowered to sanctify creation, to prepare the world for its destiny with God." You see now why I mention lunacy.

There are shades of meaning stuck in here which will sound strange to Catholic ears, but which will be missed intellectually, even while conditioning Catholics to Vatican 2 New-think. Another such item (I could show you dozens of them) is where they speak of "the sacrament of water"; and among the numerous large photos, always part of the New Thing, is a surf scene, a pantheistic note, spread across two adjoining pages. Actually there are two of these ocean scenes, which of course have nothing to do with Catholic baptism. "Destiny", it is perhaps suggested, lies beyond. As to the flat assertion about this infant being baptized, having "the power and the right to offer the holy sacrifice of the Mass with his brethren. . . ", this is one of the slippery items in the New Rite of Baptism — one of those tricks of "apportioning emphasis" (John Paul 2, "Sources of Renewal") to mold the Catholic mentality into the shape desired by Gnostic reformers. It is true that at one place in the Mass the priest turns and says, "Pray brethren that my Sacrifice and yours may be acceptable to God the Father Almighty." We join our prayers — actually we do join in offering the Holy Sacrifice, but we have not the priestly power, without which there can be no Mass. But it is the work of the Gnostic reformers to muddle such things, and this particular part of the "old Mass" happens to fit in well with the new total emphasis on Community. It is also the case that, like occultist-Theosophist Bishop Leadbeater, modern Gnostics use every occasion for indoctrination into the New Things, dragging in all kinds of ideas not at all connected with the liturgy or sacramental rite they are performing. Another comment on that paragraph: Where they have a more or less conservative Catholic audience, they speak of the "holy sacrifice of the Mass" (being sure, though, to bring in community performance). In other places, they usually speak now of "Eucharistic Celebration", or Assembly. But as Hilaire Belloc notes in his biography "Cranmer", after the Cranmer Protestant reform, they continued to speak of Cranmer's liturgy as the Mass. So it goes.

I comment on these things, found in the New Baptism — for that is what it is, not merely a new ceremony — as examples of the craft of changing one religion to another, using the old rites as instruction and vehicle; the New Interpretation, which is actually a new, a totally alien thing. Theologians and Saints and Popes have recognized and warned against this ape-of-God tactic of the Devil, but not until our time has it been applied to the Catholic Church as a whole. One of the devices of reformers is to make generous use of familiar Catholic words and pious sentiments, blowing these up into a great bubble of "how great we are now. . . how many more insights we now have," a hot line to the Holy Spirit; simply dropping out of the picture the Deposit of the Faith. All is referred to Vatican 2, a New Pentecost.

I have mentioned the setting of a mood as part of the new rite of baptism, obviously a major importance. Mood and ceremony swallow up and give new meaning to matter and form. The child is "initiated" into the community", the members of which react one upon another, including the infant being baptized. There is no mention of sanctifying grace. God does not come into the action. Instead, as already mentioned, the child "will be empowered to sanctify creation". (You shall become as Gods.) "Experience" is brought in six times in one paragraph; which reminds me of what Pope St. Pius X had to say of that doctrine of the Modernists: "that all religion, the Catholic no exception, must be sought for in man;" that it begins with a "special sentiment," and, "All religion originates in man, in human experience." All that Pius X condemned in his thorough examination of Modernist doctrine can be found in the "new mass", and in the new rites of baptism and confirmation.

In passing judgment against the validity of Anglican orders Pope Leo XIII spoke the Church's teaching, that while what is signified by the rite of a sacrament is chiefly in the form, it must also be in the rite as a whole. This is the reason for the flood of queer words and notions, the stirring up of a mood. It is intended thus to drown the Form in a sea of words. They make of ceremony, emotions, sentiment (experience) the principle of the sacrament, having an un-Catholic intention in applying the form. (I write of the priest's personal intention in my short article.)

The Vatican 2 heresy and method is found in Bishop Leadbeater's "The Science of the Sacraments". Why a science of the sacraments? Obviously this Gnostic bishop was not writing of simple knowledge of ceremonies, rites, and so on. The science he and his collaborator Wedgewood meant was, first, as I said before, how to build upon the old rites a new religion, evolving the old forms and doctrine, partly by learning how to turn people on emotionally,

irrationally, a devilish methodology of brain washing, what is now called sensitivity training, group dynamics, *cursillo.* Part of the evil thing is to make it appear, by a great flurry of togetherness and frothy sentiment, that we are now doing much more than the Church did in the past. They actually say that (section one, "The Importance of the Community"): "We have to enlarge upon the traditional idea of the sacrament... There is much more to baptism than this... " — more than the Catholic Church has always taught. The new heretics do not operate by direct denial of doctrine, but by simply dropping, changing or interpreting, *and by adding to.*

One last definite heresy from the booklet "Together at Baptism" (see my short paper on this), page 35: "Revealing what God is like was the whole purpose of Christ's coming." That's all — just revealing what God is like. That does away with Redemption and eternal salvation too; as also original sin from which Christ's birth, life, suffering and death had its original necessity; that is, if man was to be redeemed, heaven opened to him. Will heaven be opened to a child by the New Rite of Baptism? — opened to those "initiated" into an undefined community? In other words,

IS THE CHILD REALLY BAPTIZED?

Or an adult for that matter? You may correctly reply that even a pagan can validly baptize if he uses the right matter and form and intends to do what the Catholic Church does, even though he knows little or nothing of what the Church is. But this presupposes a person of good will who baptizes at someone's request, say a mother whose child is in danger of death at birth. On the other hand, what if the minister of the sacrament be one of the "ecumenist" sect of Vatican 2 priests who harps throughout a long ceremony about baptism as initiation into an undefined community? Words are not just warm air; they have a meaning; that is their function. With regard to the new rite of baptism they express a "renewed understanding of baptism." This is followed by five paragraphs of nonsense, a banal sociological sermon, then the last big heresy mentioned above: "Revealing what God is like was the whole purpose of Christ's coming." More smoke is added to that but doesn't change it. This renewed understanding after nearly two-thousand years of applying the simple clear meaning of the Catholic Church! So what of the necessary right intention, of a correct and clearly stated intention of the rite as a whole? What of the intention of a priest who administers the new rite — of his or the community's new concept of ecumenical church or community? The New Rite distortion-imitation of Catholic rites has been applied to the Mass and all the sacraments by the Vatican 2 innovators, which confirms the evidence and conclusions I've set down in the enclosed paper and this Letter. At some point this kind of sliding off from established doctrine and ritual must end in empty ceremony. It is my opinion that the Vatican 2 innovators long ago passed that point.

Occultist Bishop Leadbeater, too, speaks the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Then he writes, "the invocation of the Three Persons of the Blessed Trinity" (constitute) "a true word of power, which calls down three kinds of forces." He writes of the soul to be baptized, that *"He comes laden with the result of his past lives."* The reformed Catholic clergy do not yet openly preach Reincarnation, but they are committed to the whole swarm of Eastern heresies by their "ecumenism".

We handed a few copies of "The New Rite of Baptism" (before mailing any to our readers) to a neighbor who passed them on. We got one back with this message: "Dear W. F. Strojie, The church is the body of Christ, Jesus, whose precious name we could not find in this entire paper, and it is guided by His Holy Spirit to its present ways of celebration and liturgy. That includes all of God's children who proclaim Jesus as their Lord and Saviour. His command to love your neighbor as yourself. Would it fit in with your opinion of your so called 'Vatican II Church', based on the principle of love? We shall pray for you! Mr. and Mrs. R and MG"

Amazing! There go out Pope John's Open Window the teaching of St. Peter and all the other Apostles, St. Paul, the early Fathers of the Church, the Popes up to Vatican 2, St. Augustine, St. Thomas Aquinas and a thousand other Saints and theologians; all the doctrinal manuals, including Catholic catechisms, printed before Vatican 2. As is usual with this kind of thing, no return address is given. But it comes from a rural area where they have had Catholic schools for more than a hundred years. I say "amazing". Yet it does appear that this letter is a true sample of the present mentality of even Catholics baptized and educated long before the Second Vatican Council. According to this kind of reformed Catholic, no different than the most foolishly sentimental of Protestants, all that remains is love, vague and general, and the Holy Spirit.

We have too at hand a recent complaint from an older pastor (Oregon, 28 August 1981) which I present here:

"Mr. W. F. Strojie,
Your inspiring pamphlet 'A New Kind of Pope' showed up in one of the pews of my Parish. I keep thinking of the joy that must fill your life, the satisfaction at the end of each day as you mail out these brochures of the Good News, so filled with the joy and the love of Christ, so full of hope and trust. I think of the total happiness that must flow through your readers as they read the inspiring, positive messages. Eternity for you will probably be filled with an equal joy and hope and love. I have a hard time not hoping so."

End of that bit. Joy, inspiration, love, total happiness, and so on — my presumed lack of these things, but nothing about the grave matters of fact and false doctrine (or of the scandal) which this short brochure exposes.

No one should object that I am misrepresenting by citing only a few local examples of the reformed Catholic; for these only reflect the vapid religiosity found in all the New Order diocesan papers — in all that we see of the Reformed Religion of the 1960s. My priest friend (Oregon) ought not to grab onto my four little pages of fact and doctrine, which someone left in one of his pews. I'm quite sure that he can find plenty in those pews — the new Mockery of the Mass booklets — which ought to be far more disturbing to a man ordained many years ago as a Catholic priest.

I have tried to understand how the older Catholic priests could so turn away from Catholic doctrine, as they have done since the Second Vatican Council. Two years ago I expressed my feeling of sympathy with priests caught in the Vatican 2 trap, in a story called "A Visit With Father Wolf." But the more I look at the now-so-open disregard of the Catholic Faith and practice by the Ecumenist clergy, the less I believe in my beleagured Father Wolf. It was fitting, as I see now, that at the end of my story Father Wolf dies and is disposed of with a gung ho liturgy by Father Skinny and Miss Frantic.

Incidentally, if as the New Order clergy believe, their present burial rite is one of resurrection, then they have done away with hell and purgatory. This being so, what is this "resurrection" of theirs? Quite surely, while not yet consciously held by many of the older priests, this "resurrection" of the New Order liturgy is that Reincarnation occultist Bishop Leadbeater refers to — his reference to "past lives", quoted above. Again I remind our readers of the prayer meeting of Cardinal Cook with Reincarnationists in St. Patrick's Cathedral. None of our supposedly Catholic clergy protested this "ecumenical" affair; nor of course did Pope Wojtyla do anything about the cardinal who conducted it.

There is something mysterious in all this, truly a mystery of iniquity. We see men who were born and raised Catholics, who attended Catholic schools and seminary, acting and apparently believing as Catholics until a certain point in time, close to Vatican 2. They then fall not into a single heresy but throw off or leave aside as secondary or of no consequence Catholic doctrine and reason. Approached by a few lay persons about this strange behavior of theirs, they answer irritably (those who haven't lost entirely their Catholic belief), or smoothly (those who have accepted the New Things willingly and entirely), or they remain silent. Whichever class these reformed priests fit into, "They will not endure sound doctrine." Like my priest critic, they have no Catholic answers but spout "peace, joy, inspiration, brotherhood"; or "I follow the pope," a papal usurper, Communist and no Catholic. Aside from the actual "errors of the Modernists" and their propaganda Pope St. Pius X exposed in his time (which is also our time, really, the evil thing having only gone underground for awhile) there is something extraordinary at work today. I am certain that in trying to analyze the matter we must (unless we are to "fight as one beating the air") pay close attention to such terms as St. Paul's "mystery of iniquity", his prediction of a general "spiritual blindness", and the prophecy of St. John the Apostle that in the latter days Satan "must be loosed for a time". As I show in "The New Rite of Baptism", the current insanity has been carried so far as to justify grave doubts about the validity of baptisms administered by Vatican 2 reformed clergy. None of the early Protestants had gone so far as to make up so strange a baptismal rite; of collective ministry, of initiation into "community".

What to do, then about Baptism? I quote here Canon law from Woywod, vol. 1, page 330, "Private Baptism. . . may be given by any one who uses the proper matter and form and has the right intention. In so far as possible, two witnesses, or at least one, should be present, by whom the conferring of Baptism can be proved. A priest who happens to be present, shall be preferred

to a deacon; a deacon to a subdeacon; a cleric to a lay person, and a man to a woman, unless decency demand that a woman be preferred, or the woman is more conversant with the form and matter of baptizing. The father or mother are not allowed to baptize their own child except in danger of death when there is no one else at hand who can baptize (Canon 742)."

"Private Baptism may be given... " (to show here the Church's sense of compassion and liberty in this matter) "when the infant cannot without danger be brought to the church on account of the distance, stormy weather or other serious reasons... An heretical or schismatic minister may not be called even in danger of death to baptize, unless there is nobody else who knows how to baptize and is willing to do so. A Catholic lay person is to be preferred to a priest who is suspended, personally interdicted, or excommunicated... " End of excerpts from Canon law. I have given, in this Letter and in my "The New Rite of Baptism", clear and surely compelling reasons why the New Order priest with his Initiation into the Community must not be called upon. Prepare your own baptismal certificate, to be signed by the person who baptizes, the godparents or other two witnesses, and the parents.

THE SACRAMENT OF MATRIMONY AND THE NEW ORDER

While I'm on the subject of what to do in these times of priests of a New Order, I have thought it well, since we hear of some confusion about the matter, and receive occasional inquiries, to pass on information about marriage. The church has not left us orphans, but provides doctrine, laws, and means, covering all that is essential — not the least of which is provision for carrying on both physical and spiritual life in extraordinary times and circumstances.

From Woywod again, page 664, with regard to Canons 1098 and 1099. "While there was no general law making the celebration of marriage before an authorized priest necessary for validity, the Church had since the early days of its existence forbidden secret marriages and insisted that they be celebrated publicly before the Church." Comment: The principle still stands: marriage should not be secret; but we have a New Order (counter) Church whose priests are at least material heretics, from whom, for that reason, and because they lay down conditions unacceptable to faithful Catholics, we must not receive any sacrament. (See my short article on the New Rite of Baptism; where St. Thomas is quoted on this.) Page 683, "In danger of death, marriage may be validly and licitly contracted in the presence of two witnesses; even apart from the danger of death marriage may be thus contracted, if it can be prudently foreseen that this state of affairs (namely, the great difficulty of getting an authorized priest to witness the marriage) wil continue for a month." Bottom of the page: "That this difficulty of securing the presence of the priest at the marriage need not be a general or common difficulty... is quite generally admitted by commentators on the Code, and rightly so, for, where the Code does not distinguish, we should not distinguish." More evidence of the Church's great concern not to place obstacles in the way, but rather to make things as easy as possible in extraordinary circumstances. Certainly we are not within a month going to see a turn-around of our counter-church clergy.

Page 685: "It need scarcely be remarked here that, when the parties are entitled to contract marriage without the presence of the priest, they are justified in going to a justice of the peace, or any other official of the government who is entitled to witness marriages, so that their marriage may have the recognition of the civil law. They can also marry before a non-Catholic minister, not as a minister of religion but as an official entitled by civil law to witness marriages; they must not allow him to use any religious ceremony... " And from Berthier-Raemers, "Compendium of Theology", vol. II, page 477, concerning marriage: "The contracting parties themselves are the ministers of the Sacrament. This is *certain* (emphasis as in the original); it follows from what we have said regarding matter and form of the Sacraments in no. 1513. And since Matrimony is nothing more than the original contract, raised to the dignity of a Sacrament, the contracting parties are the efficient cause of both the contract and the Sacrament." Thus any marriage contracted between two Catholics free to marry, is a sacramental marriage, binding until the death of husband or wife.

To any young person arranging to marry, we will send free on request a nicely printed copy of a pre-nuptial Mass discourse.

THE GREEK HERESY AND JOHN PAUL 2

Filioque (From the Latin meaning "And from the Son") The clause in the Nicene Creed which affirms the double "procession of the Holy Ghost" — from the Father and the Son. The Greek Orthodox omit this doctrine, defined by the Catholic Church, from their Creed. I mention it here because John Paul 2 while weak with fever from his recent injuries, went to St. Peters to say the

Creed, not as Roman Catholics say it, but as do the Greek Orthodox. The same act was carried out at the same time in other churches in Rome. We hear of the Greeks as schismatics, but they are heretics also, holding to the "Greek heresy", that of the *filioque*. They are heretical, too, in their denial of the Papacy as Supreme Teacher. And they run a slack Church, part of which, the Russian Orthodox (as I've mentioned in one of my Letters) gave synodal approval to divorce more than a hundred years ago; the Vatican only recently following in this with 'Annulments' of true marriages. Many Orthodox bishops have been available to confer Orders on Anglican ministers who wanted to be "real priests". The New Order of Roncalli and Montini has been getting together with the Anglicans since even before Vatican 2, as did Montini when Archbishop of Milan. What these crooks intend is to form a Universal Church of Man, against God. To this end both Montini and Wojtyla appealed abjectly to Soviet Russia, Islam, Red China, and the Greeks. The Greek and other Eastern heads of Church have since way back been subservient to their civil rulers. It is the work of Vatican 2, particularly John Paul 2, to get established this kind of servility in the West. This largely explains the appearance of Paul 6 and John Paul 2 before the UNO Assembly in New York.

WOMEN'S MAG MORALITY

I mentioned in Letter 47 a piece of atrocious poetry, every one of its twelve lines beginning with "Man" — Man, Man, Man. It had been written by Father Wojtyla, now John Paul 2. This stuff appeared in "Ladies' Home Journal". In an earlier issue of the same magazine (March 1970) appears Paul 6, who is quoted as exhorting everyone to spend twenty or so minutes a week praying with the "Church community" (whatever that is!). Canonized (March 1980) by "McCall's" is "The World's Most Saintly Woman". You guessed it, Mother Teresa. Appearing too in this issue of "McCall's" is "The Case Against Motherhood After 30", and "Sexual Jealousy, How it Destroys Friendships Between Men and Women." In this article the wife is advised to put aside her feelings about her husband and his woman friend; maybe take up hobbies, occasionally join husband and his "friend" for lunch. There's a lot of claptrap about such things as jealousy having perhaps started way back with "siblings" — a detestable word! The general pitch is that the wife has no rights as wife but only as competitor for her husband's attention. Stirring up discontent with their women's lib preaching, these publications are worse than pagan.

PUERTO RICO

Since World War II Americans have been hearing much more than in previous years about Puerto Rico and its people, so many thousands having come to the mainland, mostly at first to New York City. How many U.S. Catholics know that these people have come from what was the first Catholic diocese established in the New World, first on the island of Hispaniola, 15 November 1504; the island of San Juan (the name is applied now only to the city of San Juan, P.R.) becoming a separate diocese 8 August 1511. Two churches had been erected on San Juan Island before construction of a cathedral at the city of San Juan. According to the old Catholic encyclopedia (1907), "The present cathedral, which is comparatively modern in its principal part, dates from the early part of the eighteenth century. The rear portion, however, gives evidence of a distinct style of architecture of a much more remote period. On August 12, 1880, the remains of Don Juan Ponce de Leon were solemnly conveyed from the church of San Jose (our daughter was baptized in that nearly five-centuries old church) to the cathedral, where a suitable monument now marks the resting place of the intrepid soldier and Christian cavalier." Since World War II the Protestant sects have been making inroads among the Puerto Ricans. But none more effectively protestantizing than our Vatican 2 reformed clergy.

W. F. STROJIE LETTER No. 60 22 NOVEMBER 1981

ON READING THE CATHOLIC SENTINEL

. . . or any other such paper; say the Boston PILOT which I often mention in these Letters. More or less sane Bostonians will hardly believe this, but the PILOT is one of the more 'respectable', less wild, of the Vatican 2 Renewed Church papers in America.

From the Portland, Oregon 'Catholic' Sentinel. Catholic? Well, No. Sentinel? See Webster: "sentinel, 1. to guard or watch over as a sentinel." So, then, what does the Portland Sentinel guard or watch over? We shall see. As to the PILOT, Webster again: "pilot, 1. a steersman. . ." (Bum steer?) "3. a guide; leader . . ." Luke 6, 39. . . "can the blind lead the blind". . . Yes, "into the ditch." So it goes with our Sentinels, Pilots, and all their kind.

Front page of 23 October Sentinel. "Father Jesus Nieto (El Salvador) said the attack didn't really surprise him." It shouldn't have. These priests (including Marxist fake priests) who are playing Russian Revolution ought not to be surprised when a few bullets come their way, either from their own party or the opposition. Anyway, this fellow, like so many of the New Priests, appears from his photo in the Sentinel, not at all priestly. He lacks that undefinable spirituality we were accustomed to seeing in most of our clergy and religious before the blight of Reform and convergence with Marxism set in.

"Baptismal Guide Sent." This news after we had mailed out my comments on the Collective or Community baptism. Sentinel readers are informed that "Despite the fact that some people in the Church think it would be well to delay Bapism. . ." Notice the appeal to "the People", with its assumption of a new source of doctrine and practice. The great game of Gradualism is played in this way, beginning with something false mentioned in passing. . . thrown out loosely, here and there. Paul 6 used to play it smilingly, with his "Many would wish" insinuation. Sneaky, hard to pin down at first, the day comes when we see the thing thus suggested being done. I mentioned (I think) a few years ago, that the archbishop of Seattle had been pushing this delayed baptism un-Catholic idea. Anyway, recommended in the Sentinel writing is "a minimum of three two-hour sessions of preparation for parents." Every religious function now becomes an occasion for more indoctrination in "the nature of the Christian community," as the Sentinel writer repeats that kind of hypocrisy which I found in its fullness in the booklet "Together at Baptism" I last wrote about.

Still on the front page: "Search Begins for Principal." Is he lost? It seems not; at least not physically, What appears to be meant is that the "search committee", is looking for a new principal. Always the Search, the parish or diocesan soviet, according to the New Order.

"Education Improves Priest's Effectiveness". What! Does being more "educated" improve, say, Baptism administered by priests? They don't say about that. What they do say is that the "Goal for the drive is $1.25 million" and that "Parishioners will be asked to make pledges Sunday, Nov. 8."

Yet I might as well tell you that Theosophist Bishop Leadbeater, in his book "The Science of the Sacraments", writes of Baptism that "when the ceremony is properly and intelligently performed there can be no doubt that its effect is a powerful one." From this it follows that, as the Sentinel editors say, education improves the priest's effectiveness. Better educated priests baptize more effectively, and so on.

On page 2 of this issue of the Sentinel: "U.N. May Invite Pope", along with other "world religious leaders." So much for 'popes' since Vatican 2. Just one of a crowd, all looking to the UNO for recognition. JP2 is shown with a sweet smile.

"Vatican Supports UN Youth Year as a means of educating youths so they can help renovate society. . ." A worthy cause. The Vatican following behind the UN in its program for educating youth. What a marvellous thing Education! And who could quarrel with the noble ideal set forth, "to help youths renovate society." "If the blind follow the blind. . ." But perhaps this new organization of the Brotherhood of Man without God sees more clearly than the Vatican the right path to be taken.

Page 3. "Fr. Chuck Gallagher" (Big Smile) thinks "Enthusiasm Important". The occasion of this expression of such profound thought? That thing they call Marriage Encounter. "The true test of Sacramental marriage", says Chuck, "is the number of adult converts the Church has."?!? we used to think marriage had something to do with children — infant "converts".

"Millions Fast Oct. 16 to Acknowledge Hunger." (?) "Pope John Paul II" (but of course) "in a letter to the U.N. Food and Agriculture Organization, called for a 'new international order' which will 'be capable before anything else of assuring sufficient food for every country in the world'." No "Give us this day our daily bread" for Pope Wojtyla, who takes no chances with that kind of thing. What kind of international order does Comrade Wojtyla have in mind? Will it be more orderly than his new church? Will it be able to say, "Let these stones be made bread," and bread be made?

Page 4, under "Quotable" (whatever that means) — "The Church as Community is regarded as community of communities." Is that clear? No, but it fits with what's going these days. This bit of Vatican 2 Renewal wisdom comes from "The Parish as Community," (Sentinel) "the Texas Conference Working Paper."

Page 4 of the Sentinel (23 Oct. yet), Editorial page; the silliest cartoon I've seen lately. But I'll spare you that.

Page 5. "Catholic Day Care Desperately Needs Image Lift." I don't know what that might mean, as presented. I know what "desperately" means — urgent, last ditch stand, and all that. I know what "image" means, too, as presently used or misused. Or do I? I suppose regular readers of these papers know the language. I seem to have trouble getting the hang of it. Perhaps I desperately need some Catholic Day Care.

Page 8 (I spare you 6 and 7): Under "Other Faiths". . . "Mormons are Christians." So says Bruce M. McConkie of the Mormon Church's ruling body in Salt Lake." That is, *ex cathedra* from the Temple. The Sentinel lines up the Mormon and all other religions respectfully, in accordance with the Vatican 2 liturgy for all religions. Further down, same column, "Mormons build TV Network."

They have acquired 500 satellite receiver dishes to establish what will be the largest television network in the world. So they say here. One cannot deny, then, that the Mormons have come a long way since Joseph Smith discovered the magic spectacles which enabled him to read the gold plates which the Angel Moroni had hidden under the hill Cumorah, until the appointed time for their disclosure. John H. Gerstner in his book "The Theology of the Major Sects" writes (page 42): "It was 1827 before Smith was permitted to take the plates home, and another three years passed before these, inscribed in 'Reformed Egyptian hieroglyphics', were translated by Smith's private Rosetta stone, called Urim and Thummin. With himself on one side of the sheet which was suspended by a rope, he looked into his peepstone and translated inspired words to his secretary." Later witnesses, it is said, saw them with the "eyes of faith." So there you have them (or will have them soon), the New Christians whose Temple (I've seen it with my own eyes) stands to this day in Salt Lake City.

From the plates of Joseph Smith and their interpretation through Urim and Thummin, to television receiver dishes and straight-faced acceptance as simply another Faith in the great ecumenical froth of Vaican 2 Renewal, the Mormons have come a long way. And why not, as well as Buddhists, Shintoists, Voodooists and the rest, be welcomed into the Church Community of the U.N. and the Johns and Pauls? You know what the Enlightened think of Discrimination these days. A letter from Spain informs us that well fed, short-haircut young Mormons are busy evangelizing over there, as they have been in other parts of the world these many years past.

Page 9 contains, along with some "ads", junk which I'll spare you the telling. Except that I think you should know — give credit where credit is due — that "Sister Josie Reichlin, a Sister of St. Joseph of Peace, has been named director of peace and justice for her community's Western Province."

"Parish Slates Pancake Breakfast" — that's on page 12. Page 13 contains information that "Formerly Married Hike, Meet." Formerly? Does that mean according to proper form, or that these formerly marrieds have slipped one way or another out of their marriages? Anyway, they have an Association, members of which are invited to meet 24 Oct. at the Ascension Parish Center, perhaps to ascend Mt. Hood.

Much more touching religious and exciting is news on page 13: St. Birgitta Serves Spaghetti." Think of it! Right here in our own Archdiocese a Saint appears to serve spaghetti! Looking into the old Catholic encyclopedia (as I have the bad habit of doing) I find that St. Birgitta is none other than St. Bridget of Sweden, born about the year 1303. Have we then been too hasty in attributing the making of spaghetti *(pasta)* to the Italians rather than the Swedes? I leave the question to be answered by the New Theologians who, busy as house pets of the New Order, and busy turning the Catholic Church into a Religious Zoo, are never too busy to take on anything new.

What I can tell you for sure is that St. Birgitta's of the Portland archdiocese is the bailiwick of Fr. Milan Mikulich who performs both the Old and the New, or mixes them up. It is the Port-in-the-Storm (Port-land) of the Lefebvre and other compromising Traditionalists in the Portland area. Having ten or so years ago made a deal through Fr. M with the then Archbishop Dwyer, they paid off a big mortgage on St. Birgitta's, surely for which good deed the Saint has come bringing her spaghetti. That much of explanation I will contribute to the New Theologians, to Father Milan (who is no Italian, no Swede, but a Croat), and to his ambidextrous Traditionalists.

To finish with the Sentinel (and what a relief that always is), I turn to page 17: "St. Mary's Rams Clinch Playoffs; Regis, Sacred Heart Post Wins." It's in the new vernacular, sports stuff of a kind. (Why must these papers have a sports page?) Lots of "ads" on the adjacent page, most of which are immediately intelligible, as its opposite page is not.

Just a few lines on the 9 October Boston PILOT, or PLOT, whichever you prefer. Page 5 some very strange scenes: one young male in Franciscan attire can't seem to keep his arms from flying upward. Another young beard and gown (left hand up, this one) mixes his pitch with — what else? — guitarists male and female roughly dressed; four microphones. Two females wih clownlike rouged lips. "Devotees of St. Francis were gathered," so a caption reads, "not in any boastful way (??) but in a sharing (ah, yes) way with all people." JP2 appears only four times on page 7. Same page: "Successful Parenting", whatever that means. But again I must explain that I don't read this new language very well.

Page 8. The "Rev. Michael Steele". . . "gives the cup". What hair! What a stare! But it is a male. The name Michael is the clue there. "Friendship" is the title of a talk by a young woman in trousers, a thick candle on the floor in front of her. In another frame a young man sits crossed-legs behind his candle. "HOPE" is his pitch. And on page 9 "A psychiatrist who points to the soul's center." Again I'm lost in the language, particularly the thing of pointing at the soul's center. Up to page 12, lots of pluralism, beards and togetherness. Six photos of Cardinal Medeiros.

The Great Vatican 2 Renewal becomes crazier by the hour. From other sources the following. "Priest succeeds in drive for first 'Jesus Day'. . . a "Healing Priest", a silly-looking "dismissed nun"—queer cap, dark glasses, toothsome smile, man's shirt with cross, "lives in junkyard", which no honest nun need do. Newspaper "ad" showing Veronica Lueken, giddy in one corner, JP2 in opposite corner, and one of those trick weird 'miraculous' photos with twisted lines in the middle. The caption reads "Notice the letters forming 'BY SKY'." JP2 smooches Irish bride.

So much for this sampling of the so-called Catholic Press; a sad story of the loss of the Catholic sense, of intelligence corrupted and squandered on novelties; of true religion in its lower stages of religiosity. Whatever irony or satire you might perceive in the foregoing paragraphs, comes from the pain of watching this dreary spectacle.

SOLIDARITY

"Premier of Poland Threatens."

Solidarity, a word used right along by Communists. JP2 uses it; I find it twice in his *Redemptor Hominis.* Here is one sentence from section XVI: "The principle of solidarity. . . must inspire the effective search for appropriate institutions and mechanisms." Under "Theosophy", old Encyclopedia again, "The principle of universal brotherhood rests upon the 'solidarity' of all living, of all that is. . . Solidarity springs from the belief in the immanence of God, the only external life manifested in the multiplicity of creation." So, then, when I first heard the Polish labor union's name, Solidarity, I knew, as did the occult and Communist Left, who was running that thing. . . quite surely the old Communist trick of organizing and grabbing the leadership of a rising opposition. That this is so appears to be confirmed by the news that Solidarity leaders are trying to halt "the protest of about 350,000 workers in scattered cities."

Shield (symbol) Worn by Caiphas and High Priest of Royal Arch Masonry; its twelve squares represent the Twelve Tribes of Israel. I have at hand one of these made of gold, with its twelve colored squares. On the back is inscribed the name, lodge, and date (1929) of the "Past High Priest" who wore it. Paul 6 displayed this symbol on many occasions. John Paul 2 calls Paul 6 his "revered father".

"Dan Q. Brown, 70, 920 W. Adams St., Sandusky, died Oct. 3, In Buenos Aires, Argentina, after a brief illness" (Sandusky Register). It was Dan Q. who made Francis Schuckardt a priest (?) one day, a bishop (?) the next. The newspaper describes him as a "cartoonist", and gives notice that "Memorial contributions may be made to the Sandusky Public Library." The photo shows a thin man in civilian coat, white shirt and tie. Surely the best of Brown's work as a cartoonist was in making Schuckardt a 'bishop'.

Lately from Vatican City — news on the new canon law, on marriage. The new code adds "psychic anomaly" as a ground for annulment. Webster (again): "psychic, of the soul, spiritual; 1. of the psyche, or mind. . . anomaly, inequality, 1. departure from the regular arrangement, general rule, or usual method. . ." So there, in case you want to shuck off wife or husband, just call it Psychic Anomaly. A useful concept, providing the widest possible opening. In that Name all can be undone.

W. F. STROJIE LETTER No. 61 22 JANUARY 1982

ADAM AND EVE

...Original sin, an account of the Fall, our own time: Europe; Poland and "Solidarity".

1982 and the feeling that we are in a crisis of an unusual kind seems to have become general. A reader of these Letters in New York sends the following comment on this, quoting W. B. Yeats (1865-1939): "Things fall apart; the centre cannot hold; mere anarchy is loosed upon the world." I have at hand three photos, from Central America, showing the grimacing, howling, clenched-fist mob. It is hatred which comes through, a ravaging desire to smash things. I notice that the Love and Peace hypocrisy of ten or so years ago has been gradually toned down, possibly because it will no longer wash; but quite certainly because the faceless leaders of these mobs no longer need to pretend. Our letter writer goes on to reflect that "even secular authorities are cognizant of the trends in the world without God, but are reluctant to assign the real causes of world unrest." Indeed they are, partly because they themselves are an integral, functional part of that cause. A dark power directs them; a power which made its influence felt at the beginning of the human race, and which Holy Scripture foretells will be loosed in an extraordinary way near the end of time.

The cause of today's world unrest can be traced to man's beginning, to an affair of the first woman with an evil intruder, a serpent; actually with the devil within the creature, God having permitted Satan to use the serpent, even as He directed an angel to speak through Balaam's ass. In this and in most of what I shall herein write on the first temptation of man by the devil, I follow St. Thomas who quotes with approval St. Augustine. Definitions of original sin appearing near the beginning of this Letter are taken from several other authoritative Catholic sources.

I recently wrote a paper and letter on the new Community baptism, which writings prompted one of our readers back East to phone a nearby major seminary for their current teaching on original sin. The priest who answered the call repeated the same community baptism doctrine, appearing in the "Together at Baptism" manual I had criticed in those writings referred to. "In the past," he said, "the concept of original sin was exaggerated. The idea of the child's soul being besmirched by original sin and therefore in need of baptism, to free and cleanse souls, as if by magic, was a fallacy. The true and updated concept is this: The child is born into a sinful world and is therefore in need of the support of the community."

It seems quite useless to argue with priests who tell us that the Catholic Church has been wrong for centuries. But there is truth in what was said about our need for community support, so lacking today. Man is a social animal, and except in certain unusual circumstances only the foolishly proud or quarrelsome will refuse the support of his fellowmen — of family, friends, relations, clan, parish, town... But it is not the Catholic community, or anything in the spirit or organization of the old Christendom, but that of the atheistic United Nations Assembly which the "updated" clergy are promoting. In any case the need for community support has nothing to do with administering the Catholic rite of Baptism. There exists the fact of original sin, not more or less but the same in all; and of Baptism, not more or less effective. If you have been baptized by bishop, simple priest or layman using the correct form and having the right intention, you are baptized, and that's an end of it. With Baptism we are received into the Church. We are not baptized into the United Nations, or the local civic community, as the post-Vatican ritual symbolism more than suggests. The pride and presumption of the New Clergy with their "updating", their pretended new knowledge and theologically unfounded definitions, smells of the circumstances of original sin, of Satan's part in it.

There were many elements in that first action in the Garden of Eden which are unusually prominent today. I shall touch on some of these in this Letter, but first a few Catholic definitions.

Here a simple pre-Vatican 2 catechism definition, which contains all we need to know: "Original sin is the sin which mankind committed in Adam, its head, and which every human being receives from Adam through natural descent."

Why did God permit this sin, which unlike actual sin is not voluntary in Adam's descendants? There comes to mind the objection that it was unfitting that we descendants of Adam should suffer the consequences of his sin. But God owes us nothing. He created us and we can have no rights against Him. And having been created to know, to love and serve God, it follows that we must have free will to do so. Love cannot be had by command. And it must be tested. A Catholic dictionary, Addis and Arnold, 1884, explains this doctrine much better than I can:

> For, whereas, it would have been unjust had God deprived us of the gifts proper to our nature, without actual guilt on our part, Catholics hold that He did nothing of the sort. Grace is in no way a part of, or due human nature. It is God's free gift. He gives it and withdraws it according to His own will. We have no claims to possess it, no ground of complaint if it is taken away. Our natural faculties enable us to know God as our Creator and constant benefactor, and to order our lives aright. We have no title to more.
>
> (And) The doctrine of original sin is mysterious, but by no means cruel or unreasonable. We cannot fully understand the manner in which it is transmitted, for the soul comes directly from God, not from the parents. But here, too, the Catholic doctrine that original sin is a mere privation, not a positive quality, comes to our help. God cannot be the author of sin, nor can He stain the souls which come from Him. But He can and does infuse souls deprived of original justice; and since the infusion follows by a natural law on the generation of the body, in that sense natural propagation may be rightly called the cause of original sin.

Another definition, this one from the 1907 Catholic encyclopedia:

> Original sin is the privation of sanctifying grace in consequence of the sin of Adam. This solution, which is that of St. Thomas, goes back to St. Anselm and even to the traditions of the early Church, as we see by the declaration of the Second Council of Orange (A. D. 529): one man has transmitted to the whole human race not only the death of the body, which is the punishment of sin, but even sin itself, which is the death of the soul. . .

So we see by these and other Catholic testimonies that it has not been left to an "updated" clergy to revise or define Catholic doctrines on sin. In fact, they have nothing new to offer on original sin, but only a repetition of an old heresy, Pelagianism, with a slight "Community" twist to fit with their Marxist collectivism.

From the 1884 Catholic dictionary previously quoted: "Pelagianism was an extreme reaction from the Gnostic and Manichean doctrine that men were necessarily determined to good or evil. (Present writer's comment: Communism is a modern expression of this evil doctrine of Determinism.) According to Pelagius (about the year 400), Adam's sin injured himself only, so that his posterity are born innocent." That doctrine has come back, along with the slackening of discipline and loose morals which follow from it, as a part of the "synthesis of all heresies" which Pope Pius X, in his encyclical *Pascendi,* 1907, exposed in detail. The new Gnostics, or "Modernists" as Pius X named them, who were already, even before this century endangering the Church from within, manage to combine Pelagianism with Manicheism. Pius X himself exclaims concerning these contradictions: "But when they justify even contradictions, what is it they will refuse to justify?" What indeed — since the "pastoral" council of our time. . .

So much for definitions. Now to have a brief look at a few circumstances and consequences of the fall of our first parents.

Through the serpent, Satan made a suggestion to Eve, prompting her to do that which God had forbidden, that she and Adam must not eat of the fruit of a certain tree. Against Almighty God Eve takes the word of this evil intruder: "Your eyes shall be opened, and you shall be as Gods, having knowledge of good and evil." Here for the first time, the devil links good and evil as of equal value and desirable. This enormous lie later takes shape, emerging as the Gnostic, Manichean heresy of dualism. It appears in the Masonic book "Morals and Dogma". It is implicit in Vatican 2 reform writings. It appears in the constant cry of Peace and Reconciliation. It is heard above all in the silence of the Vatican 2 popes concerning open heresies and heretics, operating in the name of "ecumenism", which is the total heresy. Paul 6 expressed this equalism explicitly, saying not to expect "direct interventions" from him.

As St. Thomas tells it, the woman did not at first believe the serpent, but yielded to his suggestion through interior pride. As we read in the Summa, "This does not mean that pride preceded the promptings of the serpent, but as soon as the serpent had spoken his words of persuasion, the woman's mind was puffed up, the result being that she believed the demon to have spoken truly."

Adam and Eve had all they could desire on earth, as a free gift of their Creator. Work was easy and pleasant; they had more than a natural relationship with God (which, I suggest, was restored or made possible again when Christ instituted the Holy Eucharist). But the devil stirred up discontent. How was this possible, considering the spiritual and earthly perfection enjoyed by our first parents? It was possible because they lacked that supernatural happiness, the vision of God, the end for which they were created. St. Augustine expresses this truth in his well known cry: "Our hearts are made for Thee, O Lord, and they will not rest until they rest in Thee." Eve chose the immediate, the temporal satisfaction, as she supposed, and persuaded Adam to eat of the forbidden fruit, which "the woman saw was good to eat, and fair to the eyes, and delightful to behold."

Her punishment came quickly. She and her husband were put out of their pleasant surroundings, a life of hardship to follow. "And they saw that they were naked." I think that in addition to the literal and certain first meaning of this passage, there is another. Our first parents saw what their sin had done to their souls. They were no longer what they had been, and they knew it. And they probably knew instinctively, right then, that their offense meant eventual death of their bodies. What then?

Since God had made it, the fruit was good. But God has set limits on our indulgence, even in those things which are good in themselves. It was not in their partaking of something good that our first parents sinned, but by pride and disobedience. As St. Thomas says, it was an "inordinateness" in the woman's desire to be like God — "beyond her measure". She chose, as I've put it, to try to be something more than she was, here and now. This temptation to immediate satisfaction, to what is "good to eat, fair and delightful," as well as that which might satisfy ambition beyond individual measure and state of life, is present in the modern world as never before.

Did Adam and Eve save their souls? It is the tradition of the Church that they did. Christ is called the second Adam, Mary the second or greater Eve. The salvation of our first parents was surely attained through having accepted with patient resignation the punishment God had sent so quickly. This in turn certainly explains why the general lot of mankind since the Fall has been one of work and suffering. We may safely assume further, that this accounts in part for the great howling of modern reformers against poverty. Not of course that a degrading poverty is a good thing; it certainly is not. Nor is widespread injustice. The answer to modern poverty conditions was given by Christ himself: "Seek first the Kingdom of God, and these things shall be added to you". That is, what we need for our bodily comfort, and to many something more. In the tradition of the Church the condition of poverty and labor is an honored one, which Christ ordained for His own parents and took upon Himself. All are obliged to practice it in spirit. The envious poor are no better than the luxurious libertine.

It is the opinion of Thomas Aquinas that, as regards the circumstances, "the woman sinned more grievously... for three reasons... First, because she was more puffed up than the man... for the woman believed in the serpent's persuasive words, desiring to obtain something against God's will, and by suggesting sin to the man, sinning therefore against God and neighbor." Yet it is through Adam, his "seed", that this sin is transmitted to all men, with but one glorious exception, Mary, Mother of the Divine Redeemer. It is in regard to the *species* of sin that Adam's guilt is greater than Eve's.

St. Thomas writes that "if we consider the condition attaching to these persons, the man's sin is the more grievous, because he was more perfect than the woman." As head of the human race it was Adam who more grievously failed in his responsibility.

As a result of the Fall, man became divided within himself. St. Paul speaks of this, in Romans 7, 23: "But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members." And St. Paul writes of those "delivered up to a reprobate sense", surely from habits of sin gradually formed — Romans 1: "Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers... Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents... Foolish, dissolute, without fidelity, without mercy." We know the whole list, consequences of the Fall.

Insanity, too, thus came into the world, through the sin of our first parents. It was of course an insane dalliance on the part of Eve to have listened to this creeping thing, and take its word against that of Almighty God. It would seem then that an element of insanity is in every evil deed of ours. And while only a few of us become insane, as the word is ordinarily used, it is only the truly saintly who approach that soundness of mind, that holiness (wholeness) which is complete sanity. We others are all a bit unbalanced, do not see clearly or in proportion.

Were our first parents aware of possible punishment for their transgression? Did they know about Hell and the eternal loss of God's friendship? Of the punishment their sin might bring on their family?

St. Augustine writes that "having no experience of the severity of God's judgments, he (Adam) thought the sin to be venial, i.e., easily forgiven." In this attitude we find the source of Pelagianism, the relaxation of moral standards and discipline which has reached its ultimate in our time. With Vatican 2 reformist heresies this evil 'freedom' came into the Catholic Church, as the snake came into the Garden.

Eve blamed the serpent, Adam blamed Eve. Centuries later the Psalmist deplores the "making excuses in sin." Today we hear that sin is but sickness; that all moral disorder is due to poverty, bad environment, lack of education, and other social circumstances. But the new Social Gospel, by which it is proposed to perfect man by perfecting his environment, has its disproof in the affair of the Garden. For there was the perfect environment.

How did the family of Adam and Eve turn out? One son, Cain, killed his own brother. It was not so very long, in terms of Scripture and the life of the human race, before all the descendants of our first parents then living, became so immersed in luxury, gluttony and lust (these three go together), that God sent a deluge to wipe out all but the just few, of the family of Noe.

What about the serpent? We read in Genesis that "the serpent was more subtle than any of the beasts of the earth." And, "Thou art cursed among all the cattle and beasts... upon thy breast shalt thou creep." According to St. Augustine, "Here the breast signifies pride, because it is there that the impulse of the soul dominates, while the belly denotes carnal desire, because this part of the body is softest to the touch; and on these he (the devil) creeps to those he wishes to deceive." But Satan had done his work well, by destroying that original integrity enjoyed by our first parents. Loosening their control of the passions, Satan left within mankind moral and intellectual disorder that would carry on until the end of time. In those quite numerous cases where his direct influence will be needed, the devil no longer needs to rely on a serpent, but makes full use of human agents.

We cannot imagine human agents more effective for evil than false popes, announcing and carrying out a "new economy of the gospel", changing all laws, all customs, the rite of the Mass itself; of all the sacraments. It was Paul 6 who called the atheistic United Nations Assembly "a mandatory path... the last hope of mankind," thus putting aside Christ's command to seek first the kingdom of God. Pope Wojtyla follows his "revered father", Paul 6, in carrying along the now quite open Vatican-Moscow alliance, begun by John 23 who invited the KGB Moscow clergy to come to the Vatican 2 Council on their terms.

The devil enters in a special way the Garden of the Church; he repeats his First Temptation of Christ, "Let these stones be made bread" — the Church primarily concerned with economic and political reform, "banishing poverty", etc.; and the Third Temptation, offering to Christ the power and glory and pleasures of this world. "All these things will I give to thee, if falling down you will adore me." To this end we Catholics are offered the new "updated" knowledge of the meaning of the Gospel, and a new kind of world order, which, we are to suppose, will be quite perfect.

What was meant by the "tree of knowledge," the "knowing both good and Evil" promised by the demon? St. Thomas writes that "the first man sinned chiefly by coveting God's likeness, as regards knowledge of good and evil, according to the serpent's instigation, namely *that by his own natural power* he might decide what was good, and what was evil for him to do... Secondarily he sinned by coveting God's likeness as regards *his own natural power of operation,* namely that by his own natural power he might act so as to obtain happiness." This is the great and all-encompassing sin of modern world powers, puffed up by fabulous wealth, material science and a vast apparatus for distorting truth and glorifying liars. A glance at the news of late will give some indication of where this pride of life is leading the nations.

Our once-Catholic clergy have followed the false popes, the Johns and Pauls, in their Gnostic reforms. This being so, the parish church with its new doctrines is no longer a safe harbor for Catholics, but a spiritual, moral and intellectual trap.

Back to our priest at the seminary and his statement that "the child is born into a sinful world". How, according to this priest and his fellows, did the world become sinful? God made the world, "And God saw all the things that He had made, and they were very good." What we have in this "sinful world" response from the seminary back east, is that Gnostic dualism I've mentioned on a previous page. It is the ancient heresy of two equal principles, or deities, one good, the other evil. This heresy regards matter as the seat of evil. It comes from Lucifer, leader of the fallen angels, who hates all that God has made. So we have side by side today the Vatican 2 Pelagianism, the pleasure principle, and Manichean hatred of material things. To those who might want to read more on Lucifer's hatred of God and matter, we still have on hand copies of my Letter 32, "The First and the Last Revolt."

The chief mark of the affair of Adam and Eve in the Garden of Paradise is surely that of revolt. And certainly this is also the chief mark of our time, revolution in all fields, but especially in religion and politics. Silly yet pernicious "liberation theology" expresses the current religious revolution. "Women's liberation" is that mark which coincides with Mother Eve's move to break free of God's command.

What return shall a man make for his soul? We are offered on the one hand the fleshpots of the world, the modern pleasure chase; on the other side, pride, hatred, envy, spite, two roads to Hell.

EUROPE, what was once Christendom, by far the greatest of civilizations. Europe can be seen as a new Eden, the anti-type of the original Garden. In the excellence of its former order, its building, music and letters, all for many centuries religiously inspired, this part of the world has not even been approached. It was once quite true as Hilaire Belloc summed it up: "The Faith is Europe and Europe is the Faith." It is no longer so. Since World War 2 Europe has cast off its Catholic religion, becoming pagan in morals — but less mod or pagan in family morals than here in the United States. As a Catholic writer put it some years ago, "the fact of the Church there makes very little difference in the way Europeans, especially the men, conduct their lives."

Here is a little sketch based on what I saw myself thirty years ago, updated by two persons who recently returned from a month's visit to Spain and Italy, plus my inspection of many current travel folders. The cathedral, become mainly a tourist attraction; a large priest's seminary (Spain), windows broken, no longer in use; the same with a sisters' convent. An old priest hatless but in soutane — you can't identify the younger priests; they don't wear clerical dress. A few Sisters in the older habits, others in the modified short dress that makes them look like blackbirds. This in one area, of the hundreds of miles of "riviera", Mediterranean beaches where men and women appear as near-naked as possible without being completely so. In the resort hotels and cocktail bars a glance, a smile, the crook of a finger will attract a potential bed partner for the night. Hotel employees are hired on condition that they be "obliging". In the background of the whole show, Communist mobs being somewhat intimidated by armored squad cars; this in Rome but howling mobs in parts of Spain also. After Franco the Communists there came again into the open, but are kept down in the beach areas, where the money comes in. John Paul 2 as a tourist attraction, but so high up in a Vatican window that he can hardly be seen from the piazza. Wierdo large posters and graffiti on buildings, walls, bridges... In religion the New Order everywhere established. So much for Mediterranean areas. Now briefly to Poland and a look at "Solidarity".

In a recent Letter I pointed out that "solidarity" has been right along a favorite Communist word, that John Paul 2 uses it in a special sense, and that it appears frequently in the writings of the Theosophists; and so I found it significant as the name of the so-called union, Solidarity, in Poland, supposedly an uprising led by honest Poles. I did not think it to be so; I thought the name "Solidarity" betrayed an evil purpose, namely, to organize — capture in advance — what was seen by the Kremlin and its Polish stooges as a growing unrest among the generality of Poles. Well, Solidarity set up an office in New York city, where a representative of the "Catholic Worker" (which isn't Catholic and whose members aren't noted for working) interviewed their chief. CW: "It seems, then, that Solidarity is not just a union, it is something more?" Solidarity chief: "Yes, I would say it is not only a union, for the moment. Now it is a national movement... which fights for real socialism in which all parts of the economy belong to society, to the people." Comment: Straight Marxism, what JP 2 has in his latest encyclical, especially. Back to this interview; continuing Solidarity: "... we have had quite an independent union of writers in Poland, and now we have one of journalists, and students, and the Catholic intellectual group, ZNAK. Tadeujz Mazowiecki, from ZNAK, is now trade editor of Solidarity's weekly paper, which has a circulation of 500,000." All this plus free movement in and out of a Communist country? The "Worker" again "You are 35 years old; your life spans the entire period of Poland under a totalitarian regime. Is that correct?" Solidarity spokesman: "Yes, that is right. That is typical of those in our movement. For the most part this movement is made up of the generation born after World War II, and we did not have any capitalist influence, for example. We were born socialist. We have now taken up socialist ideas, declarations, and aspirations, and want to make them have life."

So much for the "CW" and Solidarity, which interview helps explain why Solidarity is getting a good press in the USA. As did Solzhenitsyn former member of a writers' union in Russia. It further confirms why Solzehitsyn and John Paul 2 made their way to Harvard. Marxism putting on its new face, coming to terms with "Liberalism", which includes most 'conservatives'.

What is ZNAK? This from the Belgium traditionalist Catholic publication DIDASCO, the issue we had translated from the French and mailed out two or so years ago: "znak? That name, which means "sign" is the name of a periodical, and which is linked to IDOC... whose members were personalities at the vertex of religious progressivism and philocommunism... For ZNAK, marxist materialism is purely a

matter of words . . ." And, "ZNAK, published in Cracow, deals with philosophical and theological matters. Priests, even bishops (Mgr Wojtyla of Cracow . . .) contribute to it."

On one side Catholic Europe, corrupted by the "popular" sins; on the eastern side, Catholic Poland, leader in the world abortion rate, under the hammer and sickle, with a fake Catholic resistance. Communism is the punishment the Catholic nations have brought on themselves by their ingratitude for God's many gifts to them; and because of their self-indulgence. Many of us are inclined to blame it all on outsiders. It is not so. Satan indeed enters in, his numerous human agents taking every advantage of our laxity, even as the serpent entered the Garden of Paradise. But the present great apostacy is ours, Catholics and Gentiles.

* * *

In a postscript to my last Letter I promised something on doctrinal heathenism in the Church. I've touched on that in this Letter but had more in mind. Perhaps I'll get to it in No. 62, to be mailed out in March. Higher costs and lowered energy make necessary a reduction in my Letter output, to about one every other month.

W. F. STROJIE LETTER No. 62 19 MARCH 1982

OUR DAILY BRAINWASH

. . .Lent; Priest Brainwash; Television, Science and 1984; U.S. Immigration Policy; North America Severe Weather; Secret Societies; Lima Meeting of Ecumenists; John Paul in Africa, Hinduism in U.S.; Idealism; The Coming Hour of Trial; "Him good fella too much."

I begin this Letter on Thursday after Ash Wednesday, not quite knowing into what it will lead, or, as usual, into whose hands it might fall. At hand is the Salem morning newspaper, Statesman-Journal, which shows on its front page a large photo of a middle-age woman putting ashes on the head of a small boy, gazing fondly at him as she does so, one of the usual kind of lies we have become accustomed to. What kind of lie? First that it is right and proper for a woman to perform functions of a priest. Secondly, as the pastor of the particular parish mentioned, is quoted, the main idea of Lent is that "we become closer to our brothers and sisters and neighbors." Thirdly, all morality is group or social morality; the sacraments and sacramentals social also, as in the Community baptism and confirmation I recently wrote about. The action and words of the Ash Wednesday rite contradicts this notion. The ashes are brought to each person, individually, with the words, "Remember, man, that thou art dust and unto dust thou shalt return," a reminder of sin, death and the Judgment. It harks back to the days of public penance, of sack cloth and ashes.

In the silly spirit of the Vatican 2 reformed church, absurd triviality is added to the above mentioned distortion of meaning. "A shiny black barbecue grill was placed in front of the altar at Queen of Peace Catholic Church for the Ash Wednesday service. The Rev. John Betts said a young boy saw it and exclaimed, 'Great! We're going to have barbecued chicken for lunch.' The boy was wrong. [Surely a made-up story, but no matter.] The barbecue at the South Salem church was used to burn the fronds from last year's Palm Sunday service. The ashes left from the burned palm branches were placed on the foreheads of those assembled as a symbol of our change of heart." Change of religion is what I see.

This wiping out the true meaning of Ash Wednesday is only a minor twist of the truth in the whole of Vatican 2 exterior change of religion. It is a matter of history that the 16th century so-called Reformers gradually instigated their change of religion by at first holding to outward appearances of the Mass while emptying it of Catholic content, the daily brainwashing of their time. It is significant that, under cover of what today they call "ecumenism", the new reformers join in with descendants of those older re-arrangers of religion. Following changes in the Mass which make it no Mass at all but only what they call "the Lord's Supper", "Eucharistic Banquet," or other such expressions strange to Catholic ears, they eliminate other sacraments and sacramentals. The people follow in the name of obedience; I think because nearly all are looking for watered-down religion.

Replacing the Lenten fast is modern dieting which succeeds in shifting the Christian emphasis on spiritual health and eternity, to that of bodily health and present time.

Priest Brainwash: In a recent issue the Boston PILOT announces "Sixty Hub Priests Celebrate Silver Anniversary". In a photo these men who normally are and ought to be most individualistic, appear in a group, in white cassocks, holding thin lighted candles, like choir boys. Above the caption "Pastoral Enrichment Program", about twenty-five priests are shown, only one in priestly attire, most of them in sweaters, jackets, etc., ready for "luncheon". It is part of "a month-long, live-in continuing educational experience for priests." These are all older men. More collectivism appears to be one angle of this thing, "experience" is surely another — cursillo-type brainwash which, from what I hear, has been going on since Vatican 2 was announced. "Live-in" is one of the mod euphemisms. "The program has been designed to contribute to the pastoral information, ministerial skills and spiritual renewal of the participating priests." These men appear as generally fat, happy and, had they been left to themselves as priests, capable of much good. Presumably they had all received a thorough seminary training. So what is this "ministerial skills" they are now in need of? What kind of "pastoral information" are they now being geared to pass

on? Added to the new collectivism, surely the lie of an "on-going" or evolving new religion. This is not only surmise on my part, it is what they have been doing.

Television, Science and "1984": To get into the penitential mood I recently watched a few hours of television, a painful experience in which, as seems usual, the line between reality and fantasy is either blurred or completely obliberated. Here a female voice barks commands at men. Then a program in which science "geniuses" talk smoothly and politely and do strange things in a laboratory of light colors, with occasional man-woman conversations in fields and woods, the pantheistic "Mother Nature" note. They are experimenting on man, who is presumed to exist by chance and can be made over by the genius of Science. The stages of man's development — "Java man", "Neanderthal man" and other fakes of the kind — are mentioned as matter of fact. An old Mexican appears on the film as a wise and good man, and he shows proper reverence for a bearded young man of Science, who shows himself properly modest — the old wisdom superseded by the new Science. I know enough of the scientific tribe to know that while they appear outwardly meek enough, they are not at all humble, but are filled with intellectual pride. Science is a Sacred Cow whose worshippers and leading participants think themselves — at least collectively, as is the current style — called upon to create the perfect world. Their big lie is their implicit denial of Divine Providence and life hereafter. No Heaven, no Hell, only Man and Now. Man as self-sufficient, needing no Creator; the ultimate lunacy.

This dreamy Science skit appeared on what they call prime time, during which the gullible are primed. There are no spoken denials or affirmations of principles in these science-fiction shows. The false notions and morality are implicit in the pictures and dialogue. These people, perfectly composed, simply assume that what they speak and act out is truth taken for granted by all the world. I suppose such performances might be taken as satires, by logical extension of the absurd, in the manner of Aldous Huxley's "Brave New World", but they surely do not appear that way to the young and the simple.

Soap opera morality plays appear here on evening programs. In other shows whole casts of low-life people, including mixtures of blacks and whites, are seen in relationships not normal. The habitual viewer of these scenes gradually becomes accustomed to the distorted, inverted human relationships thus seen.

I can't refrain from mentioning this one common twenty-cent act on the sex-equality show, the newscast in which we get ten words from HIM, then ten words or so from HER. Back and forth this idiotic, irritating duet. Two newscasters to handle a fifteen minute show.

To end this brief comment on television and its effects, here is part of a newspaper report, 11 February 1982. "New Orleans (AP) — The nation's first television station to offer a 3-D movie did it by reviving a slimy green monster, and thousands of people immediately ran for those funny-looking cardboard glasses from the 1950s. "That was the most unbelievable thing I'd ever seen," said store manager Raymond Foss. "We just sold 500 pairs of glasses in less than 15 minutes. I don't know why people are going so crazy. If you could open up people's minds, you would probably discover some pretty strange things." You surely could. The reporter goes on to say that by showtime that Tuesday, this local chain of stores had sold 340,000 pairs of glasses, and could probably have sold 200,000 to 300,000 more had the manufacturer been able to keep up with the store's orders. Interesting as showing how far you can go with the Box. But it is with the more commonplace of television programming that we need to be concerned. A careful analysis of a week's run on just about any TV station will turn up enough twists of the truth as could fill more than fifty pages, the size of this one.

After typing the foregoing paragraph I looked in on our lying wonder and here is what I heard and saw: A silly-looking bearded old goat with a goody-goody smirk, announcing — oh what joy! — that soon we will not need to read science-fiction anymore, "for we are going to LIVE IT!"

Collectivist Utopianism, Science, Progress, World Brotherhood, Love and Abortion, Euthanasia, Voodoo, the enlightened new world. The Brave New World of Huxley is antiseptic. Evelyn Waugh foresaw it as one of increasing shabbiness, phoniness, and poverty. Waugh saw it correctly, along with George Orwell in his "1984" and "Animal Farm". Soviet Russia from its beginning has been a vast animal farm. But the leading Soviet tyrants and murderers are kowtowed to by all the Bigwigs of the West, including of course their man on the papal chair.

U.S. Immigration Policy: We have just received four long pages from one of Oregon's Senators, in which he poses the question, "Immigration and Refugee Policy: The Most Pressing Social Issue

of the 80's?" Blocked in for emphasis: "It is expected that the pressures to immigrate to the United States will increase over the next decade, making immigration policy the most pressing social issue in the world." End of quotation.

Notice the presumption in that. These "pressures" (whose are they?) on the United States mean, unquestionably, "a *world* social issue." On the whole, this Senator appears to favor some control of immigration, but that is not the point. There should be no question of having a wise policy in this matter, then enforcing it. Since the Second World War France, England, Germany and the United States have experienced a great overload of immigrants from about every country in the East; from Africa, the Carribean, Central America and Mexico. It has to be that this open-door policy, which lets in millions of illegal immigrants, has to be contrived; and that it fits in with the oppressive and destructive constant agitation about minority "rights" and "equality", about which we have been hearing since World War II. What we are seeing in all this is certainly that "welding together the other races" — other than the Jews — announced as part of the social and political program of the school of Ganz, Zunz, and Moses Moser, known as the Jewish Union for Civilization and Science, which school was attended by one Karl Marx, real name Mordecai, son of a Rabbi. I've mentioned this school and its aims in other Letters.

In my second paper, "The Enemy Within The Catholic Church", published more than ten years ago, I wrote that the revolution in the Church and world are the same; and so they are, in aim and totality of unrelenting propaganda.

Our Senator gives figures on ten states with the largest refugee population, as of 31 July 1981. I list here only three of these: California 177,005; Texas, second in number, 45,812; Louisana, lowest of the top ten, 11,901. Perhaps without present selfishness and the bitter Manichean spirit which frowns on large families, and which is opposed to the divine command to increase and multiply, the situation here might be different. The immigrants for all their poverty and even paganism, are most of them better than our materially well-off believers in no religion. Parents will have to answer for children they might have had. But as St. Thomas Aquinas teaches, nations, since they do not exist as nations in eternity, must be punished here on earth for their sins. Aside from that, where a people do not reproduce themselves, others will move in, either by immigration or military invasion, or both. The U.S. is in this position of decadence and probable defeat today.

North America Severe Winter: One of the ways by which the anti-God forces would play God is through what they speak of as weather control. We have had some inquiries about the meaning of recent severe storms and cold, and about alleged Russian tampering with the weather. In a Washington POST "Parade" article, 15 January 1967, a Jack Anderson with the then head of the U.S. Weather Bureau bragged that "we will tame the storms". Fierce storms during the winters of 1976-77 and 1977-78, now again this winter, show that the mighty Environmental apparatus, despite the expenditure of tons of thousand-dollar bills, has not tamed the storms, and won't. With regard to possible Russian experiments with the weather, just this much: The atmosphere is of one piece, intricately related in all its changing motions, so that any tampering with it on a large scale could not be controlled, and would quite likely boomerang on those who might attempt it. Yet, tons of money will still flow into the mad scheme of weather control, and no newspaper, no congressman or senator, not even in this time of financial squeeze and "economizing", of budget cutting, will direct attention to the fabulous amounts of cash being dumped into environmental projects. Partly because the atmosphere knows no national boundaries it must come into the plans of those who push for a one-world, naturalistic religion. Meanwhile, despite all the shiploads of cash expended on "scientific solutions", the daily weather forecast, revised and revised again reads 20, 30, 50 percent chance of fair or foul.

So fair and foul a day I have not seen.

Secret Societies: We have been asked why I haven't written about secret societies, particularly that of Adam Weishaupt. First I have not quite neglected secret societies. Secondly Weishaupt and his cronies are all dead: It's no use shooting at dead Indians. A thousand of the Weishaupt men have come from the original heap, none of them identifiable for sure by his specific works. And it is surely wise to avoid the trap (which I've not altogether done) of bothering ourselves about more evil characters than we need to know. I have written what seems to me enough about certain key figures — Mazzini, Leadbeater, Roncalli, Montini, Lefebvre, Wojtyla — to show the presence of a movement designed to destroy the Church, from which destruction other evils follow. "An enemy has done this," true, but only because our own people had become morally lax, which condition led to pockets of heresy, as in northern Europe, and to general apostacy in our day. We needn't know much about conspiracy — *conspirare,* meaning to breathe together, in the same

spirit, generally understood in our time as an evil spirit. The really secret crowd do not appear as individual plotters. To be as "wise as serpents" doesn't mean that we must know all evil doers, but mainly their works, which is the advice our Lord gave to His apostles, concerning the Scribes and Pharisees.

Lima Meeting of Ecumenists: Thanks to some friends, I have a copy of the 20 February issue of "America", Jesuit monthly magazine, which contains details of a Lima, Peru meeting of the World Council of Churches, Faith and Order Commission, attended by "some 120 theologians", including Catholics. The account of this meeting is by Fr. Avery Dulles, S.J. who fits in well with the doings of the "World Council", which differs hardly at all in its aims and confusion from that of the Vatican 2 reform Council of the Modernist popes, the Johns and Pauls and our reformed bishops, who put up all things religious for grabs. However, the blocked-in, extra-large letter assertion of the "World Council" caught my attention, reminding me of something Pope St. Pius X has in his encyclical *Pascendi.* First the statement just referred to: "Lima does not envisage a new creed:" (Comment: No, just change the old and true one.) "We consider that designing a new creed, intended to replace the Nicene Creed as the ecumenical symbol of the apostolic faith, is not appropriate." You see, not that it couldn't be done, designing a new creed, but it wouldn't be appropriate. From *Pascendi:* "It is well to note at once that, given this doctrine of experience united with that other doctrine of symbolism, every religion, even that of paganism, must be held true. . . In the conflict between different religions, the most that the Modernists maintain is that the Catholic religion has more of the truth because it is more living. . ."

So, then, this meeting of Modernist heretics at Lima, which would probably agree that the Catholic religion, at least as it has been taught by innovators beginning with Vatican 2, is more living than the others. But even if that much be granted by this council of leading heretics, they accept, as they say, the summary of the Catholic Faith, the Nicene Creed, *only as an ecumenical "symbol".* Will John Paul 2 bang down on the Catholic clergy who attended this meeting? The notion is fanciful. Rome is full of such New Order heretics. John Paul 2 is one of them, blackest of all.

In the 20 February issue of the "Oregonian" the Lima meeting is described as a "convergence document", an old Communist tactic. By a United Methodist theologian John Deschner of Dallas, concerning Lima, "an ecumenical achievement of historical significance;" and by a "Roman Catholic theologian Jean Tillard of Canada, a 'framework for church union' and 'proof that the Holy Spirit is at work'." Well, it is safe to assume that the Holy Spirit is at work, but not there. It is another kind of Spirit which works at such meetings as the one described in "America" and the "Oregonian".

But could it be, as Pope Pius X wrote, that these men might hold true every religion, "even that of paganism"? By the author of a well documented book on Rio de Janeiro, Paul 6 is quoted as having declared in 1967 that "the Church must take a new look at the pagan religions of African origins and cherish those aspects that might bring about "a new approximation of the Church," which is precisely what they were working on at Lima. To bring about a new approximation of the Church was and is, very plainly, the purpose of the Paul 6 reforms. No critic of Paul could have put it more aptly. Following his "revered father", Paul 6, John Paul 2 said in Brazil that "purified of negative values, superstition and magic, Voodoo can spread the Gospel of Christ." John Paul I publicly praised the diabolist poet Carducci.

According to a Rev. Kenneth J. Doyle, NC News Service, Boston PILOT, 26 Feb., writing about John Paul's latest African venture: "In what he called his 'pilgrimage' the pope had come to honor the African's idea of the divine and to highlight the importance of Gospel values for African life." We pretty much know what all the world knows about the African's idea of the divine, all the devilish cults which are included in the word "Voodoo". As to "Gospel values" which can mean just about anything, I've commented in other Letters on this switch of the Vatican 2 popes from Gospel truth to so-called values. To continue from the PILOT:

"Animal horns pounded against home-made metal drums. People turned excitedly to those in the row behind and slapped hands as a basketball team does after winning a shot at the buzzer. The crowd swayed in unison to the music and the vibration shook the wooden floor." To that our reverend reporter adds: "That scene on February 14 crystalized the purpose of Pope John Paul's African trip." Quite so. Many of us have been aware of John Paul's purpose right along, which is to blend Catholicism with Voodoo and all other 'religions' and ideologies, especially that of Marxism. We see now on all sides this convergence of the seemingly opposed parties. "Solidarity" is the name of the game; and convergence.

So then, in answer to the question raised above, Pope St. Pius X saw clearly that those he called the Modernists, could and do hold all religions true, even that of paganism.

The black belt of Voodooism and witch doctory stretches westward from Africa through the Carribean — Haiti especially — to Brazil; and eastward from Africa into the vast area of New Guinea, the Solomon Islands and New Hebrides. Among the white races, Unitarianism and so-called Christian Science; the Spiritualists, Rosicrucians, a revived religion of the Pyramids, including that of the Aztecs. A new Satanism has appeared lately in the United States, and the jungle drum is heard in the Rock 'music' of our day, which induces sexual and murderous frenzy. There is yet another stream, so to speak, of heathenism in our land (not counting atheistic Marxism). It comes from the East, the Orient, as Hinduism, Buddhism, Shintoism, Yoga, transcendental meditation, and so on. Some time ago we received a cassette tape-recording of an excellent talk by a Catholic woman, who in her youth had become fascinated with Hindu doctrine and practice, and who for twenty or so years was an avid student of the Hindu masters, gurus or swamis. Her talks were addressed to the "good Dominican Sisters" whose boarding school she had attended as a young lady. Judging by her talk and the written copy of it which I obtained, this is a well balanced, intelligent and very well informed person. She says the Hindu masters have a complete system of thought, that they have an answer to all Catholic or other objections to their system, and that Hinduism has penetrated Catholic institutions, including priest's seminaries. I was pleased to hear her say what I've said, that Teilhard de Chardin is absurd, a plagiarist from Gnostic Eastern sources, and that the late Fr. Louis Merton had been of the same religion. She said also that Hinduism is of the Devil; that aside from her doctrinal awakening after many years, she had experienced very frightening sensations upon attending some of the rites of her respected swamis. As I listened to this talk addressed to the Dominican Sisters, I thought it must have been given ten or so years ago, and was informed by the producer, POPE publications, that this indeed was so. The only point in my writing of this tape and original letter here is to present, from a person who has seen the new heathenism from both sides of the fence, expert testimony on a kind of corruption which has gotten into many Catholic religious houses. To me this was not unexpected, for it was St. Paul who predicted a return of heathenism near the end of time.

The Devil, ape of God, has many religions; they can all converge. God has only one religion, which religion cannot converge with the sects, with heathenism, or Marxism. It cannot be "ecumenized". The Catholic must love his neighbor, whether white, black, yellow, or green; Hindu, Jew, Holy Roller, at least to the extent of desiring his spiritual good, and not mistreating him. But he may not compromise with those not of his religion on matters of doctrine and Catholic practice. To the faithful Catholic, Vatican 2 "dialogue" is insane, an implicit denial of the one, true Church, therefore a lie.

Idealism: I recently saw hanging in our printer's office a sign that pleased me. It read: OLD AGE AND TREACHERY WILL BEAT YOUTH AND SKILL EVERY TIME. I suggested, however, that the word "skill" be changed to "enthusiasm", as being more of a youthful trait than skill. I think the sign should read, "Old age and treachery will beat youthful idealism every time." Or idealism at any age. No fool like an old fool, treacherous or not. For while idealism is more common among young people, it is by no means restricted to youth. The reason for the worldly success of the old man's treachery is that he deals realistically with what is real, as opposed to the ideal. This being so, the old devil, putting aside moral considerations (especially those high-blown of pride, therefore foolish), acts in accordance with the truth of a given worldly situation. From a dictionary at hand: *"idealis* (Latin), existing in idea, ideal. . . visionary, imaginary; distinguished from the *real, material. . ."*From "ideal" we get "ideology", of which the devil makes much pernicious use in our day. The idea of putting aside moral considerations, acting on only that which is expedient for worldly success, is suggested in these words of our Lord: "The children of this world are wiser in their ways than are the children of the light." The devil can use truth and falsehood in any combination to gain his ends, whereas we Christians must adhere to the truth. And of course old age is normally much more skillful than youth in falsehood. And so the sign, even as it hangs in the print shop, expresses a profound truth.

Another admonition from Christ which bears on the subject of idealism: "Be wise as serpents but simple as doves." Catholics holding to a vision of ideal popes have been simple as doves. (I pass over here degrees of self-deception and culpable ignorance; see below.) But they have neglected to apply the second part, about being wise as serpents. While a strange new kind of pope has been overturning the Catholic Church, making of it as they plainly announced an "ecumenical church" for all religions — "ecumenism is not reversible", John Paul 2 — nearly all baptized Catholics have acted with dove-like simplicity, saying "I must be obedient", or "I follow the Pope". And so they have not only failed to follow Christ's instruction to be wise — "Let no

man deceive you" — particularly in this all-important matter of the soul's salvation, but have become material heretics by refusing to accept defined doctrine concerning the limits of a pope's infallibility, apparently confusing it with impeccability. (I pass over, too, those Catholics who have been Protestant at heart for years, and who have welcomed the new, relaxed religion.) I've written in other Letters the details of departures from Catholic practice and doctrine by the Vatican 2 popes. Their liturgy, for example, is that of the main Protestant sects. In the quite total change in teaching and practice since the Second Vatican Council, we have the biggest lie ever. It is so big that only a few Catholics of sound faith, reasonably free from self-deception, will see it for what it actually is.

The Coming Hour of Trial: Speaking of convergence I wrote about seven years ago (Letters 7 and 8 especially) that convergence or accommodation is the meaning of the Solzhenitsyn release from Russia to the U.S.; that his is the same philosophy as that of the Powers of This World, and that no good could come from this fellow's influence. He was honored at Harvard, hotbed of "Liberals"; he had publicly professed himself a Socialist. It was my opinion, which I've never doubted to be correct, that Sol was sent to prepare the ground for the day when Soviet hammer-and-sickle tyranny must give way to less brutal methods — the Third Way, as I've heard it called since, which is also what "they" mean by the oft-repeated "Third World". I wrote too that thieves must eventually fall out; and that the World Powers would do so when they have achieved their common aim of destroying the great obstacle, the Catholic Church. Now, after twenty years of Vatican 2, this aim of Church destruction, for all practical purposes, has been realized; and the goverments and economy of the West are weak and confused. The Washington weekly SPOTLIGHT in its March 8 issue tells about the falling out of the thieves, as shown by one bit of important evidence, the imprecations by the Mayor of New York against the UNO in that city. Behind the agitation attending this ill-feeling expressed by the Mayor (who is suddenly being boomed for Governor of New York State), appears to be the Zionists, spiritual descendants of the most unrelenting, uncompromising, and violent of the Jew sects of Christ's time, the Zealots. I suspect that the turmoil caused now by this sect in the ranks of the Devil will foul up plans for 1984 completion of One World Rule; which falling out of thieves will not, however, allow the Western nations to go unpunished for their apostacy.

Someone has said that I sound cynical in these Letters. Maybe so. I am not a judge of any man's conscience but my own. Perhaps I should not write so bluntly about the new kind of popes and reformed clergy. We are required to avoid scandalizing others, even in some matters of truth. But how much longer must we who hold to Catholic doctrine and common sense be taken for fools?

Meanwhile the Modernist leader of the Traditionalists — Modernist as shown by his own professions of Gnostic doctrine, and by his repeated expressions of loyalty to the Modernist false popes — carries on, as he pretends, in the name of Pope St. Pius X.

A friend writes that a certain Traditionalist prolific writer of books and articles could flip over from England to Rome in two hours and set the whole Church straight. Could be. I know about this fellow, a member of the Knights of the Banquet Table in the U.S., now apparently defunct. As our dusky friends in the Solomon Islands and New Hebrides would say, "Him good fella too much".

W. F. STROJIE LETTER NO. 63 **20 MAY 1982**

THE CATHOLIC SENSE

...Ecumenism in Nevada, The Catholic Traditionalists, The Lord Maitreya, Iwo Jima, Thieves Falling Out?

It is now as I begin this Letter No. 63 more than twenty-three years since Pope John XXIII spoke publicly of a coming General Council of "all believers", thus fulfilling what was proposed by the bitter anti-Catholic revolutionist Mazzini more than one-hundred years before.

Of course John XXIII did not use the exact term, "all believers", but "ecumenical" which in the sense this word was used, and as his program has been carried along, amounts to the same thing.

The Second Vatican Council, first announced in March 1959, would, so we were promised, bring about a Great Renewal, presumably of the Catholic religion. Yet among the earliest most vocal spokesmen for Council reform were Dutch heretics, such as Hans Kung, who appeared in the U.S., priests in secular dress. From U.S. seminaries we heard from young candidates for the Catholic priesthood, full of ideas about what of Catholic practice might be discarded in order to arrive at an understanding with the Protestant sects in their poverty of doctrine and practice.

I thought then (please pardon this personal account of the matter, which I shall carry along for some paragraphs) the Bishops will set these fellows straight in good time. As we now know, the Bishops did no such thing but (following John XXIII of course) invited the leaders of the Sects to the Council as honored guests. Invited too were Soviet clergy, on "their terms" (R.B. Kaiser, *Pope, Council, and World).* We were to have a new beginning, a "New Pentecost" of the Catholic Church. Paul VI in his time spoke of "a new economy of the Gospel". According to John Paul II *(Redemptor Hominis)* "a previously unknown church" to come into existence. (It already existed.) At the first session of Vatican II was proposed a new liturgy, one in which all religions might join. But I'm getting ahead of myself here. I found out all this and very much more of the same years later.

There came a Sunday morning in our parish church of the time, in Elko, Nevada, when the celebrant of the Mass bawled out the words of the Consecration Form without pause, mechanically, as narrative, not Act. Although the exact theology which applied to this performance was then unknown to me, I was nevertheless profoundly shocked, and can recall to this day the words which passed through my mind: "Someone who has no love for the Mass has gotten hold of it." I thought that when we should be outside the church, after Mass, everyone would be exchanging shocked comments. No such thing happened. It was as usual: a few little groups here and there, talking of the usual things, others leaving — "See ya later, Joe." Although I didn't know it then, it was my first lesson in the weakness of the Catholic sense in our time. Years later I happened to pick up, in a used-books store, a copy of Cardinal Manning's *The First Vatican Council,* which Council he had attended. Here are words from that book: "For three hundred years the Church dispersed throughout the world has been in contact with the corrupt civilization of old Catholic countries, and with the anti-Catholic civilization in open schism (Protestant countries). The intellectual traditions of nearly all nations have been departing steadily from the unity of the Faith and of the Church. In most countries, public opinion has become formally hostile to the Catholic religion. The minds of Catholics have been much affected by the atmosphere in which they live... While this impiety spreads on every side, it miserably comes to pass, that many even of the sons of the Catholic Church have wandered from the way of piety, and while truth in them has wasted away, the Catholic instinct has become feeble."

So wrote Cardinal Manning, in England about one hundred years ago.

It was, then, in this little western mountain city that the truth of Cardinal Manning's remarks about the weakness of the Catholic instinct was brought home to me. I did not of course fully grasp this at the time. Had I done so I would have had since then an accurate measure of the very small number of Catholics who might be influenced by writings against the evil Vatican II reform.

The pastor at St. Joseph's church, Elko (most any other parish in America could serve as example) was a middle-aged man of Irish descent, with a doctor's degree in canon law. What was the attitude of this undoubtedly very intelligent priest toward the New Things? He was with it, without reservations. On one occasion, an evening devotion of some kind, this parish priest brought into the sanctuary three Protestant ministers, one of them an old black man who looked bewildered. It was probably the first time he had been in a proper church. Blacks were then very scarce in Nevada. I think this old man did odd jobs and some preaching on the side. I think there

was only one Jew in town, Sam who contracted for roofing jobs. Sam made no claims to being a rabbi. Even so, I wonder that Father didn't bring him in. Maybe he wouldn't come. It's a pity, for it left the affair incomplete. But then we had no Arab, no Hindustani, not even a Chinaman. No Eskimo, not a single Tibetan, no followers of Ghandi. But then we should remember that for every human being in Elko county there were fifteen head of cattle. So you see what an Ecumenist pastor there was up against when he went on an ecumenist headhunt. I thought our reverend Pastor had done well under the circumstances.

For choir on this occasion, he had corralled a women's Baptist choir, who howled their heads off. Gone to the Episcopalian church for some kind of ecumenical service, our Pastor and his Assistant or Associate or whatever they call them these days, genuflected before the altar there, but failed to do so when the Episcopalian gentleman made his exchange visit to St. Joseph's.

We looked in on these doings as spectators. It was hard to believe what we were seeing. Yet the lunatic show has become wilder each year since then. I have on hand boxes of news and magazine clips on the current insane and anti-Catholic words and works of those who still pose as Catholic clergy, to say nothing of vain and foolish laymen seeking attention with novelties, much of it making no sense at all, Catholic or otherwise. (We have just received a large envelope stuffed full of newspaper clippings and articles, all from around New York City and New Jersey.) The whole thing long ago passed beyond doctrinal arguments, and shows itself as treason, insanity, and universal apostacy. We cannot and should not argue with this thing, but only point it out as the Grand Corruption it was planned to be. But of course the evil sowing of these rankest of weeds, in order to take hold, had to be carefully timed.

At this time the altar at St. Joseph's had not yet been made a table. The pastor of whom I have written was later appointed chancellor of the diocese. His successor at Elko used to walk into church with his hat on, passing the altar-become-table without genuflecting. I have always defended him for his honesty. He later married and went to work for a New York bank.

I think back, too, of certain lectures we had gone to hear in the church basement, in which some startling notions were presented, such as, that Judas had been a fairly OK guy, only more or less mistaken, and that Mary had only been fortunate in being selected for her role of Motherhood. There was present at these lectures an odd pair, a man and woman new in the parish who always smirked in approval of these bits of 'new theology'. I recall, too, the Catechetical Sister at these lectures (she of the all-knowing smile) who, it was said, would soon be off to become a deaconess. We don't know if she ever made it; there were always jobs to be had by women in Nevada's casinos. Let us pray she chose this latter vocation rather than the other. Yet we later heard of a woman in Idaho "saying Mass" and giving out communion; and of Theosophist priestesses, all of which fits in with what we have seen and heard since.

Shortly afterwards, my job in Nevada having expired, we moved to the small farm we owned in Oregon. Not being a theologian and fearing to be too hasty about withdrawing from the local parishes, we went a few times to church in the closest town. One Sunday morning there the "conservative" pastor stopped Mass to have his parishioners practice Lutheran hymns. Seeming to sense disapproval in the congregation, he blurted out "I've got to go along". I thought to myself, "I don't". And that was the end of that. We shall sit this one out, I said to myself. Wait and see what is to come from this lunacy.

I am aware that many of the older priests imposed the new liturgy more reverently, with less commotion, on their parishioners. So much the worse for being in better disguise. However that may be, it wasn't only the Judas novelties that influenced me, but the evident washing out of Catholic practice and doctrine, and the spirit of the New Thing. The program was in fact, repeatedly during the early days, called by its leading promoters the "Spirit of Vatican II", the fruits of which were already frightful to behold.

In his General Audience address of 23 January 1973, Paul VI said that "the search and expectation of further revelations are not complete; on the contrary they are still at the beginning." This is heresy that anyone who thinks himself Christian will recognize as such. Anyway, the Search was on.

THE CATHOLIC TRADITIONALISTS

Shortly after this last experience in a parish church came the usual temptation of so many who reject the heretical New Order, that of the Traditionalists. I use the word in the sense in which the post-Vatican II Traditionalists use it, those who are intent on founding their own little churches.

My intention was, as I've said, to sit this thing out, but I have a bad habit of reading and even sometimes writing. I wrote a letter to the editors of the Portland Catholic Sentinel, saying not very nice things about their new religion. This letter brought us to the attention of followers of a young man who had set up a commune in northern Idaho, and who later got himself made bishop (?) by an Ohio cartoonist. The cartoonist had his orders from one of the devious, blurred lines stemming from the Old Catholics, the so-called "Mathew succession". Mathew had originally been ordained a Catholic priest; he founded a few sects of his own, and was put under major excommunication by Pope St. Pius X. As Peter Anson shows in his book *Bishops at Large,* this kind of ecclesiastical underworld had been very active, especially in England and the United States, all through the past century or so. Since I began publishing my Letters, dozens of these priests (?) have made themselves known to us here, each one with his own story of hardline resistance to Vatican II. Laymen or priests (?) they quote canon law like the

Devil quotes the Bible. "Have confidence in me. Canon umpty ump gives me all the jurisdiction of a bishop." Or, "Necessity knows no law," conveniently omitting to define "necessity". What they mean is "I am necessary", or at least our "Traditionalist movement". All very pious, very tempting. I am well aware of our ordinary need for Mass and sacraments. But the more years that pass, and the more confusion I see about us since the recent Council of Chaos, the more need I see for simple Catholic obedience to the laws of God and His Church, as we older Catholics knew them in our youth.

No more than we need a leaky gas balloon do we need Fr. Audio Tapes, Fr. Nugget and his fake order, the phoney Knights and their equally phoney jurisdiction, Fr. Collector, the Bishop-at-Large from France and Switzerland and his boys, always on the prowl for more loot. And what about those priests who have lately been looking to Mexico to become bishop — to be consecrated by priests who were made bishops by the retired Bishop Thuc, the same who laid hands on the crazy Palmar de Troya crowd. That way lies lunacy.

FATHER COLLECTOR IN KANSAS

We have recently received copy of a three-part newspaper article, very thorough, of the doings at the retired Abp. Lefebvre Kansas commune. It is the usual thing of families who have sold the old home, moved a long distance in hope, only to reap bitter disillusionment. The fortunate ones are able to return to where they came from, others are stranded. It is a story of a Made-in-Econe priest whose big thing is the lawsuit, who encourages spying and informing on those who have left his fighting flock. Says one of those who came from a great distance: "There's an aura of evil there." The report speaks of things ranging from the "bizarre to the macabre." It is reported that Fr. Collector said he had graduated from Catholic University, Washington, D.C. but that the Administrators there said he did not graduate but took a valuable doll collection from the school. Fr. Collector claims he was good friends in Germany with Elvis Presley, and spent time trimming locks of Presley's hair and mailing them to fans! This Econe-made priest sings the Gloria in a Requiem Mass, and says there is no pain in Purgatory. It's a long article, from the *Kansas City Star*. I'm tempted to give more details, but what purpose would it serve, more than to mention one more example of what happens when Catholics go in for this kind of thing.

How is it that many good and intelligent faithful Catholics have fallen into one of these traps? First there is the concern for the true Mass and orthodox religious teachings, especially for the children. Next comes the joining in with others to form a little group or set up a chapel, with their own priest, whoever they can get. Having done this, then the thought that their priest cannot live for very long. So then to find a secure spiritual haven, one under a bishop if possible, so as to guarantee a succession of validly ordained priests.

What's wrong with that?

In both actions — the setting up of a chapel, then the move to the Lefebvre commune — the Church's laws, especially those pertaining to jurisdiction, were set aside as of no consequence. This has to be presumptuous, to say the least, and disobedient materially, whatever the intention. The thing entered into becomes a cult. The sectarian spirit is inherent in it; and it grows. Soon there is bickering, factions, fights, lawsuits. It's an old story. It varies only slightly, largely depending on the personality of the self-appointed Leader. Those who, entering in these things, thinking to be sure of priests for the future, (1) act as if they were more concerned for the Mass and priesthood than is God; or (2) ignore the Scriptural prophecies of a great apostacy and an end of all earthly activities — and that we are in a time of general apostacy from God.

Turning again to the idea of a Catholic sense of things, or the common sense of Catholics, most of those who went to Kansas could hardly have been unaware that retired Archbishop Lefebvre had right along expressed his loyalty to Paul VI — while publicly defying Paul VI. He defied Paul VI in refusing a lawful order, to close down a seminary; an order from a legitimate pope (as Lefebvre held him to be); and by offering Mass publicly after being suspended by Paul VI. Those Catholics who then joined in with Lefebvre and company in setting up their own churches are guilty in some degree of schism, scandal and even heresy with Lefebvre and the other leaders of this most pretentious of Traditionalist operations. While rejecting the Church's own jurisdiction, its laws derived from the Divine Law pertaining to Authority, they entered into that collusion of Lefebvre with Paul VI, expressed in the publicly-made plea of Lefebvre, "just give us a few churches". Ordinary common sense ought to have warned them that there was no essential disagreement between Montini and Lefebvre. They paid no heed to conscience but plunged in, thinking to read the mind of God as if it lay somewhere beyond the laws of His Church. They put it forth as their absolute right to get the sacraments from any source they could find; whereas the only absolute right of any Catholic is certainty in matters of doctrine and jurisdiction.

The thing is not confined to the big operators of Traditionalist chapels but goes on among little groups here and there. It is old stuff, a continuation of the ecclesiastical underworld that has carried on in England and the United States especially, the past hundred years or so — but with this difference, that they now have the crooked popes of Vatican II as excuse for these illicit operations. The old operators of autocephalous churches, as they preferred to call them, made of validity of orders the main thing, and still do. But in their attempts to acquire more followers today they have added a new cry to that of validity: "It is the Mass that matters." With that word the door swings wide open to every kind of operator.

Returning to the thought of Cardinal Manning about Catholic instinct being all but dead, it might be objected that it is this instinct which impels Catholics to seek out the Mass at all times. But a Catholic sense, which must include the exercise of prudence, knowledge, humility, obedience, and "fear of the Lord", especially in times of general confusion, when the jurisdiction of a true pope ought not to be presumed, must act against blind instinct. The Catholic sense must take into account times and circumstances and, as said above, that in religious matters we Catholics are entitled to certainty. We are certain of our ground when we refuse to take part in the strange doings in the parishes, but get back into confusion and worse when we start running after Traditionalist 'solutions'. This latter state may be worse than that of those who have gone along with the anti-Catholic Reform through laxity and inability to see, thinking themselves obedient.

In the fall of 1976 I wrote a question-answer booklet entitled *Pope, Council and Chaos,* in which pages I gave my carefully considered answers, based on solid Catholic doctrine, to questions then being asked about the Vatican II reforms, jurisdiction, etc., only a few lines of which I might modify today.

A last word on the Catholic sense. More than all others of the great Catholic philosophers and theologians, St. Thomas Aquinas is considered to be the great doctor of the common sense approach. It is surely for this main reason that his works, more than those of others, have been banished by the Conciliar church. St. Thomas is also remembered as the great enemy and revealer of the Gnostics, who now occupy the premises.

THE LORD MAITREYA

The following from a large "ad" in a publication called *The Arizona Republic,* 23 April 1982, seems worth our notice:

"The world has had enough of hunger, injustice, war. In answer to our call for help, as World Teacher for All Humanity, THE CHRIST IS NOW HERE. How will we recognize him? Look for a modern man concerned with modern problems — political, economic, and social. Since July, 1977, the Christ has been emerging as a spokesman for a group or community in a well-known modern country. He is not a religious leader, but an educator in the broadest sense of the word — pointing the way out of our present crisis. We will recognize Him by His extraordinary spiritual potency, the universality of His viewpoint, and His love for all humanity. He comes not to judge, but to aid and inspire."

This much so far reminds me of Archbishop Montini's (later Paul VI) "Are you looking for God? You will find him in man." *(Paul VI Dialogues, Reflections on God and Man,* by Msgr. John G. Clancy) And this from Pope Paul's Christmas 1967 midnight mass: "This celebration in the night has a symbolic character. Symbolic of what? Of a man walking in the night and searching; searching for light, searching for a point of orientation, searching for an encounter with a man who is necessary, a Man whom it is imperative to find. There would be cause for weeping and despair if we were not supported by a wonderful interior force, that of seeking... the hope of finding..." I quoted this in one or more of my earliest writings. I am not suggesting that perhaps there is a connection between the above passage and the "ad" just quoted. I mean to say definitely that this connection exists, that I haven't the slightest doubt but that the original source is the same, and which is found — again as I have quoted the thing many times — in Theosophist Bishop Leadbeater's writings. It can be traced back to Lucifer.

More from this "ad":

"WHO IS THE CHRIST? Throughout history, humanity's evolution has been guided by a group of enlightened men, the Masters of Wisdom. They have remained largely in the remote desert and mountain places of earth, working mainly through their disciples who live openly in the world. This message of Christ's reappearance has been given primarily by such a disciple trained for his task for over 20 years."

That would be the period of time since Vatican II. To continue:

"At the center of this 'Spiritual Hierarchy' stands the World Teacher, Lord Maitreya, known by Christians as the Christ. And as Christians await the Second Coming so the Jews await the Messiah, the Buddhist the fifth Buddha, the Moslems the Imam Mahdi, and the Hindus await Krishna. These are all names for one individual. His presence in the world guarantees there will be no third World War."

To boil down this message — The enlightened ones (Illuminati) have been all these centuries guiding humanity, but the world is somehow in a mess, so the Lord Maitreya is to come forth at this critical time to save us from further ruin.

"The man who is necessary, the one who will save us." To quote myself, in one of my Letters, "Seeking his superman, Nietzsche died insane." And this too in one of my Letters, from Paul VI as quoted in the *Wanderer,* 22 Dec. 1977: "There comes to our lips the words that Jesus himself addressed one day to the disciples of his forerunner, John, called the Baptizer, the Baptist. They had been sent by Jesus to John while he was in prison to ask him: 'Are you he who is to come, or shall we look for another?' We feel as if the same question were addressed to us'..."

It takes no great mind to see the Gnostic source of Vatican II and its Theosophic popes. All who think at all must at least perceive a pattern of something very strange in these statements by Paul VI. I have quoted much along the same line from John Paul II, especially from his *Redemptor Hominis.* Here I shall repeat the following from the Gnostic encyclical: "For the church all ways lead to man"... and "Man is the primary route that the church must travel in fulfilling her mission; *he is the primary and fundamental way for the church."* Emphasis as in the original. Wojtyla carries on Montini's "Cult of Man." Montini and Wojtyla have carried on Leadbeater's "A New Idea of Church Worship" *(The Science of the Sacraments).*

One need not be a theologian to see what the new kind of popes who, for some curious reason, are all Johns and Pauls, with their *Novus Ordo* — New Order of the Catholic religion — have foisted on the Catholic people. The thing smells to high Heaven.

IWO JIMA

"The American task force gave us little time to brood over our misfortunes. The day after our return from the ill-fated mission, the enemy greeted us with a thundering salvo from sixteen warships cruising off the island. . ."

"Virtually every last structure on Iwo Jima was torn to splintered wreckage. Not a building stood. Not a tent escaped. Not even the most dismal shack remained standing. Everything was blown to bits. The four fighter planes which had returned from our last sortie were smashed by shells into flaming pieces of junk. . .

"Iwo lay dazed and helpless. . . "There remained on hand to defend the vital island of Iwo Jima less than a battalion of Army troops.

"These men walked about in shock, stupified by the terrible bombardment they had suffered. Their brains were addled; they spoke incoherently.

"Iwo Jima lay naked."

These are the words of Japan's greatest of fighter pilots, Saburo Sakai, taken from his book *Samurai,* first published in 1958. More:

"That last catastrophe was decisive. It was obvious to all of us that we could offer only token resistance, that within an hour or two after a landing the Americans would control Iwo. Who then, of all the men on the forsaken lump of volcanic ash, with its bubbling sulphur springs, could have foreseen the actual turn of events? Who among us would have dared to prophesy that the Americans would throw away their priceless opportunity to take the island with minimum casualties on their side. We felt we had but a few days in which to remain alive."

Thus far Suburo Sakai.

We know now what happened. The U.S. Navy was called off from Iwo Jima at that time, July 1944, less than 600 miles from Japan, to deliver General of the U.S. Army Douglas MacArthur to the Philippines, at a point about 1200 miles south of Japan, where MacArthur and his staff were photographed wading ashore in a foot or so of water, in nicely pressed khakis. When the Japanese took the Philippines early in the war, MacArthur was removed by submarine to Australia, where he spent most of the war issuing communiques. The cost in U.S. Navy ships and men to fulfill MacArthur's "I shall return" promise would prove very heavy; much heavier yet the cost of taking Iwo Jima after the Japanese were given eight months to load troops and supplies and dig deep into Iwo's high end of the island. The final cost in American casualties would be 5,324 Americans killed, 16,000 wounded, to say nothing of U.S. ships and planes destroyed. As we know, General Douglas MacArthur became in the public mind a, or even THE great American hero of the Big War, and was seriously proposed for the office of U.S. President — not that other candidates elected to the office amounted to much.

In terms of small area, sustained fighting, of casualties, Iwo Jima had to be one of the bloodiest battles of all times. All of this for a volcanic dot in a vast ocean. How come? It was to be used as an emergency landing strip for the huge B-29's that would bomb the cities of Japan. Richard F. Newcomb in his book Iwo Jima gives this information on one night's operation: "That night, 307 B-29's dropped tons of fire bombs on Kobe. They had to use the older thermite type, because all the newer and better oil fire bombs had been used up on other cities. But they caused havoc — 2,669 people killed, 11,289 injured, 242,000 homeless, 66,000 houses destroyed in Japan's sixth largest city. Admiral Mitscher messaged General Le May: 'We are proud to operate in the same area with a force which can do as much damage to the enemy as your force is consistently doing. May your targets always flame'. . ." (I blush and think of the thousands of Navy dive bomber and fighter pilots who through heavy flak attacked only military targets, mostly Japanese warships.) "Le May said: 'Iwo Jima is really making the job easier'."

Of such is war in this age of enlightenment. The atomic bomb, code named Trinity, was yet to be dropped on Hiroshima and Nagasaki, the two most Catholic cities in Japan. Oddly enough — for the U.S. Navy, the Army and its air force regularly assigned chaplains only to their much larger components — a Catholic chaplain was assigned to the plane which dropped the first atomic bomb on a large population center.

To end this brief note, a few more lines from the book *Samarai:* "Many of Japan's military leaders stated later that the war would have ended sooner if the Americans had attacked Iwo Jima in July 1944 (at the time of the first Naval shelling above mentioned), instead of waiting so long to do so. To these men the Philippines invasion was a vast and costly operation, highly successful for the Americans, but an insignificant campaign which did little to hasten the defeat (of Japan) which was already in sight."

I think that is a great understatement. As an ordinary Navy sailor during the desperate early days of the Solomons campaign, I knew when I later saw photos of the huge armada assembled in the Pacific that Japan's days were numbered, without necessity to invade the main Japanese islands. It leaked out after the war that Japan had, long before the big bombings, made appeals for peace — appeals that somehow got lost in the London, Moscow, Washington circuit.

Since the big war 'ban the bomb' peace shouters wave clenched fists, while the Kremlin masters build bigger bombs with U.S. money and technology. They are building a better world of the future, so they say. Starvation increases as Socialist atheism advances.

A FALLING OUT OF THIEVES?

Not long ago, a Jew professor of English literature published a novel in which he depicted Zionists searching a Brazilian jungle for Adolph Hitler and finding him. On taking Hitler out of the jungle his captors, so the story goes, stopped for rest, and out of curiosity allowed Hitler to tell his story, which runs at a considerable length, after which episode there follows more of the plot. The book has been recently made into a stage play, but in the play the last part is left out, so that it ends with Hitler's long impassioned speech, in which he cites the Jews' Old Testament history as justification for his own racial policy. Thus in the play Adolph is allowed to have the last word, a very long one to boot.

There followed the first showing of this play a great uproar among certain London Jews. But it soon becomes known that it was a powerful Jewish banking family, the Warburgs, along with other Jews, who financed the play. This in itself is interesting. Of further interest, so it seems to me, is that the widely known internationalist writer Douglas Reed, in his book *The Controversy of Zion,* comes down heavily on the same theme, Old Testament Jewish racialism, as he interprets it. Reed demonstrates at length that most of world Jewry is opposed to the Zionists, and that there is little or no difference in the Bolshevik and Nazi philosophy; that the two are actually one, which of course they are.

On which side is England in the Falklands dispute? I cannot think at all but that this contention is just one more like those of the past, between these dark powers, and which powers must now, as always in past wars, rope in America. Why did the Reagan administration so quickly send its Secretary of State to mediate the dispute, and then announce its backing for England?

Who has made the United States world policeman? How long will it be before we are in, one way or another? Roosevelt promised to help England "just short of war" and, not surprisingly, before the Japanese attack on Pearl Harbor, two United States destroyers were sunk while guarding British convoys.

THE LATEST HORRORS

We are grateful for the many news clippings sent to us. It is tempting to try to print several dozens of the 'best'. But a publication as large and thick as a big city newspaper could not contain all the works of heresy, apostacy and insanity of which we receive notice within two months. We could use a Lunacy editor, a Heresy editor, and a staff of twenty or so to write all that could be written on the twists and distortions of Catholic truth in these hectic days. But having written it all, then what? As I've remarked in the past, in these post-Vatican II years there's no market for Catholicism. Or as another writer long ago beat me to this kind of comment: "They will not endure sound doctrine." And there was yet another who spoke of an "operation of error". Possibly some of the older reformed Catholic clergy might recall his name, St. Paul, who forecast also a general spiritual blindness and a Great Apostacy. It might be well for all hands to give some thought to this matter. There will be an End to it, one way or another.

BOOK NOTICE: In these Letters I have often quoted the book *The Return of The King* by Fr. Henry James Coleridge, S.J. We have reproduced and made into an attractive small book those chapters of Fr. Coleridge on the Latter Days. This is excellent spiritual reading for all who are yet asking how we came upon the present chaos and general falling away from the Catholic religion in our time. For further information on this book, price $4, we are enclosing a sheet which shows the cover and contains a copy of the present editor's Foreword on these excerpts. On the other side of this sheet is a list of more publications of possible interest to faithful Catholics.

W. F. STROJIE LETTER NO. 64 **22 JULY 1982**

THE CONTINUING CHAOS

. . .Current Comedy. . . Matthew 24. . . The Mass Ended. . . Volcanoes and Earthquakes. . . Signs and Wonders. . . Soloviev, Bishop Sheen and Others. . . In the Ruins of Vatican II. . . John Paul in England. . . From the Ecumenist Press.

It is now summer, northern hemisphere, that is, 1982, and the sun still shines. Guided by its high priests of international finance and terrorism, propaganda and psychiatry, Science continues its noble task of bringing about a better world without God. To this end John Paul II meets with the non-priests of the English church, with Jews and atheists, in the great Ecumenical out-pouring of love which began with Vatican II.

Russia spreads her peace into Central America, the Israelis pacify Lebanon, to which region Mr. Reagan proposes to send a U.S. Marine force to further the peace-making. The English have snatched back the Malvinas — "on principle". What or whose principle? What about Rhodesia which the same government handed back recently to savages? On this side of the Atlantic, the *No Nukes* protest possession of nuclear weapons and power plants by the United States. The U.S. bishops carry on with their new church, lunatic though it be. They join in with the "better red than dead" nuclear protestors while continuing to neglect their eternal salvation and ours. Is there one of them who can, by self-deception and spiritual blindness quite impossible for most of us to comprehend, somehow be in good faith?

Anyway, since Vatican II the Clergy have lost our respect and surely that of sane, responsible non-Catholics. The clergy have joined in the modern frivolity, the "first name" society. Just call me Father Joe — or better, forget the Father. Big smile.

Everyone a pal, none more so than those outside the "Household of the Faith". But for all the smiles, background discontent comes through; and sometimes near-hysteria, as I know from having passed on one of my milder Letters to an older 'conservative' parish priest. He didn't want to hear about this kind of thing — what he had "firmly believed" until the time of "the changes". "What about the Dialogue, Father? Remember Vatican II." Grr . . #*!&

Our priests have been made into religious, political, and social change agents. Some of them don't like it but nevertheless go along.

Frivolity, smiles all around, that's the "in" style now, but these same men can be earnest enough at times. Here in America since Vatican II, they have had built hundreds of grotesque or synagogue-style new churches at fabulous expense. Fundamentalist sectarians of centuries ago could not match the iconoclastic fury of the new priests as they go about ripping out the old altars, throwing on dump heaps statues, Stations of the Cross, etc.

Recently a friend, in California, took me to see a local parish church — the plainest of square buildings, made of concrete blocks. A big square altar, slightly upraised, stands in the center of the building. Looking at this altar I visualized a fire underneath and the Temple animal sacrifice taking place. There was nothing else there — except metal folding chairs which could be picked up and taken out should the fire get away. In any event, metal chairs do not burn. A prudent pastor! And I have just heard that in a nearby Benedictine monastery 100 years old, they recently smashed the fine old marble main altar and threw it over a hill. The Vatican II and Protestant Table had stood before the main altar for years. *Ite, Missa est.* The message could not be plainer.

Some of the old stuff was bad art work, products of a sickly school of piety and commercialism; but that's not why it is rejected by the updated priests. For behind the mod smile and frivolity and hedonism lurks a manichean bitter hatred of the good, true and beautiful. It is symptomatic that in a society given over to mod values the family begins to fall apart, the birthrate drops, mothers become too busy for children. Parents and children pursue their own pleasure — go their own separate ways. Those strange people, sociologists, speak of "peer groups" and "siblings". The pastor of the local church-social club posts the Committee's program for group activities this week. Sister Lulu will bring communion to the sick. Deacon Fatso will give the homily at the Saturday evening Assembly. Ms. Dumbuny will host a tea and crumpets thing for the Methodist and Episcopalian ladies. Something for everybody.

The sun still shines. God remains in charge of the world. The recent lunar eclispe was not, as little children and many adults too, might have thought, a show put on by Science and Television. A Scriptural passage speaks of the heavens growing "dark with clouds". With its mumbo

jumbo of "billions of years", etc. the "Modern Science" idol leads into a true age of darkness. Cloudy intellects. This is the Devil's own work, to obscure the image of God in nature, and in man himself. It has been the mission of the Vatican II 'popes' and other bishops to spread the Religion of Man. But not really. The Devil hates all men and himself — all that God has made. But he resorts to this kind of hypocrisy — by which hate pretends love, war is given out as peace-making — in order to further his own ends.

I got on this subject — again, I should say — prompted partly by some "signs and wonders" latter days things we've been receiving in our mail; and by a current discussion on Matthew 24 and a time when the "perpetual sacrifice" shall cease or be taken away. I've written on that before, too, but do not hesitate to repeat what seems to me important. All the more so since the summary which precedes the text in the 1911 copy of the Bible at hand stresses, as regards the end times, that we must "always watch". Here are parts of the text; Christ speaking:

"Take heed that no man seduce you. For many will come in my name saying, I am Christ: and they will seduce many. And you shall hear of wars and rumors of wars. See that you not be troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places . . . And many false prophets shall arise, and shall seduce many. And because iniquity has abounded, the charity of many shall grow cold. But he that perseveres to the end, he shall be saved . ."

Thus far St. Matthew. Then what we today might call the clincher — emphasis as in the text: "When therefore you shall see *the abomination of desolation,* which was spoken of by Daniel the prophet, standing in the holy place; he that reads let him understand."

There can be only one holy place which can stand by itself, according to that meaning. It has to be the sanctuary, the place where Christ's own redeeming sacrifice was continually offered in Catholic churches throughout the world. To attempt in any other way to interpret this text, can lead to nothing but endless confusion about it.

To Catholics who read these Letters I especially recommend two sentences from this text: (1) Take heed that no man seduce you, and (2) See that you not be troubled. We have been asked what we think of a current discussion concerning the ending of the Mass, as foretold in the passage quoted above and elsewhere in Scripture. I am certain that it has ended in our parish churches — been taken away in the only way it could be done, by a man seated on the papal chair, and that this is sufficient to fulfill the prophecy. It is thus 'official' in a certian sense, which would appear also to be a requirement. The prophets, and Scripture in many of its parts, speak simply on many matters — yea and nay; no "on the other hand" qualifications which common sense can find in another passage. And the "taking away" was done in the only possible manner, short of a direct act of God, Who seldom so acts. It was done — as we should expect — by deceit, by substituting something that at first looked like the Mass, and which would carry on the unthinking emotionally, the clergy all the time crying obedience. In time all pretence can be thrown off, as is happening now. The priesthood is forever, and every licitly ordained priest may say Mass privately, bearing in mind that each Mass is offered for the whole Church. Beyond this certainty, all is doubt, vexation and contention, for those who would find a substitute for the old parish Mass.

VOLCANOES AND EARTHQUAKES

St. Matthew speaks of earthquakes, and elsewhere in the New Testament we read of signs in the sun and the moon and stars. Lately someone has been sending us literature on this subject, warning that recent natural disasters must portend a quick end for all of us. Maybe so. The nuclear protestors say this too. What about it? Let us have a look at a few eruptions and earthquakes of the past. I shall be quoting mainly from a book written in 1902. The author, a fellow who believes in a God way off in the sky, not a personal God, begins his first chapter, on the destruction of St. Pierre, Martinique, with the following paragraph:

"St. Pierre is as dead as Pompeii. Most of her people lie fathoms deep in a tomb made in the twinkling of an eye by the collapse of their homes, and sealed forever under tons of boiling mud, avalanches of scoria and a hurricane of volcanic dust."

The date given of this occurrence is 8 May, 1902. The smoking waste of St. Pierre contained 30,000 corpses. Leprecheur, population about 3,500, and Manceau of a slightly lesser population were also entirely destroyed. In 1767 an earthquake killed 16,000 on the same island. In 1839 an earthquake destroyed half of the then capital, Fort Royal, killing 700 persons. Martinique and neighboring Guadeloupe were then the most prosperous islands of this tropical paradise, the West Indies.

One of the thirty survivors, a little girl on her way to Mass at the Cathedral, was saved because she went out of her way to deliver a message from her mother to an aunt. Of the numerous ships in the harbor, only one escaped. I suppose nearly all who will read this have heard of the one surviving prisoner of the St. Pierre jail, who was able to look down from his cell at the destruction of the Sisters' convent and school for girls. The greater part of the altar in the Cathedral was destroyed, as were the unconsecrated priest's altar breads. The chalices and the consecrated Hosts were un-

damaged. At about the same time, nearby St. Vincents suffered a similiar calamity.

The wrath of God, a specially directed punishment for sin? It would not appear so. There was nothing of immorality on Martinique or St. Vincents which in any way approached the evil of modern U.S. abortion mills, nothing of San Francisco, Denver, Washington and other modern centers of sexual perversion; much less any deliberate immoral teaching. Although these islands are generally pleasant places to live, nearly all of their people had to work very hard for a meager living.

So there are rumbles and occasional shakings of the earth? There are many such volcanic places all over the world; Pompeii and Mount Etna (Sicily) come to mind. Who wll run at every threat? Which of us will live on this earth forever, anyway? Modern highway and plane accidents take more lives as suddenly as do volcanoes and earthquakes.

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In the far eastern seas lay the uninhabited island of Krakatao, near Java. Among towering volcanic mountains in the region, little Krakatao slept, not counted as dangerous by the men of science. The sleeper awoke in 1883, to be heard at places nearly 3,000 miles away. The fine dust of its eruption covered the whole earth. Sea waves travelled as far as Cape Horn, 5,000 miles distant. In the enormity of its explosions, so loud, so violent, in its electrical and fiery display, Krakatao surpasses by far all volcanic eruptions on record. And even though the island was uninhabited, by an overwhelming succession of sea waves mainly, 36,000 people lost their lives, along nearby coasts.

But seen as a sign of the approaching End of the World, can Krakatao compare with that of Paul VI before the UNO, a 'pope' "begging a permission to humbly serve" that body of atheists, secret society Gnostics and nincompoops, and calling the UNO "the last hope of mankind . . . a mandatory path"?

Incidentally, the family name of Paul VI is Montini, meaning "little mountain". The worldwide effect of the little mountain in Italy, Paul VI, can be compared closely with that of the physical output of little mountain Krakatao.

Earthquakes are more destructive of human life than are volcanoes. Here are some statistics of those lost as a result of such natural disasters since the 14th century: Lisbon, 30,000, Feb. 1531. Naples and vicinity, 70,000, July 1626. Sicily, fifty-four cities or towns, 100,000 lost, 1693. Jeddo, Japan, 200,000 perished, 1793. Peking, 100,000, 1731. Kaschan, Persia, 40,000 killed, June 1755. Lisbon (again) 50,000, Nov. 1755. Again Naples, 110,000 lost, 1783 to 1857. The list goes on like this up to our own century, when such disasters appear to decline in numbers of the more destructive earthquakes.

As an example of the explosive power of volcanic mountains, Cotopaxi, Ecuador, once hurled a two-hundred ton stone nine miles. Mauna Loa on the big island of Hawaii at one time belched forth a fountain of lava 1,000 feet wide and 900 feet high.

Concerning volcanoes, earthquakes, and so on, St. Thomas Aquinas writes that it is not easy to know about them, unless we are to suppose that near the End of the World the "rising of the seas, great earthquakes," etc. will become more prevalent. A glance at the lists I've copied do not indicate an increase in our century of volcanic and earthquake disasters, but a decrease from the previous two centuries. What does mark our century as apocalyptic far more than those of the past, are its "wars and rumors of war", its fears and confusion of doctrine, and the growing evidence of dark powers behind it all.

Part of my reason for presenting this information is to debunk somewhat the current myth of all-powerful man and his atomic bomb. I do not think the Creator of heaven and earth and all creatures will allow men to destroy the whole earth, as many now are led to fear may happen if we do not bow down and adore the Beast of Moscow.

It is not my purpose in writing of the Last Days to add emotional disturbance to what sincere Catholics have suffered since Vatican II, but to dispel confusion by presenting the only possible Catholic explanation of the current chaos. It is Catholic doctrine that true popes cannot lead the faithful astray by mistake. It is likewise true that no bishop may start his own new line of ordinations, acting as virtual pope. With regard to an old retired archbishop who recently consecrated bishop one or more priests in France and Mexico, this old man appears to be sincere in his Catholicity; but that he is rash and imprudent, as shown by his ordaining and making bishop members of a crazy sect in Spain, cannot be denied. In any case he lacks that authority, the jurisdiction required for such actions. More confusion and worse among the Traditionalists.

SIGNS AND WONDERS AND THE ADVENTISTS; SOLOVIEV, BISHOP SHEEN AND OTHERS . . .

The author of the 1902 book just quoted, has a chapter called "Looking for the End of the World", in which he tells of the activity of Seventh Day Adventists of the time. The Adventists follow Jew laws of dieting, Saturday worship, and of reckoning the day from sundown to sundown; no cooking on the Sabbath, etc. And like the Jews of Christ's time they look for spectacular displays as proof of Scriptural prophecy. Following the destruction of St. Pierre, Adventists everywhere were preaching an imminent End. I give here one line of many quoted in the book: "Yes, we are sure that what are regarded by most people as natural phenomena of earthquakes in the West Indies are the forerunners and sure signs of the approaching end of the earth and the second coming of Christ." Here's another: "All life will be extinct

here and during the horrible transition from the present state to chaos death will reign. Christ will come accompanied by His celestial attendants, and will lead to heaven all who have loved and lived in righteousness for Him." After this, so the story goes, there will be "1,000 years of darkness on earth, after which it will be brought back to the state of Eden." This is stuff from ancient Gnostic apocalypses. Dished out by these little sects it serves to discredit as slightly crazy all who write of the Last Days from a sound Catholic doctrinal viewpoint.

Another Latter Days confuser is the Russian author Soloviev, who foresaw an ecumenical opposition to Antichrist. In Soloviev's fantasy Pope Peter, Fr. John, leader of the Eastern Orthodox, and Prof. Pauly, a scientific German theologian stand together against the young Humanitarian World Emperor, who became so, marvel of marvels, by the tremendous popularity of a book he had written. Bishop Fulton Sheen in his time, actor-preacher, wrote approvingly of the Soloviev pipe dream of an ecumenical opposition to Antichrist. Sheen later openly joined and defended the Ecumenical Church of the Johns and Pauls, apparently blind to the Humanity-World Empire religion these men have been preaching.

The publisher of a little "remnant" paper, presumptuously so-called, in his April 1982 issue, solemnly presents the Soloviev hoax with admiring approval to his readers. The Revolution uses both agents and dupes.

In all this we have a sample of the total, complete or reverse lying which is carried on daily by the Vatican II reformers — Ecumenism to oppose the Antichrist, whereas, in reality, Ecumenism is the chief method by which the Antichrist destroys Mass, sacraments, Catholic belief and what little yet remains of the Christian Order.

Deception, yes, but oddly enough the thing is done quite openly, even going so far as to say plainly, as Paul VI and his crowd have done, that what is being instigated is a New Order, a *Novus Ordo* of the Mass, a "new beginning of the Church." Really, there's no good reason for earnest Catholics to be deceived.

IN THE RUINS OF VATICAN II

We are in the ruins of Vatican II. A Catholic authoress, Mrs. Anne Roach, in an article entitled "Love Among The Ruins", published lately in Today, a Toronto newspaper Sunday supplement, puts it this way: "There is not the tiniest part of the Catholic fabric of 20 years ago that has not been changed beyond recongition. Catholicism is like a city destroyed by war. Most of its inhabitants have fled, and those who remain are picking sadly through the ruins to salvage things too battered to be useful. John Kenneth Galbraith remarked that the collapse of Catholicism was the most surprising thing that had happened in his lifetime. For anyone who loved the Catholic world, this collapse was traumatic."

Mrs. Roach writes of her childhood in Newfoundland, of hurrying with her father through the "chill" (a mild word indeed when applied to that region of some of the world's roughest weather) of the morning to "the poor little basement church, down into the warm candle-lit, holy silence."

In Letter No. 63, I wrote of the Catholic instinct which Cardinal Manning of England saw as "all but dead" in his time. Anne Roach writes of her father who, hard working yet attending daily Mass, at last quit going to Mass, that is, to the reformed worship service, what the Reformers themselves call a New Order. Shocked by this, the daughter asked him why not? His answer, "Well, girl, it's the changes. I just don't feel there's anything happening there anymore. I try, but I can't." Thus the father. The daughter writes: "One keeps on going to the gutted Masses with their antic priests, manufactured excitement and cafeteria casualness, and one closes one's eyes and prays the desperate prayer of the agnostic believer: 'Lord, I believe, help Thou my unbelief'."

Well, that is a mistaken interpretation of the text the lady quotes. The man in the Gospel asked for firm belief in what is true, not faith in what is false, in this instance an evident radical departure from the true Liturgy of the Mass. These words of the writer do serve, however, to confirm what I have seen as certain, the weakening of the Catholic sense and instinct from one generation to the next. Old Mr. Roach, a hard working man, quite surely with only a meager education, feels instinctively what his obvioulsy better-educated, intelligent daughter fails to grasp, that the Mass has come to an end; that she ought not take part in the *Novus Ordo* mockery of the Holy Sacrifice.

JOHN PAUL IN ENGLAND

The disturbing Vatican II spectacle is not, however, without its moments of comedy. For instance, it was explained in England that John Paul II did not kiss the ground on his arrival there, because he came as head of a state, not as pope — as though this pantheistic earth-kissing were a sacred ritual of true popes, rather than a stunt of Papa Wojtyla and his pantheistic predecessor, Pope Montini. Actually, of course, what John Paul II usually kisses is not earth but concrete or blacktop paving, products of airport pavement contractors. And speaking of this man's kissing habit, I have at hand two photos of him taken recently in Scotland, holding with his two hands the head of a young woman, kissing her on the mouth. It was not reported whether he did this as head-of-state, or as pope. Those who have seen the "Oggi" photos, or who have paid attention to Papa Wojtyla's sexist Wednesday Vatican General Audience lectures, will not be surprised. In his February 1982 issue of Counter-Reformation the Abbe de Nantes comments or these talks- "On 13th January, during the usual public audience, H.H. John Paul II made a very strange speech. Like

nearly all the Wednesday talks for the past two years, this one dealt with sexuality, 'what we are accustomed to calling,' he said, 'the revelation of the body in these reflections'." Sex-worship is part of that heathenism St. Paul predicted would return in the latter days.

John Paul II, a pope for our time, carries on Lucifer's last-gap rage one step further along the road to near-total corruption.

In another news report from England it was said that John Paul visited the queen as one head of a church to another, thus contradicting the report which had him visiting England as head of a state. Such jumping around from one supposed position to another does not surprise those of us who have paid some attention to this man, his absurd antics and double-speak.

The Fourth Pope of the Revolution carries on the Ecumenist operation with great fanfare, treating as priests and bishops in England those whose Orders were seen to be invalid (null and void, non-existent), and were so pronounced invalid by Pope Leo XIII. (So who is joining whom?) The fruits of all this, the great falling away from the Faith and the return of heathenism are self-evident to those who do not refuse to look around them.

One more comment on the English scene. If John Paul II came as head-of-state, as was said, why the great froth of religious activity, the common prayers and meetings with Anglican clergy and Jew leaders? One Orthodox rabbi refused to take part in a widely publicized meeting; not, he said, because of any objection on his part to meeting with John Paul II, but because he did not want to stand on this occasion with Reform rabbis. I leave that for discussion — acrimonious, what I've read of it — to the rabbis, the English press, and whomever else might care to jump into it.

FROM THE ECUMENIST PRESS

'Catholic' **Sentinel**, Portland: "Environmental Crisis Threatens Country — Sister Rosalie Bertell is in Oregon this week to warn audiences of what she fears is a developing environmental crisis, caused by the pollution of the world's living space by science, technology and industry. All of North America is shrouded by gas caused by uranium mining . . ." This is the work and main concern of a Catholic Sister? In this instance one with short hair who looks like a thin man. **Sunday Visitor** and others: Another outbreak of Mother Teresa, this time she "storms Appalachia with a smile." Of course, the smile. Her main mission? As I see it, to give an image of the Sisterhood as an old hag. Not that we see much better in these ladies since they went quite as insanely as the Clergy for the New Things. And here is a bit from a convent recruiting ad: "This is what Yahweh asks of you . . ." Yahweh! A truly kosher convent. Another one: "The Future Church. For Catholics wondering about the future of their Church, the experts forecast change followed by surprises — from the local parish to the Third World, from the altar rail (what altar rail? what altar?) to the political arena, from the rise of the laity to the growth of ecumenism. In short, Catholics had best prepare to see not one, but many faces of Catholicism, none of the faces any less Catholic, any less authentic." Many faces, of course. In short, the monster grows more heads. And all of them "authentic". So say the experts. It is surely the Beast St. John saw rising from the sea. Or from the pit opened by John XXIII. Or both. This tip on the future from the largest circulation, once-Catholic paper. At least we can know what the 'experts' want. Except to use and give a new meaning to the name, they do not conceal their total rejection of the Catholic Faith, if they ever had it. Their wish is father to their forecast. But perhaps God has other plans.

Recent issues of the Boston PILOT, or PLOT, contains news of a parish church which has a full size pool for baptism, which "clearly speaks not only to sanctuary (?) but to the full area of assembly." There is talk of doing away with child baptism. One also learns, from a headline in the PLOT, that "Pope's Britain Trip Advances Ecumenism". In Boston, Cardinal Medeiros is shown visiting Anglican 'bishop' Coburn, who seems to have just swallowed a live fish, which perhaps he has. Billy Graham appears, flailing arms. There's more "advancing ecumenism" in the PLOT, as Catholicism fades from its pages, as it does from all so-called Catholic publications these days. Former pretense is gone.

In the person of Comrade Wojtyla subversion and buffoonery parades itself from the Vatican. One might suppose, though, that since the bishops have taken the wide downhill path of ecumenism their new religion will soon take in the smaller sects, not confine itself to Anglicans, Methodists, Lutherans, Voodooists and others of the larger denominations. What prompts this remark is the following item from a local newspaper, Albany Democrat-Herald: "Woman To Share Faith Testimony. Carolyn Stutzman will share her Christian testimony and beliefs with members of Albany Women's Aglow at 7 p.m. Monday in the Christian and Missionary Alliance Church fellowship hall. . ."

The Albany paper says further that Carolyn's background is Mennonite, and that she "is now active in the First Assembly of God." Surely the bishops will not continue to ignore such zealous disciples as Mrs. Stutzman, and such live organizations as Women's Aglow. Yet one thing disturbs me about all this: What if, after they get all the religions of the spirit ecumenized, one or several of the many thousands decides to bug out? Who will herd them back into the fold?

The religious and political leaders of Israel at the time of Christ, the Scribes and Pharisees, looked for spectacular manifestations to accompany and give proof of the arrival of the Messias. In "A Catholic Commentary on Holy Scripture", in his exposition of the Gospel of St. Mark, the Rev. John A. O'Flynn, New Testament Professor at Maynooth and Lecturer in Biblical Theology, University College, Dublin, illustrates in part, as follows, "In asking for a sign from heaven the Pharisees had in mind some striking manifestation like the Manna, Ex 16:12, or the fire which fell from heaven, 3 Kg. 18:22. Such a sign, because of its unquestionable divine origin, would provide a dramatic confirmation of Christ's claims. It was commonly believed that the coming of the Messias would be accompanied by some outstanding sign of this kind." So writes Fr. Flynn. We find this same error of looking for the spectacular, in the writings of nearly all who look for the coming of the Antichrist.

A man in the above photo wears a "breastplate" (square, below crucifix) which was used in the Jewish temple before its destruction. it is made up of twelve engravings of the names of the twelve tribes of Israel. This breastplate is worn in American Chapters of the Royal Arch (Masonic) by the high priest as an essential part of his official vestments.

This same man has been photographed wearing the breastplate, by **Paris Match** and **Time-Life News.** The traditionalist paper **Veritas** has published three or so different photos of the kind. The Abbe Georges de Nantes remarks on this wearing of the jewel in his thoroughly documented **Libellum.** It was reported that on an official visit to the Vatican the Mayor of Malta saw it with amazement.

W. F. STROJIE LETTER NO. 65 23 SEPTEMBER 1982

NEW RELIGION, NEW MASS

. . .Martin Luther embraced by John Paul II and Vatican II reformed Catholic clergy . . .in Rome, Washington, D.C., and Oregon . . .Ecumenic mass in Colorado . . .Early modern ecumenizers . . .Luther and Savonarola . . .Reconciliation . . .The Rosary

My most recent Letter was entitled *The Continuing Chaos*. There's been no change in our chaotic state since that Letter was written, unless it be some acceleration of the current insanity.

From one of our readers comes news of a celebration being planned to honor Martin Luther in the National Shrine of the Immaculate Conception, Washington, D.C. The date of this event is not given and possibly it won't come off. But the present Archbishop of Washington had a Lutheran minister preaching Lutheranism in his cathedral when, only two or so years ago, he was yet Bishop of Cleveland. It was shortly afterwards that John Paul promoted Bishop Hickey to the prestigious archdiocese of Washington, D.C.

The February 8, 1980 issue of the Vatican newspaper *L'Osservtore Romano* contained this announcement: "This year is the 450th anniversary of the Augsburg Confession. In our dialogue with the Lutheran World Federation we have begun to rediscover the deep bonds which unite us in faith and which were masked by the polemics of the past". (Pope John Paul II) It was only a matter of "polemics" then, not Catholic truth or discipline. Lutheran and Catholic are really, according to this by John Paul II, synonymous terms.

Anyway, this honoring of Luther and Lutheranism by Vatican II reformed Catholics has been going on since the time of that strange Council, Vatican II. As early as 1967 *Osservatore Romano* let it be known that "We are moving toward Lutheran liturgical reforms." That movement has long ago achieved its goal. The more or less conservative priests of the time preferred to close their minds to all such signs of betrayal and apostacy in the Vatican and in chancery offices. Today they are deep in it themselves and do not even think of trying to climb out.

I mentioned in my July Letter information about a nearby 100-year old Benedictine abbey from which the main altar had just been thrown out. This past week we drove over there, to Mount Angel, to see for ourselves. Not only has the high altar been replaced by the President's Chair of the modernist reformers — man in place of God — but also the two large side altars have been taken away, as have every other one of the twelve in the side-aisle alcoves, where daily Masses had been offered for one-hundred years by the monks. At Mount Angel they follow Martin Luther's reform. Not that this kind of thing is any longer novel in our once Catholic parish churches and religious houses. What is curious about this honoring and following Luther in his casting off of things Catholic, is that it is done in the name of "ecumenism", a coming together, whereas Luther and his followers have been the most notorious dividers of Christendom. This renegade priest honored today by Catholics had become a master of vituperative epithets, approbrious adjectives in his berating of Rome, the Popes and the Catholic Church.

We have a carton full of news clippings which show a near total acceptance of Protestantism by the Vatican II reformed priests. One from Colorado announces that the "Spirit of Peace Catholic Community" will share Presbyterian facilities. According to this news report, the local priest, along with Presbyterian and Baptist ministers, "will participate in the 12:15 p.m. mass. . . in the new sanctuary at the Presbyterian church." Photos show the "Revs. Tom Brown and Daniel Flaherty examining the large print bible at the altar they will share."

Notice that they call this hybrid worship service a mass, which it certainly is not.

In Letter 63 I mention that in the early days of "the changes" our reputedly conservative pastor stopped his Mass to have the congregation practice Lutheran hymns, saying that he had to "go along". Later, so we heard, he was asked to join in with a local Methodist minister in performing a marriage between a Catholic girl and her Methodist young man. Not he — never, never. But he did. From then on he became just one more of the growing number of Ecumenist ministers, now comprised largely of Catholic priests. These are the Vatican II updated or reformed clergy who have gradually lost their Catholic religion.

Some of the updated clergy and the reformed nuns especially, now resent the word "Mass". In their enthusiasm for the new religion they prefer "Christian" to "Catholic", "Eucharistic celebration" to "Mass". But I think the Colorado fellows are on the right track. Continue to call it the Mass and nearly all will continue to attend. Even so, a great falling away in most parishes appears certain at present, and will increase rapidly as the years go by.

The Lutheran service never did fill large cathedrals

and churches, as did the Mass, even in the years of the modern decline of Catholicism. For this reason, apparently, many Protestant ministers were toying with ritualism in the years before Vatican II. What all such experimenters fail to take into account, is that what attracts Catholics regularly to Mass is not ceremony but a much deeper spiritual urge within them. That that hunger for the spiritual can be killed by too much activism of any kind has been noted by Catholic spiritual writers I have read. Certainly participation in the banalities of the "new mass" is bound in the long run to kill Catholic spirituality and belief.

"In the long run"? Plainly evident for years has been the radical change which has come about in the Catholic mentality since the destructive Council of our time. Change, change, change — how could it be otherwise than destructive.

Nevertheless, regardless of doctrinal content, and the supernatural graces which we received through the true Mass, many of us, some even of non-Catholics, including agnostics, deplore the destruction of beauty of the Catholic Liturgy and churches.

What is this reformed religion which demands so drab and silly a demeanor? Do the Benedictines, to name just one of the leading changers of religion, and especially in their case, of the Liturgy, think it an improvement to seat a man, even though Abbot in place of the Blessed Sacrament? They will not, I suppose, give us openly the correct answer to this question, which is that they no longer believe as Catholics about the Real Presence of Christ on the altar; which is why they changed from altar to table. As mentioned in one of my early writings on this subject, the Benedictine magazine *Worship* was printing only the Protestant doctrines of the Eucharist many years before Vatican II.

The Vatican II changers of our religion are consistent in certain respects. Since they only believe in a pantheistic Presence of Christ in the churches they have taken over, then man is supreme in those places, and should occupy the place of honor. And of course they can now join in with Protestant ministers in their worship.

What has brought about this state of mind, "ears itching to hear new things," which turn out to be old and decayed things? A well known Catholic writer of this century, a convert named G. K. Chesterton, spoke of those who had "wickedly wearied of the best," meaning those Catholics of the 16th century so-called Reformation.

Can it be truly said that this wearying of the best is wicked? Yes, for it comes from a softening of the moral and mental fiber, which results from the loss of the habits of self-denial, from softer living and excessive concern for the things of this world. The things of this world are not the best. While as Catholics we detest the bitter Puritan or Manichean spirit which despises beauty and enjoyment, we degrade ourselves through too much concern with the things of this world; and in this sense at least (to say nothing of sin), we wickedly weary of the beautiful heritage of the Catholic faith and its outward expression in the Liturgy. Since this wickedness had become widespread with the modern decline of prayer and penance, the new reformers were able, though not without deceit, to foist on Catholics their liturgy of the drab, the banal, the noisy and increasingly silly, while emptying it of Catholic doctrinal content. That being done, they could join with Protestants and even Jews in what they call "ecumenical prayer", while exuding gushy good will.

There are, so to speak, two sides to the Catholic coin. On one side beauty, consolation, spiritual uplift; on the other, penance. The so-called Dark Ages were the centuries of penance, in which the old paganism was purged out. It was that time in which the great monasteries arose, and the practical and fine arts made so great progress. The advance continued into the high Middle Ages, and into that age which we know as the Rennaisance, at which time man began to admire himself in his works. "All for the glory of God" as religious ideal gradually gave way to what we know as Humanism.

Today we have a strange kind of pope, one who teaches that "man is the primary and fundamental way for the Church" (John Paul II, *Redemptor Hominis).* But even given the evident decline in morals and the softening mentally in modern times, notably quickened since the coming of television, the general apostacy of Catholics required such men as the Vatican II popes to lead the way. It was all done in the manner of Paul VI who "wished" that his new liturgy might be accepted. Bernardin, recently appointed Archbishop of Chicago by John Paul II, asks the people if they will accept him. They gushingly did. Leading Chicago Jews made haste to show their approval.

What is the modern origin of the Vatican II 'ecumenism', proclaimed by the reformed clergy as a search for unity? Its chief name by which most people can identify it today is Communism, but it goes back to older, less savage philosophical movements, one of which is Platonism, which makes the State supreme. It does this in the name of Liberation of peoples. But the people we need to be liberated from are the promoters of this so-called Liberation. In this age as in all things do the 'liberators' twist the truth to its opposite meaning.

The so-called "liberation theology" we begin to hear about after the Second Vatican Council (to which Council Soviet clergymen were invited on their own terms), is the same kind of hypocrisy practiced by the puppet rulers at the Kremlin. They too are for liberating people — but into something the people haven't altogether bargained for; something far from what they expected. Catholics are to be liberated from the Catholic liturgy, the Mass, from Catholic practice and doctrine. In other words, they are to be liberated from their Catholic religion. A certain kind of pope or popes will be needed for the job. A deceitful lead-idea will be required. What they call "ecumenism" is decided upon; not a new thing but very old. It could not have worked before the age of mass communications.

Before World War II it was the peculiar insanity of little coteries of Gnostics and underworld clergymen; the main center of it in England. This explains first Paul VI's dealings with Anglican clergy, followed by John Paul II.

Incidentally, a reader of these Letters in England, in a letter to us lately, quoted his little daughter as saying to him: "Father, why is it that the Pope visits the Protestants first?"

Modern Ecumenism

I have mentioned the Renaissance. In my paper *Vatican II: A New Sanhedrin* I quote the French author Leon de Poncins who writes about Pico della Mirandola, a hebraiser who died in Florence in 1494, as follows: "It was in the princely house of Pico della Mirandola that the Jewish scholars used to meet... The discovery of the Jewish Cabbala, which he imparted to various enlightened Christians contributed far more than the return to Greek sources to the extraodinary blossoming which is known as the Renaissance. About a half century later, the rehabilitation of the Talmud was to lead to the Reformation..." Hugh Ross Williamson in his book *Lorenzo the Magnificent* writes of the "the young Pico, Count of Mirandola... considered one of the marvels of his age," that he shared the passion of his companions of like mind "to reconcile Platonism with Christianity, but he enlarged the boundaries of his search for a synthesis by introducing Hebrew and the mysteries of the Cabala." This particular episode in the Rennaisance quest for ultimate religious unity, a "system for fusing the doctrines of Christianity the teaching of the Greeks, the lore of the Hebrews", and so on, is the modernist ecumenism in its early stages.

Williamson writes that "Pico's thesis on the synthesis of all religions had been understandably rejected by Innocent VIII, but the young man insisted on replying." Continuing to agitate the matter, Pico's printing of the thesis was interdicted, and he excommunicated. But that was not the end of the affair. The thing went underground. Centuries later we see Popes Pius IX, X and XI condemning its propositions in strongly worded warnings, among other things, worship in common with non-Catholics. But the modern Gnostics (for that is what they are, those that Pius X called Modernists), strongly infiltrated into positions in the Church long before Vatican II, at last managed to get one of their own, Roncalli (John XXIII) on the papal chair. His first act was to make Montini a cardinal. Montini had been refused that honor by Pius XII, even though the See Montini occupied, Milan, second only to Rome, was traditionally one whose archbishop was made cardinal. It was these Modernist popes who announced and put into action the enormous heresy that Pico della Mirandola was excommunicated for insisting upon. It is the same 'ecumenism' Popes Pius IX, Pius X and XI condemned.

Heretic or Apostate Popes?

Yes, or, speaking of the present occupant of the Chair, never a believing Catholic at all. Is the papal chair then vacant, as some contend, citing the doctrine that a heretic cannot be pope? The Chair is occupied by a Pernicious Presence. One way or another, it is not there for the taking by certain 'Traditionalists' who give signs of moving in that direction.

God only knows for certain what will be the final outcome of the present chaos and general abandonment of the Catholic faith, led by the Clergy. Only the very presumptuous or insane will dream up schemes for saving the Church by irregular means. Certainly there's nothing but more confusion, enmities and scandals to be expected from the present motley of Traditionalists.

Reconciliation

One of the key words of the Vatican II reformers has been "reconciliation". This is what the Renaissance cabalists were attempting — to reconcile truth and error, light and dark, the Church with the world, which is also the program of the Freemasons, the Rosicrucians, and other modern occultist organizations. This is of course the reason Paul VI lifted the Church's ban on Freemasonry. "Reconciliation" is also the name now given to that form of confession which replaces the Sacrament of Penance. To this Rite of Reconciliation the faithful who are uneasy about the Modernist reforms can bring their doubts and feelings of revulsion and antagonism toward the New Order, and be reconciled to it. This is one reason I advise not to go to even the older parish priests for confession; because, having themselves become reconciled to the new ways of thinking, they must give absolution (those who yet believe in it, in the Catholic sense) on that basis. There is the further reason of the new "situation ethics", and of the New Order priests being at least material heretics. That they approve of the "new ethics" in some degree is shown by their presence in the reformed parishes.

Luther again:

What a strange thing that the Augustinian monk, Martin Luther, did at first take horse against the Renaissance cabal of Humanists, then be adopted in our time by modernist actual worshippers of man. What do the Modernists see in the man? For one thing, he was full of fury against the Papacy, and in this he was of the same mind as the Vatican II popes, especially Montini. He was also in favor of handing the spiritual power of government over to the State. In this he was also of the mind of Montini and Wojtyla, both of whom made abject speeches of subservience before the United Nations Assembly in New York.

It has been said that the half-mad Dominican friar Savonarola was a forerunner of Luther. They were certainly alike in their bitter spirit of denunciation of much that was good and human in the Rome of their time. Savonarola, too, appealed to the State authorities to uphold his grim Puritanism. It is curious, but not necessarily significant, that the

Dominican friar felt compelled to not only renounce the world, as the saying goes, but to altogether *denounce it,* after hearing a powerful sermon on repentance by an Augustinian. Luther let himself go, breaking his vows of chastity, poverty and obedience, and in this he differed from Savonarola. Yet I think many spiritual writers will agree in this: that the man who leaves the world for a life of penance, and who then becomes bitter in his denunciation of the faults and slackness and sins of others, is often urged on by envy of those who are enjoying the good things of the world.

There can be no holiness without resignation to the things that God at least permits. Pride, anger and envy, an unforgiving spirit, make a man inhuman.

In a "priggish and pretentious" letter, as one biographer speaks of it, the youthful Savonarola chides his father, telling him he ought to thank God for having made his son "into a soldierly knight". H. R. Williamson calls him an egomaniac who, in the name of God, was to bring Florence to ruin." Like the modern Communists, he encouraged spying and informing, and had the State authorities conduct a house-to-house search for those things which, in his judgment, contributed to vanity or worldly enjoyment. The man was a bitter pharisee.

So much for the affinity of temperament and character which mark the works of these two reformers, Luther and Savonarola.

It is not as some have said, that the Vatican II reforms are simply Protestant. The doings in our parish churches provide ample evidence of an alien spirit at work. Indeed, the Council organizers frankly admitted the fact, speaking of a "Spirit of Vatican II", a new beginning of the Catholic Church, according to John Paul II, "a previously unknown Church to come into existence.

The thing now in the churches where Mass had formerly been offered is not merely a new outbreak of Protestantism. It is that "synthesis of all the heresies" Pope St. Pius X identified in its parts and as a whole in his time. The heresies Pius X spoke of were not only those of the Protestant reformers, but all the weirdities and satanism of the pagan East. They are basic heresies straight from Lucifer, who hates all that God has made. Hence the gradual destruction of Catholic customs, the sacraments, Mass, and Catholic doctrine. These things go together. It is not simply that we may play rather than pray at Mass that the ritual has been changed. It was changed largely to change the Catholic mentality of those who, as they say, "participate" in it, and to get rid of the Mass itself.

The Conciliarist clergy attribute their reforms to the inspiration of the Holy Ghost, which, so they say, came upon the bishops at the Second Vatican Council. To use their own words, they were experiencing a New Pentecost. Any number of crackpot founders of new religions have given that as their source of commission. Is there nothing more? What evidence do they show for this? Were there any tongues of fire reported at the first session, the one in which was proposed a new liturgy to be concocted for all religions? Or are we to simply take it on their word that God inspired them to turn upside down and empty out all of Catholic content from Mass and sacraments?

Go ye therefore. . .

I've drifted far — all the way back to Renaissance Italy — from the ecumenical mass of the Colorado reverends, and the "How the Reformation Happened" little Swiss-German Catholic community around Mt. Angel, Oregon. But it was, after all, a short enough trip, and much cheaper than could have been bought from your local travel agent. Where the ecumenizing will stop I would not venture to guess. There are whole continents of brown and black and yellow people who haven't the sightest notion of what it is all about.

Most Catholics who go along with the New Things do so on Luther's "faith alone" principle, faith in the Vatican II Illuminati. The present writer intends to remain among the unenlightened, a lowly Catholic spectator of the New World Order of Mental and Spiritual Retardation.

As to our updated reverend Clergy, Peace Bishops and all, let them go as they go now, in the name of Roncalli, Montini and Wojtyla. Only let us remember that they are not, by a long way, the first ecumenizers. Long before the time of Pico della Mirandola and that crowd, the Judaisers were at work. St. Paul had trouble from them in his time. But St. Paul was intent on divine Truth and eternal salvation, whereas our updated bishops must preach Social Uplift, Dialogue All Around, and Save the Whales. Such frivolities demand a Liturgy to match.

THE ROSARY

One of the evil inspirations Theosophist Bishop Leadbeater got on the astral from his Lord Maitreya was advice to start a new form of Mariolatry, which project has been taken up especially by the post-Vatican II Seers Absurd and certain 'Fatima Crusaders', who add to the din and confusion since the Gnostic Council of our time.

Catholics have never been in doubt concerning the place of Mary in the Divine plan of salvation; her position is unique. We know that the Mother of God, Queen of the Angels, is seen in Holy Scripture and Catholic tradition as leading the endless war against Satan and his legions, and that in the end she will crush the head of the Serpent.

According to the writer in the 1907 Catholic encyclopedia: "That the Rosary is pre-eminently the prayer of the people adapted alike for the use of the simple and learned is proved not only by the long series of papal utterancs by which it has been commended to the faithful but by the daily experience of all who are familiar with it." The writer goes on to cite the naval victory at Lepanto, the most notable occasion responding to public recitation of the Rosary, and that thereupon Pope St. Pius V ordered the Feast of the Holy Rosary." From this victory over the Turk at Lepanto, and the earlier defeat of Albigensian heretics at the battle of Muret in 1213, the Rosary has been regarded as a special

prayer for deliverance from danger; therefore pre-eminently a prayer for our time.

But there is no Catholic doctrine, including the cult of the Virgin which, allowed to get out of hand, will not lead to heresy — for that is what heresy is, an over-emphasis on one truth and a resulting distortion. With the Rosary this is done by the usual Gnostic pretension to add something better; and so we begin to hear of a "Scriptural Rosary", as though the whole of this devotion were not just that. Those who so pretend to make the Rosary greater add to it what, as they would have us believe, the Mother of God failed to see as good and necessary for its completeness. And there are those who have made of the Rosary a new religion in itself — no salvation outside Fatima, etc. That the Mother of God appeared at Fatima we may doubt. It is the only one of the "signs and wonders", "sun dance" kind of alleged appearances of Mary on earth; and its fruits, so much of them as we can see, are not good.

The Vatican II hypocrites pretended to give to Mary the title "Mother of the Church". They were doing their usual Gnostic thing of pretending to add when they meant to take away; in this instance to first play down then get rid of the title "Mother of God", partly to appease their Protestant fellow ecumenists. We hear today also of an opposite heresy, spread by 'Traditionalists', which makes Mary co-equal with Christ as our Redeemer.

The Rosary begins most fittingly with the angel's announcement of the long-awaited, ardently-desired message of the imminent arrival of the Divine Redeemer, Who, however, awaits the word of consent from Mary; and it ends with a meditation on Mary's crowning as Queen of Heaven. The Angel Gabriel greets the future Queen of the Angels: "And the angel having come in, said unto her: Hail, full of grace, the Lord is with thee; Blessed art thou among women." These expressions and the message as a whole convey the truth of Mary's sinlessness, her perfection, her graciousness: "Hail, full of grace." "Thou shalt bring forth a son. . . the Son of the Most High" tells us of her future power and unique position in God's favor. "And of his kingdom there shall be no end." By this part of the message we are assured, even so early in the Gospel account, that Christ's Church wll endure "even to the end of the world," as He Himself later promised.

"Endure", the word I recall as often applied in this context, is a fitting choice, for the Church has always existed, like the "life of man on earth", as a "warfare", a struggle. It suffers numerous afflictions but none so great as the trials to be endured in the latter days, when "the devil must be loosed for a time." The Prophets of the New Testament, especially St. Paul, foresaw the great ecumenic compromise of the Catholic religion, the "falling away" of our time. Nevertheless, "of His kingdom there shall be no end." Christ our Lord, son of Mary ever Virgin, remains as true Head of the Church.

A persuasive reason for saying the Rosary today is that it came to the fore in a time when the Gnostic heretics were especially active under the name of Albigensians. These manichean bitter puritans who put on a superpious Catholic face, along with a whole swarm of other eastern religious frauds, have returned in full force since the Second Vatican Council. If indeed as some think, the Rosary is to be our last resort, this and the removal of the Mass from our churches is the reason for it.

W. F. STROJIE LETTER No. 66 24 NOVEMBER 1982

VATICAN II, A GNOSTIC COUNCIL

. . .The Catholic Traditionalists . . .The Abp. Thuc Consecrations

A front-page heading of the I October Boston PILOT reads, "The Age of Aggiornamento, Vatican II Marks Second Decade." The writer of the article which follows that heading goes on to say: "The Second Vatican Council, which opened 20 years ago, brought with it profound changes, affecting everything from the way the church views itself to how Catholics worship at Mass."

Rather interesting that. When the Vatican II program of change began we were told by our reverend clergy that nothing essential was being changed. Now it is openly admitted, on the front page of an archdiocesan paper, whose publisher is a Cardinal, that the changes are profound. This short but quite complete summing-up is interesting in that we now begin to see in the Modernist press what a few Catholics have been saying right along. No one in his right mind could entertain the notion that the great enthusiasm for outward change did not have behind it a vision of essential change.

". . .the way the church views itself" — since the Council of twenty years ago; which view, so they now admit, has recently been changed. What Theosophic doubts and questionings of origin, doctrine and Catholic practice that phrase expresses! But such is the state of the Catholic mind at present, that very few readers of that sentence will even pause to reflect on it, mind-boggling though it ought to be.

I should have written "Catholic readers". Jews, Freemasons, and the leaders of Protestant sects will not fail to see the significance of this totally new thing, by which the Catholic Church, always in the past so firm in doctrine, so consistent in teaching and practice, is now said to see itself in a different light. That the majority of baptized Catholics have accepted willynilly the "updated" doctrines and practices does not of course alter one iota of Catholic doctrine. What we have in all this is the complete Modernist take-over which Pope St. Pius X warned against in 1907. The thing was foreseen by many others, even before the time of that saintly and learned pope.

But has the Vatican II program of change been profound, as the PILOT writer says it is? Yes and no. The total effect has been profound in one dictionary sense, that of "thoroughgoing". It has made a shambles of the Catholic religion, which since Vatican II is said to be "ecumenic".

Outward clear evidence of radical change is the Vatican II "dialogue" by which all Catholic teaching and authority is put up for discussion with Protestants, Jews, pagans, and even atheists. Few Catholics object to this so "profound" change. Your more or less conservative reformed Catholic will not discuss the matter, but attributes to the Vatican II popes *total* infallibility, contrary to defined limitations. If a John or Paul, or John Paul, says that 2 x 2 = 6, the reformed Catholic does not object. He simply closes his mind, knowing that somehow, according to the New Thinking, it must be so.

The New Thinking is not profound. It is silly and malicious. It results in an emptying-out, a trivialization of what is truly profound, a blending of many lies. The worst of it is, those who are less than thirty or so years of age will have had no experience of the doctrine and true worship of the Catholic Church for their guidance.

If the Vatican II changes may in a sense be called profound, as the PILOT writer calls it, the most profound change is one that most Catholics do not understand, cannot see, namely, that Mass and sacraments have been emptied by the reformers of Catholic intention, form and content, so that they signify falsely and do not confer the sacrament. What remains is empty ceremony, banal and stupid, a mockery of Mass and sacraments. In short, what has been substituted for Mass is nothing more than a Protestant or "ecumenic" service; for Baptism a simple body washing and initiation into an undefined community. I do not say this of myself but repeat what is contained in a manual of the New Rite of Baptism, which in two short papers I have analyzed in detail. Copies of these papers may be obtained by writing to the present author.

Further along in the PILOT article is dragged in for perhaps the millionth time one of the new doctrines, namely, that the new church stems from Pope John's "inspiration". As I've shown in several writings, including a booklet *Popes of the Revolution,* quoting a Catholic historian, Vatican II has been in the making for more than a hundred years.

Years before Roncalli was made first pope of the "new church", the coming Council of radical reform was being talked about. Anyway, right-intentioned, sane popes do not convoke councils at the prompting of "inspiration". The PILOT writer wisely passed over the fruits of divisions, confusion and disorder which have resulted from this alleged inspiration of John XXIII.

Possibly the first clear sign of the diabolic origin of the Second Vatican Council was this setting up of

a Council on the basis of an alleged inspiration, thus by-passing Catholic Tradition, the essential exercise of prudence in such matters, the teachings of the Popes, Saints and Doctors of the Church.

Here and there you find an older pastor who hasn't thrown out of his church all that might remind his people too strongly of Catholicism, and who possibly manages to perform the new Protestant service in a reverent manner — although I can't imagine how, he being required himself, along with his congregation, to recite the banalities of new missals and revolutionist hymns. Such remnants of church furnishings of the past which are yet retained, including some parts of the old vestments, help to carry on "the changes" until the time when both priest and people are conditioned to full acceptance of the New Thinking, the new religion. It has been mainly in the parish churches and schools, and through the so-called Catholic press that the evil program of reform has been carried out.

The Second Vatican Council did not come about through good intentions, nor did it happen by mistake. On the contrary, it is a total , diabolic fraud, planned in detail years in advance. Not all the bishops were ready for full acceptance of what had been worked out for their ruin and ours, and of the Catholic Church. But apparently all the more or less well-intentioned were sick with that "liberalism" which led them to eventually accept, however reluctantly, the whole evil bag, following the first of the Vatican II false popes, John XXIII who put on the smiling face and the pretence of love for all mankind. The fraud has been carried out in this way, by pretending necessary allegiance to the diabolic traitor popes, those who announced a new beginning of the Catholic Church, a doctrine in opposition to the Church's constant teaching about the unchanging divine source and character of the Church. Truth is one and indivisible, God remains ever the same, and so does human nature. The Church, therefore, cannot be profoundly changed, with yet more changes to come, as they predict.

Vatican II was, as I call it in the title of this Letter, a Gnostic Council, which Gnosticism, gone more or less underground during the passage of nearly twenty centuries, was seen by learned men as showing itself more openly these past one-hundred or so years. Popes Pius IX and St. Pius X exposed its tenets and general thrust in their time, pointing out that it was even then strongly entrenched in Catholic institutions, including priest's seminaries, and that it was to be found in very many Catholic publications of the time; not of course then so boldly as we see it today. In our time the thing is pervasive.

As to the word "Gnostic", to name the Vatican II reform, here is how the learned writer in the 1909 Catholic Encyclopedia sums up Gnosticism. Read this carefully and you cannot fail to see that the excerpt I shall quote sums up exactly what has surfaced in our time, and has been 'officially' installed in the Vatican, and in all the dioceses of the world. I have quoted this in other Letters but it bears repeating. Here it is:

"When Gnosticism came in touch with Christianity, which must have happened almost immediately on its appearance, Gnosticism threw itself with strange rapidity into Christian forms of thought, borrowed its nomenclature, acknowledged Jesus as Saviour of the world, simulated its sacraments, pretended to be an esoteric revelation of Christ and His Apostles. . . As Christianity grew within the Roman Empire, Gnosticism spread as fungus at its root. . . Though in reality the spirit of Gnosticism is utterly alien to that of Christianity, it then seemed to the unwary merely a modification or refinement thereof."

End of excerpt from the old Encyclopedia. Let us examine it in detail.

"Strange rapidity"; apply that to the Vatican II changes, the total of which in less than twenty years amounts to what the PILOT writer affirms is "profound". As with the ancient Gnostics, Christian appearances are kept up to some extent, as they have been with the older Protestant sects (which are also Gnostic), and names are not much changed. The old Gnosticism "pretended to be an esoteric revelation," as our Encyclopedia learned writer says. And so we hear right off of Pope John's "inspiration". Later, Paul VI would say that "relevation is only at the beginning," that we now have a "new economy of the Gospel", and similar things. Christ is still spoken of by the men who carry the crooked cross, Paul VI and John Paul II, but it is a Gnostic Christ, well understood to be so by the occult Brotherhood. As in the early days of the Church, Gnosticism spreads in our time, "claiming to be the only true form of Christianity," today's "Ecumenism", a thing of the Modernist-Vatican II "experts", the "esoterics" of the older Gnostics. In line with all this is the pentecostalism of the wilder Protestant sects, which has arisen among Catholics and spread like a grass fire since the Council of our time. "Rank, poisonous growth" indeed, "spread like fungus", so that it "stifles Christianity" altogether, as in the first centuries. It is destroying today, as it did then, Catholic belief and practice, but now in the name of false popes who join in "Dialogue" with Protestants, Jews and pagans. It is especially significant that the Gnostic Council invited Protestant leaders to all its sessions, and have joined in with them since in their doubts and questionings of Christian doctrine. The last sentence I have quoted from the Encyclopedia on Gnosticism fits our present situation of reformed 'Catholicism' so aptly: "Though in reality the spirit of Gnosticism is utterly alien to that of Christianity, *it then seemed to the unwary merely a modification or refinement thereof.*" Quite so. The Vatican II modernist version is said to be an "updating", with new insights. Here is an example of this I mention in my writings on the New Baptism. "There is much more to baptism", so they say, "than the Church taught in the past. It is extremely important that the whole community should be present. . . The people have come together to baptize this infant." They say that now for the first time in the history of the Church, we have a real baptism for infants. The

sacrament of Penance is "refined" as the Rite of "Reconciliation", based on supposed new insights concerning sin. Modifications, refinements, new insights after nearly twenty centuries, so we are to believe of the Church's ignorance in this and many other matters. As to the "spirit of Gnosticism" mentioned in the long and thorough article just quoted, we heard, time and again during the recent Council, of the "Spirit of Vatican II". What could it mean, that one Church council might be of a different spirit than the others. That it was, is self-evident.

The program of Vatican II is summed up in a Theosophical Society leaflet quoted in my earlier writings: "The Theosophical Society is a world-wide organization... composed of men and women who are united by their determination to promote brotherhood and remove religious, racial and other antagonisms. Their bond of union is a common search for Truth. They hold that Truth should be sought by study, by reflection, by service, and not imposed by authority as a dogma." This is Vatican II "ecumenism" and "Dialogue", in which the Vatican II popes exert no authority, condemn no errors, excommunicate not one of the thousands of priests and bishops speaking and acting contrary to what the Catholic Church has always taught. Paul VI was continually harping on "search", even going so far as to let the lie about every religion as an expression of the Divine truth, vehicles of salvation, into the Vatican II articles. At his General Audience of 23 January 1973 he said: "...the search and expectation of further revelations are not complete; on the contrary they are still at the beginning." Quoted in my writings are many other such Theosophical mouthings of this man, some from before and others after the time he and his party usurped the papal chair.

To continue with this account of total change of the Catholic religion, as we get it from papers that yet call themselves Catholic, consider this item from the largest-circulation paper of that kind, *Sunday Visitor*, quoted in Letter 64: "The Future Church. For Catholics wondering about the future of their Church, the experts forecast change followed by surprises — from the local parish to the Third World, from the altar rail to the political arena, from the rise of the laity to the growth of ecumenism. In short, Catholics had best prepare to see not one, but many faces of Catholism, none of the faces less authentic." End of lunatic quotation.

In other words, not a shred of Catholicism is to survive — but we will continue to call it Catholic, at least for so long as it might seem expedient to do so. As a matter of fact, that appears to be all that most, or nearly all, present-day Catholics require. Total change but retain the name for those who can't quite bring themselves to face the reality of a diabolic New Thing, presently at the early Protestant stages of advancement.

A ceremony does not become a Mass just because a man, even though he be a validly ordained priest, puts on a few vestments and says some words over a piece of bread and a cup of wine. Is your pastor then deceiving you? Yes, but indirectly, having first deceived himself, in that he long ago lost his Catholic belief. or is very weak in it. Long before Vatican II the U.S. Liturgical magazine *Worship*, generally circulated among the U.S. clergy, began propagating only the Protestant doctrines of the "Eucharistic Celebration", as our reformed clergy now also call it on occasion. Shocking? Unbelievable? Why so? Thousands of priests in a time when the Catholic faith was far more alive than it is in our modern age, followed Fr. Martin Luther and others of the old "Reformers" in gradually rejecting their Catholic religion. St. Paul and Pope St. Pius X foresaw a time of a universal apostacy of that kind, which is what we are witnessing today. Catholics see "the changes" as exasperating, nice, innocuous, entertaining, ridiculous, or *as they are*, Protestant or leading into something yet more strange; but most "go along" out of habit and mistaken obedience to pope and bishops. They give no thought to the possibility — the thing seems too monstrous to them — that the Vatican II popes depart radically from all the popes of the past. They think it impossible even though a new beginning, an opening to the world, was repeatedly asserted during and since the Council.

You are a Catholic and all this makes no impression on you? That cannot change the fact of what is taking place. It only goes to verify what St. Paul predicted about this time of general apostacy, that it will be accompanied by a general spiritual blindness.

You say that I stand alone who think like this? Not at all. I am with all the Catholics of the past centuries, up until the Gnostic Council of our time.

Even today I am far from standing alone in holding firmly to the Catholic religion, rejecting the new "ecumenical" religion of the Vatican II Modernist popes and their hand-picked bishops. Perhaps a million or more who cannot quite grasp just what went wrong, or are unable to very well express themselves, have quietly dropped out of the parishes since the Council. Doubtless some of these recent drop-outs were weak in their faith, and it was the Council which destroyed what of Catholic belief remained in them, and which could have been strengthened had their parish priests stood firm. The priests did not do so, but accepted the Big Lie of a New Beginning of the Catholic Church. After Vatican II they no longer "firmly believed" but followed the Gnostic popes and bishops in their "ecumenic" questionings and doubts. They did worse by far: They apostacized from the Catholic religion, and have already taken millions with them on the road to hell.

I am not of course excluding myself from the possibility of going the same route. It can easily happen to most anyone in the horrible confusion of the great Vatican II Renewal, which we now see was meant to be a renewal of the old paganisms; St. Paul's predicted return of heathenism.

Most people go along with what's going. "Our parish priest says so. So does our bishop. And the pope too. So who are you to say otherwise?" That's the usual response, the right attitude for a Catholic; and a good question. Our religion rests on Authority, that of Christ and His Church. There is no true virtue without obedience. But it is not I or people like me who make light of authority and appeal to some Spirit or other for justification. It is the Vatican II reformed clergy who have been doing that since the start of their Council.

Every heretic speaks openly his heresy since Vatican II, every abuse is tolerated, is actually encouraged, since then. This stand on uneasy and mistaken obedience may have some merit, but it leaves out something which is obligatory in a Catholic, that we should know our religion well enough to reject even one plain heresy, whereas today we are submersed in what Pope St. Pius X called "a synthesis of all the heresies." This saintly pope, far from denying the possibility of near-total apostacy, predicted it. He did more than predict it. He pointed out in detail that it was present and growing in his time.

In 1903, addressing his remarks to the bishops of the world, Pope Pius X spoke this grave warning: "All who consider these matters have a right to fear that such a perversion of mind may be the beginning of the evils predicted for the end of time. . . and that in very truth the son of perdition, of whom the apostle speaks, may have already appeared in our midst."

"A perversion of mind", says Pope St. Pius X, of the growing evil of his time and ours. That this perversion now permeates the whole of modern life, its religion, government and politics, social life and commerce, entertainment, the arts, and so on, cannot be doubted by those who yet retain some common sense and balance.

It is, of course, impossible to escape entirely the impact of the new paganism, projected so cleverly in all directions by the modern masters of what they call "the media". Thus bombarded by these modern means for setting up a general confusion between reality and fancy, truth and falsehood, even Catholics who intend to remain faithful to the Church's teachings become victims of the media monster. Aside from that, in an age when individual and family life has become so cluttered with forced "needs" and the demands of an all-embracing State, it becomes nearly impossible for many to hold to a supernatural purpose. So there has come into use in our time the word "amoral", an attitude which takes no account of morality — lacks any sense of moral right or wrong. The novels of the late Evelyn Waugh carry this underlying theme. The thing is insidious, and has been called at other times "the spirit of the age". Possibly it was with some such thoughts in mind that Pope Pius X called modern Gnosticism, Modernism. And right off the Gnostic Council showed the correctness of Pius's use of "Modernism", by announcing Vatican II as *Aggiornamento, or "updating"*.

The basic heresy and deceit of the Vatican II reform was spoken right off by Pope John XXIII, who said in effect that there are no men of bad will but only mistaken individuals. These sound like the words of a good and charitable man, echoed since the Council in endless talk of love and brotherhood. But it is the falsest of heresies, the Gnostic doctrine which equates good and evil, truth and falsehood, God and man, the modern insane "equality".

THE TRADITIONALIST MOVEMENT

More than thirteen years ago the present writer began to produce short doctrinal papers, later the present "Letters", then some booklets, all of it now amounting to a full-length book against the Vatican II Deformation. The earlier pieces appeared in a little New York State traditionalist paper called *The Voice*. The publisher of this paper, a Hugh McGovern, had high hopes for what was being put forth as a Traditionalist Movement, but which in several letters to McGovern I urged him to back off from. There were elements in it which I did not like, and which I judged would cause much confusion and grief among the many who would fall into one or more of its many organizations, communes, chapels, and seminaries, which is what happened. McGovern died some four or so years ago and *The Voice* died with him, but not before Hugh himself had become hooked by one of the most insatiable property-grabbing of chapel operators, a retired bishop from France who expressed his loyalty to Paul VI while publicly defying Him. Earlier, Hugh gave favorable notice to another chapel venture whose priest-founders quoted Canon Law 209 as authority for their organization. This was my introduction to priests and laymen who have discovered this unique charter for founding their own churches. Later I was to hear of several other parts of canon law which, so it was said, would do pretty much the same thing. The latest discovery is Canon 20, of which we have been hearing from several points on the compass. We hear too of a move by groups of laymen and their priests to elect their own pope, or perhaps popes. I shall say something about the latest of the "Traditionalists" to appear on the scene, but first a few more lines about canon law. I quote from *What Is Canon Law?* by the French author Rene' Metz, who writes that we must not "confuse the Gospel and the Code, theology and legislation, morality and jurisprudence. They are on different levels. To seek to identify them would be to commit a kind of sacrilege." Certainly it is folly to attempt this kind of identification, to think of using the Church's disciplinary laws as giving anyone authority to start new lines of bishops, and even to elect a pope. Any number can play at that game, and, as a matter of fact, one faction of this crowd already has its own pope, the one in Spain.

One of the main purposes of the Code of Canon Law, as stated in the book already quoted, *What Is Canon Law?*, is to protect the individual from a wrong exercise of authority, mainly by Clergy and Religious regularly appointed, but also against the false claims of those who come in their own name.

I have been aware, as indicated above of the confused and confusing "Traditionalist Movement", that it had long before Vatican II existed underground, made up of various elements of Old Catholic, Jansenists, con men, cash operators, a few troublesome, eccentric or confused older priests, to which are joined some men of average sanity and reasonably good intentions. I have watched the long parade of these fellows, beginning with the self-styled "Brother" up in Idaho who got himself ordained and consecrated bishop (?) by one of the phony bishops of the "ecclesiastical underworld", as the very competent historian of that kind of thing, Peter Anson, calls it in his book, *Bishops at Large*. Vatican II provided a golden opportunity for the old schismatic — herelical sects, what with many thousands of Catholics turning away from the antics of their reformed Catholic clergy in the parishes, their new religion which looks at best like the Lutheran service down the street.

Crazy though it may sound to even intelligent and fairly well-informed non-Catholics, the Trad thing would lead, as I've said, to talk of little groups of priests and even laymen electing their own pope or popes, which is the latest thing on the program. We hear of it from France, Germany, Mexico, and of course from the USA, always a fertile field for nutty notions in religion.

It is perhaps conceivable that these groups can get together and decide on a mutually acceptable candidate, but there remains the question of how to coonfer infallibility on their man. As matters now stand, it certainly follows from the Church's doctrine on papal infallibility that the man in Rome, crook though he be, will not pretend to teach error solemnly, *ex cathedra*, as we say, that is, from the papal chair. So we have that certainty of doctrine and permanence to rely on, which we have always had.

In recent Letters I have touched on the Archbishop Thuc illicit consecrations of bishops. About a year before these latest of consecrations, we received a copy of a publication showing a "Franciscan father superior", and an effeminate-looking, petulant "seminarian" in a holy picture pose, apparently about to swoon. I threw the thing away, not thinking that any of our readers would pay attention to the paper, but some have. One lady writes that a friend who examines every word for orthodoxy "thinks there is some hope there". Yes, yes, one does well to be careful of orthodoxy when setting up a new Trad trap after all these years. Orthodoxy, yes, by all means. This operation even has a question-answer "Brother" who manages to put on a show of the old righteous indignation, which is an impressive new twist among this kind of operators. Most of these birds, up till now, have followed the Gnostic rule of silence as best defense. But lately we hear that the "Franciscan" has been made a Thuc bishop, and engages in controversy with one of the "moderate" publishers of little papers generally opposed to the New Things.

Well, let them have at it. I have known from the beginning that my writings could be used by the older schismatics, as well as the newer cash operators. Dramatic confirmation came with the operation conducted by Abp. Lefebvre, who spoke the Gnostic heresy himself on occasion; and from his property-grabbing young men. This of course has been the reason I have spoken out so often against these self-styled Traditionalists, the latest of whose operations is showing up only now — *eighteen years after the fraudulent Council began*.

I had written up to this point when we received by mail a copy of a very long letter addressed to a critic by one of the bishops recently consecrated by Abp. Thuc. I am not concerned about personalities here, having nothing to do with this quarrel between two factions of the Traditionalists. For convenience I shall refer to the writer as Bishop X.

Bishop X takes to task his layman critic, quoting at length canon law, and commenting on the layman's admitted inexpert knowledge of the law, while nevertheless attempting to use it for argument. The Bishop strongly insists that this inexpert knowledge of the law disqualifies his critic from judging of the validity and legality of the Thuc consecrations. Perhaps so. But by the same kind of reasoning it must be asked how the Thuc consecrations may be judged as valid, legitimate, and acceptable by lay persons.

An interesting sidelight on this controversy is exposed by Bishop X himself, namely that he who criticized the Thuc consecrations is a member of a family which operates what amounts to a parish church, but which is said to be a private chapel. Several of the itinerant Traditionalist priests appear to be trying to establish an essential distinction between the Masses they offer for groups in houses and the same Mass in the more public chapels. Whatever else may be said of these arrangements, they surely are not private. But I mention this here only as illustrating what a confusion of the Law comes from these numerous Traditionalist inventions.

Salvation mainly or entirely through knowledge is a basic tenet of the Gnostics — those who claim to be in a special way "in the know"; and so we had the Vatican II "experts", those shadowy *periti* of the Council. It is this attitude which Bishop X assumes when putting down his layman critic. It was the main thing of the old Pharisees, even though they were always quarreling with each other about interpretations of the law as they read it. But in founding and perpetuating His Church Christ arranged things differently, so that the multitudes with only ordinary knowledge and common sense could identify a visible Church. Now we hear from both the self-styled Progressives and the self-styled Traditionalists that only the "experts" know "the true countenance of the Church", as Gnostic Wojtyla put it in his *Redemptor Hominis*, following Paul VI. On the other side are the Traditionalists who act without that Authority which even the Pharisees remarked as setting Christ aside from themselves as teachers of religion.

Christ taught with Authority; but the laws of His Church are certainly not intended to serve as a source, basis, or authority for starting new churches, or new lines of ordination to the Priesthood, or for consecrating unauthorized bishops.

The Traditionalists, saying that it devolves on them to save the Priesthood, presume to take over the supreme spiritual power. In this they go farther than have the Gnostic popes of Vatican II, who at least did not pretend to create a new line of priests and bishops, but carried on with the old.

I have suggested in earlier Letters that the last great heresy will be an "orthodox" one, in appearance Catholic, but apart from the Church's jurisdiction; that is to say, the heresy of Simon Magus. This is what I see happening.

What about the moderates or conservatives? They are of the New Order. They accept the radical changes of the Gnostic popes. In keeping with the general character of the Council, their position is ambiguous. In the U.S. are two weekly national newspapers and several writers who sound pretty much like Catholics, complaining of modernist heresies and abuses, while upholding the popes who imposed the radical changes. These people, putting on the self-righteous as defenders of the *Magisterium*, are intellectually dishonest. And they are at least material heretics.

From the first we have published for those who, so we hoped, firmly intend to remain simply Catholic, not for those seeking dubious "solutions" outside the laws of God and His Church. We intend to continue to do so, but will be sharply reducing our mailing list before our January issue.

Because I wrote too briefly — did not explain myself, but made only a passing remark — I was at least partly wrong in criticizing certain Traditionalists who go too far in their honoring of Mary in her title of Coredemptress. This is another evil Gnostic twist. More on it next Letter.

W. F. STROJIE LETTER No. 67 **25 January 1983**

VATICAN II RENEWAL, 1983

...Note to the Reverend Clergy... A California Seminary... Mother Teresa, Birth Preventer... Growls From Jerusalem and Moscow... John Paul to Canada... The Traditionalist Movement... To Our Friends...

It might have seemed to regular readers of these Letters that Number 65 and 66 were a rehash of what we all know about the New Liturgy and New Religion. What I attempted was a commonsense argument based on what all can see — what has actually happened to the Mass and Catholic religion as contrived by the Vatican II reformers. I quoted the updated Catholic Press, one of whose members, Sunday Visitor, circulation 400,000, late last year forecast "not one but many faces of Catholicism," more changes "followed by surprises". Maybe so, but many of us are beyond being surprised any more by what the modernist reformers have dredged up from the ancient seedbed of heresies, so as to fulfill the 1907 prophecy of Pope St. Pius X of a coming "synthesis of all the heresies," and St. Paul's prediction of a great "falling away" from the Faith, a universal apostacy, a return of heathenism, which return is increasingly evident.

As in the Garden of Eden, the Vatican II affair started with a Dialogue. Since we have not heard of an official cancellation of the Dialogue, we mailed Numbers 65 and 66 to the nearby Benedictine Abbot and Fathers whose dumping of their main altar I had noted in these Letters; but we have not received an acknowledgement, much less thanks, for our contribution to the Dialogue. The same goes for thirty or so other such establishments to which these Letters were sent. Possibly the fault is in the postal service.

The Boston PILOT editors whose paper I quoted received No. 66, as did one of their writers who only two or so weeks before had written a piece against "neo-Gnosticism". We haven't heard from him either, nor from the editors of National Catholic Register and The Wanderer, to whom No. 66 was sent. Perhaps there is good reason for the silence of these men on things touching the Catholic religion; for, while writing with restraint in those two Letters, it had to be evident that I do not write as an approved Ecumenist, but as a Catholic. Of course I do not think that they or anyone else ought to respond to all the unsolicited things that turn up in the mail these days.

Anyway, you must see, dear Fathers, that writing as a Catholic, I expect a Catholic answer, which you cannot give; or refuse to give, which is a strange thing in one committed to the Dialogue. Perhaps modesty will not yet allow you to say that you and your confreres have discovered a new religion; or at least a new stage of religious evolution, a "higher form", as Cardinal Montini put it before he became Paul VI.

No hard feelings, Reverend Fathers and Professional Scribes of the New Order. It's just that I see what you have taken up is that modern Gnosticism Pope St. Pius X forewarned against, when he said among other things: "We have to lament at the sight of so many young men, once full of promise and capable of rendering great services to the Church, now gone astray." While apeing Catholicism you destroy it in the minds of unsuspecting laity who take your word that nothing essential is being changed. Pope St. Pius X not only analyzed as evil all that you are teaching as "updated" Catholic doctrine today, but warned that it was being promoted in his time, especially in Seminaries and Catholic publishing houses.

My main reason for writing to any of you is to discover how you came into your present state of mind. Of eight priests of the Reform whose minds I came to know since Vatican II, one was an active pusher of the Reform, one weakly apologetic about it, two left the active priesthood for reasons not good, and four carried on as parish priests, disturbed but managing to do the necessary mental contortions required by the new religion. These last were middle-aged men, two of whom have retired. All the evidence indicates that these reforms were not popular, that the whole affair was diabolically managed, that "an enemy hath done this."

I had approached these priests courteously, wanting to at least understand how it was they could carry on with so radical a departure from the Catholic Faith, as they had previously taught and practiced it. I was mindful of what a fundamental virtue is obedience; what a grave obligation the priestly vows of obedience put on a man. I thought of Christ's words "Blessed is he that is not scandalized in Me." Were these words meant to apply to the present lunacies, heresies, scandals, and so on? Christ had used "Me", not "My Church", when he rebuked Saul on his way to attack the infant Church. In my rejection of these things as they appeared in the Vatican II reforms, was I overlooking something that better men than I, especially priests, knew about fidelity to the Catholic faith? What about the cockle, sown with the wheat? There are those words of Christ which even learned theologians have interpreted as meaning that no pope can ever lead the people astray, and that the Mass and sacraments can never be lost to those who would follow the pope. I thought of these things, and more. But the First Vatican Council had defined the limits of the papal guarantees, which could in no way cover the savage attacks by pope and bishops now being made on Catholic practices, customs, and on doctrine itself. The First Vatican Council made it plain that there had to be another explanation than the one by which the Catholic Church was being destroyed in the name of obedience to the Vatican II popes and their New Beginning of the

Catholic Church. There could be only one answer: not a Beginning but the End. This is the only explanation, in view of the worldwide throwing off of the Catholic Faith and practice, of our Lord's words, "Behold I shall be with you even to the end of the world."

The Catholic Church, twenty years after the promise of a mighty Renewal, said to have come from the Holy Spirit, is a shambles — an "Open Church", the title of a book extolling this openness to people of all beliefs. The Catholic sense has become increasingly weak. More and more taken up with "the things of this world", Paul VI goes to the UNO Assembly to "beg a permission to serve" the New World Order of earthly self-fulfillment, which will soon turn into worldwide enslavement. It was he who put the Seal of Apostacy on the whole thing.

A CALIFORNIA SEMINARY

The San Jose Mercury in its Sunday magazine section, 19 December, features a story entitled, for some strange reason, "Priests Who've Seen the World", mostly about a batch of seminary updates. The whole front page of this magazine is taken up with the faces of two priests, one in great disproportion, a "candid camera" photo showing every tiny blemish; a deliberately bad job, I'm sure. On an inside page is shown two giggly young fellows, mouths wide open like fish, one cutting the hair of the other. The "barber" wears a woman's hair style. The other half of this photo shows three urinals. Bad composition, deliberate vulgarity.

On the opposite page lying on his belly, on a thick mattress on the floor, reading a book, appears a Beard in fancy shirt and, of course, jeans and sandals. Another shot is of a crowd in sloppy sports attire, two of them embracing. Yet another shows a priest in vestments, holding up his hands, presumably in prayer, while seven young fellows in rough clothes stand awkwardly alongside. Perhaps these youths had the good sense not to be posing in prayer for news cameramen; but they don't look like much for prayer anyhow.

A priest is quoted in one of the mod absurdities drilled into his kind by the Church's detractors: "Now the emphasis is on priests being servants in the community, not dictators." Paul VI did it all the time. Here is an example which I've cited in other Letters, spoken to the Cardinals: "You will have noticed, my dear friends, to what extent the style of our government of the Church seeks to be pastoral, fraternal, humble in spirit and form." Paul was proud of his humility and we hear echoes of that boast from many places. But I do not think this young priest was consciously repeating Montini's snide arrogance. Vatican II new-think works insidiously, as an atmosphere, that of the Spirit of Vatican II.

Anyway, a ragtag bunch, those seminarians. How do they get them in? I think it must work something like this: Scene: Bar X, ten in the morning. Enter Fr. Recruiter who sits next to young Beard. "Nice day. I see you are having a little refreshment. Have one on me."

Beard makes sound. Holds up two fingers. Bartender brings two beers. Father speaks again. "Are you a Catholic?"

Beard guzzles beer; perks up. "Mom once owned a St. Christopher medal. And she went sometimes to Bingo."

Father nods: "Ah, yes. Good Catholic background. How would you like to join our group at the seminary?"

"What's a seminary?"

"We train for the ministry — make priests. A priest factory, so to speak."

Beard slurps his beer, Father's too. "What do I do there for kicks?"

"The same as now. Only we expect you in not much later than midnight. I think you have a vocation."

"Of course I'd expect a vacation."

"No, no. . . Yes, yes. We all take vacations. What do you say?"

"Sounds like a winner. First I've got to go up to my pad for a few things. And let my swami know where I've gone."

"Bring him along. . . he'll fit right in."

And a good morning's work was done. No seminary complete without warm bodies.

The Mercury piece contains information that since 1966, U.S. seminary enrollment has dropped from 48,000 to 11,500. That would be during the approximate period of Vatican II Renewal; which Renewal we were assured, during and since the Council, would come because promised by the Holy Spirit. Obviously the reformers were working for quite a different Spirit. Many of us know his name or names, none of them implying holiness.

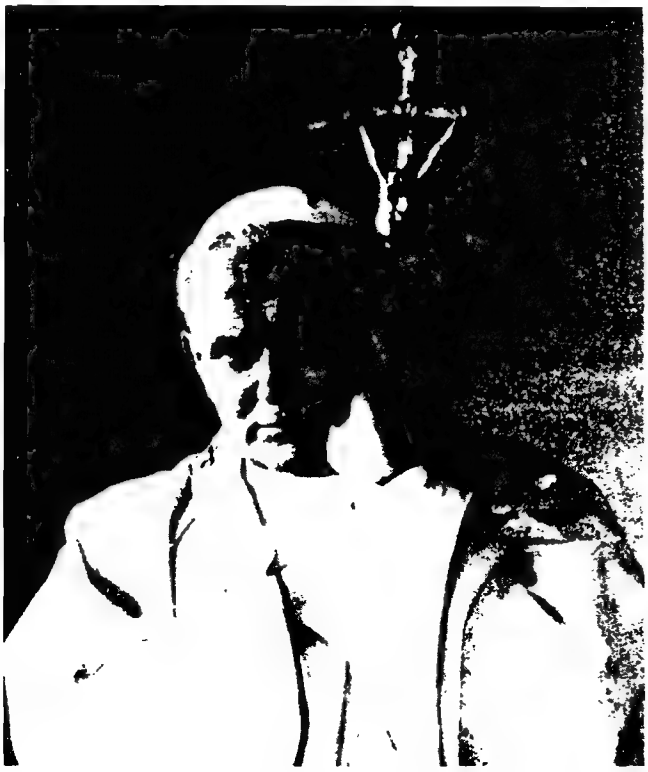
I wouldn't want to give the impression that this California seminary is unusual for these times. Not at all. At least since Vatican II, the boys have been quite liberated from Catholic discipline and doctrine, which, as everyone knows, is what Vatican II is all about.

MOTHER TERESA, BIRTH PREVENTER

I had thought at first that perhaps Mother Teresa was simply the ugliest old woman they could find to dress up as ideal nun of the New Order; and to travel about being photographed on the New Equality women's lib policy of equal time with John Paul II. And exhibiting her as super social-worker carries the new social gospel of the reformed religion. But it seems that again in my estimations of evil intent, of the deep malice behind the Reform, I fell short of the truth. For the Sunday Visitor of a week or so before Christmas has one of those inserts, of eight pages, praising the Birth Prevention works of this woman, endorsed by John Paul II. "Mother Teresa," the article reads in part, "won a Nobel Prize for her work". Her Natural planning program has prevented 1.1 million births in India alone. Note the irony — MOTHER Teresa, apostle of birth prevention.

On the last page of this Visitor insert, John Paul II is shown in red robes and crooked cross. Above the photo appears a sample of this opposite-of-the-truth habit: "We are willing and desirous of contributing our service to carry out one of the most challenging apostolates in

defense of the family. . ." That from the World Organization for Birth Prevention. John Paul, addressing their group at a public audience in April 1980, had this to say: "Do not be discouraged by the difficulties you may meet on your way. *You serve man;* a most noble cause. . . I bless you all with particular warmheartedness."



Pope Leo XIII: ". . . .to circumscribe the principal ends of marriage laid down in the beginning by God himself in the words 'increase and multiply', is beyond the powers of any human law." But following the lead of Nihilists of all time, and the UNO which spoke the approval of one of its investigating teams, John Paul II contradicts the constant teaching of the Catholic Church in this matter. Of course he would, being in total opposition to the Catholic Church in all its doctrine and works.

Growls From Jerusalem and Moscow

During the past few months the Vatican received a growl from Tel Aviv, then one from Moscow, the latter complaining of Vatican anti-Communism. This yelp of the Bolsheviks would have been ridiculous before Vatican II; for what else could the Kremlin expect of the Catholic Church before the Council of Total Reform. But aside from evidence of radical change at the Vatican since the Council, John XXIII had invited Soviet priests to the Council on "their terms", which meant Kremlin KGB terms. The Zionist and Kremlin squawks, then (for these thieves are related) are an example of the gospel truth that "a man's enemies are those of his own household"; in this case that of the Gnostic anti-Christ crowd.

It is a quarrel of those who oppose Christ as divine, and at most would admit Him as the Theosophist Lord Maitreya, or some such figure, since they cannot get rid of Him altogether. The issue is the same old one, the Jew . demand for their "Kingdom of This World", against Christ's "Kingdom *not* of This World", of which He spoke to Pilate. It is for the World Kingdom, that of the New World Order in the making, in which three main parties are contending. I suggest that the following may serve as key to the mess.

In the time of Christ there were the Pharisees, Sadducees, and the Zealots, the last of these violently nationalistic, like today's Zionists. The Pharisees were of the bitter, smug, puritan party of updated Hebrewism, who, as Christ pointed out, "sat in the Chair of Moses." They did this, pretending to special, personal knowledge of the Law, partly as inspiration, as at Vatican II, or as certain "Traditionalist" Catholics do today, pretending that the laws of God and His Church (Canon Law) demand knowledge of Latin and Greek and an understanding of subtle nuances. The Pharisees hated Rome and Roman government, from which they stood aloof, but switched their position when pressed for a point of Roman law upon which to murder Christ as a criminal; at which time the Pharisees cried out that they "would have no king but Caesar." (This, by the way, was the message Paul VI brought to the UNO Assembly.) The Zealots were the violent ones, Jew nationalists of bitter zeal. An absolutely no-compromise party, they would have no king but themselves. Barabbas was one of them. They called for his release, and they all desired Christ's death — for Christ stood alone against all their wicked plans and pretensions, which are those of the modern Ecumenist leaders. The Sadducees were for an accommodation with Rome, of which Pope John's "opening to the world" is a latter-days expression of the Sadducean position. It is for this reason they are especially happy about Luther, who turned to the secular rulers of his day as supreme authority. Henry the Eighth made himself, as secular ruler, head also of the Church in England. Calvin made himself religious and secular tyrant of Geneva. Protestant rulers began claiming divine right for themselves. The Sadducees appear today as the international Jew of Big Money and Freemasonry, to which party the Vatican II popes belong. Paul VI wore the emblem of Royal Arch Masonry, which he often displayed in public; and John Paul II has made it very clear that he follows Paul VI as his "revered father". As I wrote in one of my first papers, and which I've held to since, the modern Revolution in Church and world are the same. And it is the same old thing of political wheeling and dealing, lies and murder.

The world Jew and atheist economic squeeze and state slavery experiment began in Russia long ago. The Bishops of the Catholic Church joined in the movement officially, as a partner, at Vatican II; and they now proclaim this New Order as their very own Vatican II Renewal; which it is, that of the "devil loosed for a time".

The program by which Big Government destroys families,homes, farms, business enterprises, especially such as are privately owned, and gives every encouragement to all that leads to sick minds, depraved morals and a spirit of revolt, has been evident these past forty and more years. But it might be that those who have made plans for 1984 will at that time feel the hand of God. "God sees the truth but waits."

John Paul to Canada

Word comes to us that the Circus Parade Pope will travel to Canada, and that he will canonize an early social-worker kind of nun, not the Brother Andre whom all of eastern Canada knew for his sanctity and undoubted miracles in his long lifetime. (While at Newfoundland we lived near a woman who had been born blind, but had good sight, without pupils in her eyes, whose mother had taken her as a girl to Brother Andre.) The whole of Montreal turned out in foul weather to attend his funeral. Thousands came from other parts of the world. Dozens of bishops attended his Requiem Mass. I hope it is true that it comes about that John Paul will not go through the motions of 'canonizing' Brother Andre. Incidentally, according to Pope Benedict XIV, Popes are not infallible in their canonization of Saints. Some theologians have thought otherwise. As regards Brother Andre, the whole of Montreal *knew* him to be Saint in his own time.

Has there been any outward, effective resistance to the Vatican II program for destruction of the Catholic Church? None to speak of — none at all, really. There has been active a so-called Traditionalist Movement, which does not resist but only adds to the confusion. I have written extensively on this in other Letters, but will add some further comments here. This is in accordance with my intention to sum up, in this and several recent Letters, much that I've written before, especially on the diversionist false Traditionalist Movement.

THE TRADITIONALIST MOVEMENT

Who are the Traditionalists? I use the word as the self-styled Traditionalists use it in this country, those whose main concern is to get for themselves the true Mass. They are mostly simple Catholics who are sick and tired of the insanity and worse of the post-Vatican II reformed clergy. They are led by a mixed bag of priests, a few of them well-intentioned, some heretical and schismatic, some of shady background. The basic heresy is in these people's insistence on a supposed right to the Mass, wherever they can find or arrange it.

About 1969 when Paul VI's New Order of Protestantized Liturgy supplanted the Mass, I began to look more deeply into the reasons for this fake new 'Mass'. Certain Traditionalist' activities and organizations came to our attention. From one of these sources we received a tape recording by a Traditionalist priest who repeated, over and over, with strong emphasis, "It is the Mass that matters, It is the Mass that matters". I shut this recording off, half way through, the voice and manner, more so the message, striking me as false. I knew there was something wrong with the message, which is this:

Those who hear this recording, with its pounding on one simple, unqualified assertion, will come to believe that nothing matters but only that they might have the Mass. It is this which becomes their supreme rule: "Get me Mass." During the years since then, we have read this in one form or another, in many of the thousands of letters received here. One woman wrote that she and three others had done "research" (that marvelous word) on this subject, and concluded that it was right for them to attend any Mass they thought to be valid. Of course she was echoing what all schismatics would tell her, that validity is all in all — validity of Orders, Mass, Sacraments, especially in these "extraordinary times".

The wishful thinking of these ladies can be summed up in these words:

"We love the Mass, don't we. We are surely entitled to it. Moreover, we are defending the Faith."

Second Traditionalist:

"Of course, of course. It is the Mass that matters. Didn't Father Audio Tapes say that. He did, time and again. And we must have true bishops. That follows too. How otherwise will we save the Church. Come to think of it, whatever happened to God?"

But for these doughty researchers there is waiting an underworld of "Traditionalists" — schismatics, heretics, Theosophist occultists, ready to offer Mass and a New Beginning, even as the Gnostic Left.

In 1917 (as I've mentioned in other Letters) Theosophist Bishops Leadbeater and Wedgewood wrote of "a new presentation of Christianity," and that "among those who will be living at the time there are sure to be some who will love His older Church and its ritual, and the Old Catholic Church might offer a convenient resting place for them."

In several Letters I have suggested that the Traditionalist heresy is that of Simon Magus, in combination with schism. Simon had proposed to buy the powers of the priesthood from St. Peter, which powers he presumed might be exercised apart from the authority of St. Peter. Theologians have concentrated on this attempt to purchase for cash, calling it simony. But surely the underlying heresy is that presumption of Simon in supposing he might exercise the priestly powers independently. The Catholic Encyclopedia, 1907, says that money need not be part of the bargain, but some other exchange of favors. Simon has been called the "Father of Heresies".

A clearly simoniacal bargain was that of Abp. Lefebvre in ordaining young men without papal authority. Lefebvre had no diocese, no jurisdiction, that is, no authority at that time. The bargain in this was that for the young men — the priesthood; for Lefebvre, young priests who were his to use as he pleased. That money and lots of it did come into the deal is shown by the property-grabbing activities of the Lefebvre priests, notorious on both sides of the Atlantic. Lefebvre later spoke distinctively Gnostic heresy found in Leadbeater's book *The Science of the Sacraments.*

The Mass as Lure or Bait

It is the desire for the Mass, put out of our parish churches by Paul VI and his Vatican II bishops, which opens a wide door to the Jansenist and Old Catholic underworld, and to other "Traditionalists".

A letter from "down under" contains this question, concerning the Mass today: "Why are you so against private Masses? If they want chapels, let them have them. Not all are for Wojtyla. Were I a priest I would go on saying the Mass. Holy Orders were given by Christ to feed His flock and not to be hid under a bushel." This is

a fair sample of mixed-up notions held by most Traditionalists. No wonder these people are easily taken in by every kind of operator. The few priests of generally right intentions lend support to the false Traditionalist Movement as a whole. Their groups serve as focal points for recruiting by the Underworld operators.

It is the simplistic notion of the good guys here, the bad ones over there, which has contributed so greatly to the present confusion. Those of us who see things from behind a stack of correspondence and news clippings, and from personal experience, too, know the situation to be otherwise — a can of worms. Perhaps there is some excuse for this naive view of things, as coming from Africa, Australia, Greenland, and other areas remote from the main centers of action. We here in the U.S. — those who open our eyes — see the bitter factionalism among the self-styled Traditionalists, who have made of the Mass a bone of contention, a scandal to all except the contestants themselves. Scarcely a month goes by during which we do not hear of a chapel group being split, one faction bringing suit against and locking out the other. As I typed this page, word arrived about a priest who has been thrown out bodily, down the steps of his chapel, and locked out by the laymen operators. Years ago we heard of a chapel taken over at gun point by a man dressed as a priest.

Traditionalist communes, masonic "knights", Trad publishers and book sellers, a grab bag Trad Directory, chapel operators and vagrant priests of questionable background and intentions; bigger operations, all of which makes for a jungle into which even the well informed Catholic easily becomes entrapped.

There comes to mind underground Masses in times of persecution by civil authorities in Mexico, Ireland, England and Scotland. But the priests of those days had delegated jurisdiction from the Pope. In reading Peter Anson's detailed book *Underground Church in Scotland,* even though I had written often about jurisdiction, I was surprised and impressed by how the priests of that country without bishops, remained keenly aware of the necessity of jurisdiction to support their ministrations. They had authority from Rome, at first through the Scots College at Paris, later from Rome direct. The underworld church of modern Traditionalists has no such authority, nor can their spooky operators get it.

We have often heard from the Traditionalists: "If we only had a bishop." I don't know what good that would do the honest Catholics among them. The leaders quote Canon Law endlessly but say nothing of the Divine Law it contains. Here is doctrine on the Papacy, Canon 218: ". . .the Pope has supreme and full power of jurisdiction over the universal Church, in matters of faith and morals as well as in those pertaining to the discipline and government of the Church through the whole world. This power is episcopal, ordinary and immediate, and extends over each and every church, and over each and every pastor as well as over the faithful, and is independent of all human authority."

So much from Canon Law. Here it is in a simpler form, from a Catholic Dictionary:

All the Apostles received their jurisdiction, which (except in the case of St. Peter) was personal and extraordinary, immediately from Christ. This jurisdiction they did not transmit; the bishops and their successors receive their jurisdiction from Christ, but through Peter.

From another dictionary, "LAW DIVINE. . . Positive: precepts known through Revelation. These fall into three classes: (a) moral — a more explicit determination of the natural law; (b) ceremonial — with respect to the Sacraments and the Mass; (c) juridical — with respect to the constitution and authority of the Church."

This doctrine assures us that any consecration of a bishop without papal approval is illicit. It is a matter of Divine Law and therefor irreformable by men. See Canon 220 on that, or consult most any fairly complete book of moral and pastoral theology.

So a heretic sits on the papal chair? That is a problem, one that has been exhaustively studied by great theologians of the past, none of whom could have suggested that it might be solved against the Divine Law.

I have heard these Traditionalists say, "Well, it is not we who have changed. It is not we who are schismatics. We believe the same as ever." But "believing the same as ever" in Catholic doctrine generally, does not preclude schism. There is no sin of schism in refusing obedience to the unlawful commands of the Vatican II popes of a New Order — those who themselves formally broke the Catholic Tradition. The break in either case is away from Christ Who remains as the real Head of the Church, and Who promised to always remain so. It is the Devil's own rancid humor to lead in the name of Tradition to the Old Schismatics for rescue.

The Divine Law, Christ's plan for eternal salvation, is not made void by large defections from the Divine Law. It doesn't follow from a universal abandonment of the Law that this or that priest can get himself legitimately made bishop because there is no pope to appoint him. (What presumption to suppose a true pope would appoint him anyway!) They who ignore the Law are not justified in doing so because they think that God has gone asleep, or has made themselves His own elite rescue squad, latter-days Apostles. On the contrary, he commits a crime who receives or passes on illicit Orders.

So, then, to our "down under" correspondent, concerning chapels, etc., it is not I who can "let them have them". But come to think of it, Theosophist Bishop Leadbeater was down under too. One might consult him on the astral about the matter. Let him get onto his Lord Maitreya. Tell him you've got to get a few red hot bishops, and perhaps a pope, if he's got one handy. There's no time to lose.

Still down under: A letter from New Zealand contains information about an "American Bishop — calls himself Bishop Francis — and a half a dozen priests and some nuns, lecturing in New Zealand against Vatican II." Our correspondent inquires if we know anything about this crowd. Quite certainly it is the Traditionalist bishop who got his Orders (?) from an Ohio cartoonist, who got his from one of the shadowy lines of the "Mathew succession". Mathew was a Roman Catholic priest who dropped out and married. He went to the Old Catholics, who made him a bishop. Francis runs a spiritual

menagerie in northern Idaho. He was among the first Trad operators in the U.S., and many who were hooked by him and later fell out are still looking for the latter-days Moses who will rescue them from the Vatican II Reform. With regard to this 7,000-mile trip to New Zealand, I think of what Christ said of the Pharisees, that "they will compass land and sea to make one proselyte."

The post Vatican II Seers Absurd are part of the Confusion. A few people have asked us about a Brother Gino. In a copy of an interview recently in New England, he says how bad things are going in the Church — "but in the end John Paul II will triumph". The faker is exposed in that bit of lunacy — except maybe the Johns and Pauls will achieve a certain amount of further seeming triumph for the devil.

There are dozens of new seers, publications and Trad priests turning up. At hand is a thing from the Philippines, one from South Dakota, one from New York. We hear of new Trad priests from one place or another monthly. It is impossible to keep up with the increasing number. In this and in other things we are preserved from deception by adhering strictly to the laws of the Church. And by that I do not mean clever 'interpretations' of those Laws by those who have something to promote, whether it be a Mass center, special prayers, miracles, 'Marian revelations' (a big favorite of the hucksters), pious publications, and so on. This is the time of all times when we need to hold closely to our Catholic common sense and sound doctrine.

As Catholics we are entitled to certainty of doctrine and Divine Law. But aside from the Law, common sense ought to keep us clear of Trad ventures which have stranded thousands here in the U.S. alone. I assure you that the thing is far worse than the generally light tone of this Letter might suggest.

I touch lately on Traditionalist pretensions in anticipation of the biggest yet, to return to outward forms of Catholic religion and moral practice. I refer to the Opus Dei masonic movement, champion of John Paul II. Here is another of those fake rescue squads for conservative and traditionalist Catholics. It is a move I have thought possible from the first, and which would fit in with Leadbeater's scheme "for those who will love His older Church and its ritual". To appear as Catholic as possible, especially in imitation of Catholic ritual, and to have also one who is accepted as Pope, that is the ultimate deception. Leadbeater's 'Mass' with much of the old furnishings and vestments may yet be seen.

We hear that the parish churches have been showing increased attendance the past year or two. That is a development I hadn't thought of — that the Ecumenic Church with its good fellowship programs and remnants of Catholic ritual and a bit of sound doctrine here and there, plus the hoopla of John Paul's parades, might bring in many ex-Protestants and other churchless for a time. All men have a natural craving for ritualistic worship, and the best the Devil can offer would be, as I've said, a good imitation of the Mass. I don't know why that wasn't done right off after Vatican II, unless it seemed better to approach the New Universal Church for All Religions along the path of Protestant worship, or a combination of the Mass liturgy and Protestant Supper. Anyway, I see more of occult Bishop Leadbeater's Mass-as-Magic already in the mill.

To Our Friends

In my last Letter I wrote that we would be reducing our mailing list, which expression of intention was misunderstood by some, as mainly about money. It was in part, but not to be applied to those who have sent us even the minimum five-dollars yearly. The printer and postal people require money for their services, cash we have been enabled to produce largely from the extra which some readers send us. Starting last September, there was a sudden drop in the orders for past writings, which income helps to keep us going; and we began to hear more of "layman keep quiet" from certain fake Traditionalists. It was that which occasioned my note. We had in mind to drop those who were much overdue in sending the minimum of financial help, which is the only way we have of knowing who wants to hear from us.

We have received two letters which say some very strange things, one of which is from a priest (?) who says that I must get an Imprimatur from a schismatic bishop I'd scarcely heard of, and who is at the other extremity of the USA. As I've written in Letters 19 and 31, and in other of my writings, including our "Vatican II Dictionary. . .", the Church's laws cannot be applied even by lawful authority to suppress ordinary expressions of Catholic truth. Curiously, it has been only Traditionalists who have attempted to silence the few laymen who have written against the Vatican II confusion. Even were we dealing with lawful authority, there is no Divine Law or any other which can prohibit a Catholic's profession of the Faith. As to my message, it is simple: What goes on in your parish churches since the Council of our time, is not Catholic, so don't go there. But avoid anything which might be of even doubtful legality, especially in the matter of Mass, Sacraments and group arrangements, which tend to become sectarian, or which are led by schismatics. You will of course understand that I am a simple layman, who as a writer, mainly relies upon publications approved before Vatican II. Unlike those who have presumed to use the name of Pope St. Pius X for their organization, I have quoted this Pope over and over again, more than any other authority, whereas those who use his name do not speak of his doctrine.

We want to thank all who have been thoughtful and generous with us over the years, but who have not had the thanks they would have received, had we sufficient help to attend to it.

POSTSCRIPT TO W. F. STROJIE LETTER 67; 25 January 1983

As mentioned in a recent Letter, we have heard of another disturbing "Traditionalist" operation, this one calling itself the "New Bishops". The thing being so absurd a pretension, I thought to pass it over; except to reiterate some principles which I've mentioned time and again, especially in regard to the Econe operation, of which this latest differs mainly in style.

Who are the new Bishops? We don't really know; I simply call them what they call themselves.

Msgr. Thuc, Archbishop exiled from Viet Nam, a few years ago ordained and made bishops several members of a crazy sect in Spain. It appears that he could not have examined these fellows, either for their orthodoxy or their sanity. Their leader, one Clemente, become blind as the result of a car accident, later declared himself pope, the Chair at Rome being, as they said, vacant, because occupied by a heretic. The *Sede Vacante* argument was taken up by a noisy sect in Mexico. Abp. Thuc was later induced to consecrate bishop a priest in France and two in Mexico, who in turn consecrated two priests in the U.S. Whether or not these men were validly ordained Roman Catholic priests I do not know for certain. What cannot be denied is that the New Bishops — if they are bishops — have been illicitly consecrated. The attitude the New Bishops assume is that of audacity, huffing and puffing great clouds of smoke on all who question their pretensions.

In the September issue of a little publication on Hunting, Fishing and Trad Religion, appears a letter addressed to a friend, from one of the "new bishops" who signs himself Moises Carmona R. This letter is full of gyrations; for example: "But if men fail, God cannot fail, nor can He leave His Church abandoned." It follows from this, we are to feel certain, that new Trad bishops are being sent as rescuers of the Catholic Church. If it weren't for these men, hardly known even to themselves, the Divine plan of salvation must fail. The editor of the paper plays the same tune: "Why should we not expect God to answer our prayers and provide His Church with holy, capable, courageous bishops" — and presto! here they are. Again the false suggestion, with no proof of holiness and all the rest. No proof even that they are bishops, having been consecrated, as the bishop correspondent says, in a "true catacomb" (whatever that may be), with "two illustrious witnesses" (whoever they were — and what has "illustrious" to do with it?). Definitely underworld though. Nothing at all of the Divine Law which tells sane Catholics why they should not expect what is promised here. Canons that don't fit aren't mentioned.

The bishop letter writer continues:

"As it can be seen, our detractors ignore that axiom which says:" (he quotes the Latin here; more impressive) "He who walks with the rule, walks safely" — exactly what he is not doing. Then comes mention of rules and rules, eleven and eighty-eight of them, said to be from Popes Gregory IX and Boniface VIII, none of them quoted, but supposedly all justifying the claims of the New Bishops; then the big gun, Canon 20. And of course the old reliable which (if you will but believe) opens the Door; first in the Latin (which I refuse to quote): "Necessity makes licit which is illicit." With that whopper, used so freely, all law, man-made and Divine, goes out John's Open Window. The Law becomes what Bishop (?) Moises Carmona R., or anyone else, says it is. What readers of this thing ought to know, is that consecrating bishops without papal approval is a crime. And these men if they know any law at all, must know that.

There are in this letter false referenes to the Gospel. One of these, "you shall weep and lament", plays on the reader's emotions, by suggesting that the text applies to the New Bishops' fakery. With a flourish about "eighty-eight rules of Boniface VIII," and a bit of Latin thrown in here and there, the writer leads further into the Mysteries — farther from Doctrine. And of course the old reliable is put on display: "given the circumstances in which we live," and "necessity knows no law," which opens wide the Door to self-appointed rescuers of Mass, Sacraments, and even the Papacy — or so they hope we will believe, especially when it is written in Latin. And there is this sophistry, crude as can be, which exposes the whole effort as charlathry and ignorance of Law: "The necessity of Catholic Bishops, of Catholic priests, and the lack of true Sacraments, can easily be seen; therefore" — and here is the most amazing part of this bamboozle — *"therefore,* we were validly and licitly consecrated." Some strange things have flown in through Pope John's open window, and some out of it, but none stranger than that leap into the noosphere.

In the last paragraph of his letter Moises Carmona R. begs for his friend that "God will continue to illuminate you". Well, let those who are in search of such illumination do as they please. But it is not the way of the Catholic Church with its traditional laws, organization, and exercise of authority. Another illuminist, John XXIII, let loose a disastrous Council, which Council opened a wide gate to every kind of phony rescuer.

I have at hand an "Editorial" from a priest (?) of the New Bishops sect, in which the editorialist does a clumsy job of attempted deception. (But it will deceive many.) He speaks hypocritically of those who usurp the authority of the Church to teach Canon Law, pretending it is someone other than himself who is doing this. He lards his piece with references to Pope Pius X and what a "tough job" to revise the Code. From what is contained in this Editorial and what his priest inquisitor (?) says, we are to take it that only super-experts can know even the plain sense of Law. At Vatican II they called this gnostic thing "inspiration". For "those who will love His older Church" it is "illumination". I suggest the plain sense of Catholic doctrine, custom and law, which is sanity.

We have held off cutting our mailing list until next time, hoping that a few more of our readers will decide to settle on the side of true Catholic Tradition.

W. J. STROJIE

W. F. STROJIE LETTER NO. 68 **24 MARCH 1983**

THE SPIRITS OF VATICAN II

. . .the World of Roncalli . . .let them be one . . .Catholics to the Synagogue . . .Mother Teresa for anti-life . . .The Abbe Georges de Nantes and the Phalange . . .The Spirits Absurd . . .The Modern Age Spirit . . .The Mass. . .John Paul's Parades.

To those who have come across these "Letters" for the first time, perhaps I should explain that they consist mainly of running comment on what led up to and what has followed the Vatican II Council at Rome, 1962-65. The writer is a life-long Catholic who emphatically denies that the Vatican II reform is in any way Catholic. It is not. It was of set purpose anti-Catholic, anti-Christ. Vatican II was planned to destroy the Catholic Church and the morality and doctrinal sanity which for the greater part of twenty centuries governed what is now referred to as "the West", formerly Christendom. Those enemies of the Church, inside and out, who are doing the work of demolition, are pulling the House down on their own heads; letting loose all the ancient evils and terrorism known to devils and men. Some indication of the terror of this thing appears in my Letter 57, "Insanity and Terrorism."

At the time of Vatican II there was constant reference to "the Spirit of Vatican II", which, so it was promised, time and again, would bring about a great Renewal, presumably of the Catholic Faith and order. But I don't recall that the Catholic Faith was ever mentioned in this connection; and all the evidence indicates that the innovators did not mean that. Instead, the Vatican II popes, announcing a "New Pentecost", a "new economy of the Gospel" (Paul VI) and a "previously unknown church" to come (John Paul II) removed all obstacles to a world in revolt against God and the Catholic Church.

The real world of Roncalli was one that had seen two murderous world wars, a world of advancing Bolshevik tyranny and atheism, of Communist instigated revolutions in all parts of the so-called free world, where the paganisms of the East were being revived, along with an atheistic Science in the universities. Jew commercialism and entertainment pervaded all western nations. Crime was rapidly increasing. Yet, despite all this, Pope John announced an "opening to the world." Paul VI would speak later of the world as "having taken as its own the principles of Christianity". All this and much more of such insanity was swallowed whole and in silence by nearly all the Catholic clergy and religious of the time.

The world of Roncalli's mad dream was a pinko state of solemn wierdos, in which, it was presumed, all men are of good will, especially Jews and pagans. Were we to believe John XXIII, it was the springtime of the ages, ready to break out from a suppressed love, which would long ago have been done, were it not for "misunderstandings". Vatican II would open the pearly gates to wordly bliss, a travel agency to a mod heaven on earth. But behind Pope John XXIII stood men of another kind, the most sinister of them all being the one who would succeed John XXIII to the papal chair, Paul VI.

Of course I do not really see in John XXIII the good-hearted bumbling innocent, as he is usually portrayed. The notion is absurd. It was he who welcomed to the Vatican, and promised to change the Catholic Liturgy (and subsequently the Catholic religion) on behalf of Jules Isaac, the most notorious anti-Christian of France. It was John who had the creepy Cardinal Bea as go-between to wealthy Jew masonic lodges of New York. He greeted a delegation of these men with the words, "I am your brother Joseph". And since that time, such delegations have been on hand to greet Paul VI and John Paul II in their travels.

"Let them be one", said John XXIII, first of the Ecumenist popes. One what? Certainly not in Catholic doctrine and practice. On the contrary, there began to be fulfilled what Pope St. Pius X warned concerning the "reforming mania" of the Modernist: ". . .in all Catholicism there is absolutely nothing on which it does not fasten."

A clue to Pope John's "One" may be contained in a news report at hand: "Churches Affirm Ties to Judaism". The writer obviously does not mean the connection between the Old and New Testaments. He cannot mean true Hebrewism, which ended with the Jews' rejection of Christ. This report, from an AP religion writer, says there has been a "drastic, basic turn-around in Christian history", an "amazing

reversal made by Protestants and Catholics, and on both sides of the Atlantic. . . a serious identity crisis demanding some radical rethinking of what the church is. . . The turn-about has occurred only during the last 20 years through official declarations of Roman Catholicism's Second Vatican Council and by international and national councils of Protestants, Eastern Orthodox and other churches." I know this to be true.

According to another late report: "Pope John Paul has admitted that the Spanish Inquisition, during which the Church burned thousands of heretics and Jews at the stake, was all a big mistake." About that, all I will say is that Wojtyla sings in tune with the most bitter enemies of the Church, one of which he is. Right from the start of Vatican II we began hearing that kind of thing from the Modernist clergy.

In more than one of my writings I have quoted from Paul VI's *Nostra Aetate,* which directs Christians to study Judaism, "strive to learn by what essential traits the Jews define themselves," visit synagogues and pray together with Jews, and so on. It is well known that the American bishops, at least, and the so-called Catholic press, have not neglected to march as directed in this matter.

In my article "Vatican II: A New Sanhedrin", June 1974, I quote as follows the famous LOOK article by Joseph Roddy, senior editor.

> LOOK tells about the talk passing between the Vatican Council offices and Jewish groups: ". . .both the American Jewish Committee and the Anti-Defamation League of B'nai B'rith were heard loud and clear in Rome," wrote Joseph Roddy, senior editor of LOOK, who also tells about the secret meeting with the Jewish Committee in New York. "There a latter-day Sanhedrin was waiting to greet the head of the Secretariat for Christian Unity."
>
> What have powerful Jewish committees to do with Christian unity?

I comment further in my "New Sanhedrin" article, in which I quote also Leon de Poncins "Judaism and the Vatican" on this general subject:

> From Roddy's article I gather that there had been many years of correspondence between representative Jews and a group of Catholic clergymen in Rome. On page 39 of "Pope, Council and World" by R.B. Kaiser, Cardinal Bea is quoted as follows: "I was **preformed** for this job," meaning apparently the job of advancing Christian unity by making deals with Jewish committees. Kaiser goes on to say "what a store of Catholic ecumenists were available to help!" He then names half a dozen Jewish "converts". So evident was all this to knowledgeable Roman observers that the editor of II BORGHESE, a secular publication, wrote that "This new policy of Pope John means the end of the Roman Church."

On Monday, March 12, 1979, the London "Jewish Chronicle" began an article with this heading: "Pope's Warm Message to the Jewish People." That was John Paul II, shortly after his selection as Fourth Pope of the New Order. Concerning John Paul's "formal address", it was, so the "Chronicle" said, delivered from a papal throne, and immediately published in full in the Vatican's newspaper, *L'Osservatore Romano.* . .The Pope's talk "brought profound satisfaction not only to Jewish activists. . .but also to their Catholic colleagues, whose work this pope formally blessed." And referring to *Nostra Aetate,* the "Chronicle" writer affirms that "the Pope, and hence his Church, have now adopted as their official policy what had previously been as only guidelines." For more on this, see my booklet "Truth and Vatican II".

In his enormous declaration of apostacy from the Catholic religion, which Wojtyla had the diabolic audacity to spell out in detail as a pretended papal encyclical, *Redemptor Hominis,* it was said that "The Council gave particular attention to the Jewish religion, recalling the great spiritual heritage common to Christians and Jews." Again, it is of modern Judaism this man speaks. He knows as certain that the Jews are not having any part of Catholicism.

In its 28 January issue, a Boston PILOT writer with an Irish name leads up gently to a hand-wringing complaint against a Jewish newspaper editor for criticizing John Paul II. He writes "We cannot afford to lose our friendship with the Jewish in Boston — or anywhere else, for that matter. . ." Another of this man's columns is devoted to those Jews who have been promoting "The Diary of Anne Frank". What words of understanding and deep sympathy the fellow displays for the Jews and this questionable book which has done so much to keep alive the anti-Christianism of World War II. "I do not mourn so much," he writes, "for Anne Frank as for those who still want to diminish the suffering of all humanity itself by diminishing that of the Jews separately."

What is he talking about? What is this "diminishing of suffering of all humanity" thing? And why cannot

the Catholics of Boston, "or anywhere else, for that matter", afford to lose Jewish "friendship"? Catholic institutions were in a reasonably sound condition before the Vatican II reformed clergy, in accordance with *Nostra Aetate* (already mentioned), became worshipful of the Jews and began throwing the Catholic religion off openly.

Not to be outdone by the columnist fellow, the 4 February PILOT reports: "Nun Leads Struggle for Soviet Rights. Christian and Jews must put aside their religious differences and work together as a basic religious community if they are to succeed in the battle to end religious persecution in the Soviet Union, said Sr. Gillen, Executive Director of the Interreligious Task Force on Soviet Jewry on Thursday, Jan. 27."

Man all battle stations; that is, by the "Interfaith Committee of the Jewish Council and the Soviet Jewry Committee of the Jewish Community Council." All that as written in the PILOT.

What a cross! —ecumenism. To always wear the required smile, to pretend that brotherhood fills the air, to turn away from one's own in Baptism to this new religion; how to put on some appearance of the old self? How to tactfully handle those of the old crowd who turn down invitatons to the Seder? It's enough to make a person spit.

The things I've just written are not peculiar to Boston. Perhaps they are a bit more weird there than we out here. It just happens that a generous reader of these Letters sends the PILOT regularly, a convenient window on Vatican II progress toward insanity and total ruin of the Catholic Church.

Anyway, there is a definite "one" which the Vatican II popes have in mind. It is the 'one' of Teilhard's World Spirit, that is, of the Devil. It appears in the whole of Wojtyla's *Redemptor Hominis,* from which the following lines are taken: "The Fathers of the Church rightly saw in the various religions as it were so many reflections of one truth, 'seeds of the word', attesting that, though the routes taken may be different, there is but a single goal to which is directed the deepest aspiration of the human spirit as expressed in its quest for God and also in its quest tending toward God, for the full dimension of its humanity, or in other words for the full meaning of human life. The Council gave particular attention to the Jewish religion, recalling the great spiritual heritage common to Christians and Jews. It also expressed its esteem for the believers of Islam, whose faith also looks to Abraham."

With regard to that particular Wojtyla gyration, let us notice a few plain lies, one of which is that the Church Fathers saw in all religions reflections of the Truth, rather than the Devil's own distortions of it. Another lie is that modern judaism is in any sense common to Christians and Jews. Yet another is the high-blown notion that all men are "tending toward God". What a dervish of "quest" and "aspirations" and "dimensions" we get from this windbag.

The thing is loaded, and there's not the slightest reason why any fairly well educated Catholic, especially priests, cannot see in it the weird departure from the truth of the Catholic religion. I have commented on this perniciously crazy document in Letter No. 39, "The First Wojtyla Encyclical".

The "one" of the Vatican II popes is that of the ancient Gnostics, taken up by Jews in the years before Christ's coming, and by the bishops of our modern Babylon. It is a religion of "this world" salvation which denies Christ as God. True to form, the title of the Wojtyla encyclical, "Redeemer of Man", is a denial of the true Redemption which opened Heaven to men after the fall of our first parents. The whole thing is loaded with Humanity as God.

Pope St. Pius X had forewarned of a gathering together of all the heresies. There follows from this a gathering of all the evil spirits, to include those who will capture the self-righteous "moderates" — the "conservatives", the "errors in the catechisms" organizations; all that crowd who deny the self-evident truth that their "Holy Father" is leader of the Apostacy. So it is today that not only the Jew and Christian heresies are loosed in our time, but also that the Eastern pagan religions are sprung from John's opening. Pantheism becomes the going thing among the puritan environmentalists, Hinduism in seminaries and other once-Catholic institutions, Theosophy (Montessori) in new special parish schools, sexual perversion everywhere.

Peace, peace, shalom, shalom. There is neither jew nor gentile. Reconciliation replaces penance. Sin and hell are banished at the new liturgy of Reincarnation, which replaces the Requiem Mass. The souls of all the faithful depart for parts unknown, to take up their new existence. Do not kill the rat or the wolf or the cat. He might have been your grandfather or parish priest.

But what if the Catholic Church has been correct in its doctrine all these past twenty centuries? What if there is a Judgment, sin, hell, to say nothing of purgatory? Will the New Order of total reform be accepted

by Almighty God as the infallible word of the Vatican II popes? A profound theological question there for the updated theologian. Let him consult with his fellow rabbis, ministers, swamis, gurus. In other words, carry on bravely with Vatican II ecumenism.

MOTHER TERESA AND THE BITTER ANTI-LIFE SPIRIT

In Letter 67 I quoted "Sunday Visitor" as publishing with approval that the old woman Mother Teresa and her Sisters are "credited with preventing 100,000 births annually throughout India," to say nothing of other countries. It is objected that these women are teaching only *natural* methods of birth control, and that poverty is extreme in India, not as in the USA where births are limited for selfish reasons. But this is Satanic nonsense, that hundreds of thousands of births may be avoided if only *natural* methods be used. What this old woman is carrying on is the program of Planned Parenthood, of Margaret Sanger, of the UNO, and the Club of Rome which aims at a one-third destruction of the human race, as reported in a newspaper at hand. As to the poverty of India, this results from the pagan religions of that unhappy land, where the sacred cow and every other living creature, animal or insect, must not be killed. It comes also of the lack of Christian industry and prudence in the affairs of life, and which John Paul and his Anti-life sisters neglect to teach. On the contrary, as indicated above, Vatican II has removed all obstacles to the return of pagan destructive religions. On this, here again are the words of Pope Wojtyla, quoted above: "The Fathers of the Church rightly saw in the various religions as it were so many reflections of one truth. . ."

Many Catholics will be pleased to hear that the anti-life policy of John Paul II has the blessing of the UNO Assembly. According to the "Sunday Visitor" article from which I've just quoted, "A United Nations team recently made a three-year study of the program to check results, and called its effectiveness 'remarkable'." Given enough time, Pope Wojtyla and his wretched Mother Teresa and her gang will have silenced the voices of children in most parts of the world.

I got on this subject again after having just read an article in the 26 December "Twin Circle", one of those 'conservative- 'Catholic' papers, in which a priest, instructing couples to be married, is quoted as saying, "We all know that the Church opposes contraception. This is called objective morality. But we also know that in the real world subjective morality also applies. In other words, you have to follow your consciences. Most of you will already have decided which method of birth control you will use. . ." This is not an exceptional case and, incidentally, so much for the new Canon Law. The 1917 Law has been totally ignored by the Vatican II popes, and so also is the Divine Law, as in the matter of birth control. Vatican II is total revolt, so newspaper publicity about "signing the new code of Canon Law" is all smoke, another act of hypocrisy in this evil farce.

But I've gotten off the track. A 'conservative' priest, a Fr. Paul Marx, is quoted in "Twin Circle", that it is "natural family planning" which is in keeping with Paul VI's "wishes" as expressed in *Humanae Vitae;* that "Paul VI had told the bishops at Krakow that all Catholic engaged couples must be taught Natural Family Planning before they are married in the Church". To those Catholics who do not see the satanic enormity of the Catholic clergy joining in with the bitter, unnatural attitudes and actions of Planned Parenthood, there is very little use listening to their Vatican II professions of love for all mankind. Anyway, according to the Vatican II new morality, it has become the work of the parish priest to join in the drive for birth prevention. I find repulsive, too, in this thing, the clinical approach of Brave New World, toward which it is a definite step. Who may breed and when? This has been a long-time work of those holding pagan or Jew notions of a master race. There comes now from France a report of a new movement of this kind.

It seems to me significant that Paul VI spoke approvingly of birth prevention methods, openly or especially, at Krakow, the archdiocese of Karol Wojtyla. I have mentioned in other Letters evidence which appears to indicate that Communist Poland is the directing center of the Gnostic Vatican II Council, the natural place to have set up Communist seminaries, and so on, being close to Moscow and secure behind the Iron Curtain.

This concerning the birth prevention operations by 'Catholic' clergy and religious, encouraged by John Paul II, is very significant of the End; for it is a revolt against the primary positive law of God, "increase and multiply", by which man is enjoined in the work of Creation.

I think my Letter 32, "The First and the Last Revolt", might help many to better understand the whole movement of evil — religious, social, political, and cultural — of our deplorable century, with its great wars, revolutions and general unrest.

THE ABBE GEORGES DE NANTES LATELY

Disregarding all such trifles as I've just mentioned, and the emptying of Mass and Sacraments of Catholic doctrinal content, and so on, this Traditionalist leader of France finds his Holy Father a "public sinner" because he greeted the Anglican Primate as a true bishop, which of course the Anglican is not. So the Abbe will march on Rome. It is not the first time Fr. de Nantes has ascended into the noosphere, high above the more common and far-reaching Vatican II heresies.

What is it that leads this intelligent and learned priest, apparently genuinely pious, and loyal to the Catholic Church, to think and act so strangely at times? In the past I have put it down to a combination of circumstances peculiar to a certain class of Frenchmen, a "Capes and Banners" romanticism which appears at its most absurd in the Brazilian TFP "Apostles of the Latter Days", with heavy emphasis on the "Fatima promises" and the Millenium of Christian rule they promise will be everywhere established on earth. The de Nantes publication entitled "The 150 Points of the Phalange, Catholic, Royal, Communitarian" confirms my previous judgement of this high-blown and confusing movement. Of the 150 virtues the Phalangist sees in himself, according to Fr. de Nantes, I'll quote only a sample. "The Phalangist will tear the masks from off the modernists, those ravenous wolves and rapacious foxes in sheeps' clothing and sometimes holding the shepherd's crook, who corrupt the faith with their false science. . .He will refute them on their own ground. . . He will denounce them to the Pastors of the flock. . . The phalangist will oppose this carnal, secular, human mystique, this cult of man, with heroism for this is an apocalyptic combat. He will strive against laicism which is its veiled medium and most efficacious instrument. . ." etc. etc. Moving on to near the end, "Towards a New Christendom: The phalangist considers that the time is not far off when Antichrists' power will fail definitively and when his rationalist and revolutionary counter-Church will fail. Amid what catastophies and at the price of what gigantic collapse? God only knows. Christ's disciple knows that he is not to be troubled whilst awaiting the advent of a new Christendom, or rather of a new epoch of Christendom become universal and victorious over all her enemies." Those who may remember it, might hear in this echoes of "Triumph" magazine, whose name was to have been "Future".

The thing goes on and on like that, page after page. It seems that the *Falange* as we know it, started in Spain during the time of the Socialist-Communist push in that country. It assumed a military posture but, according to a Catholic historian of the time, did not distinguish itself militarily. It was political and idealist, a thing of words and commotion. Quite as much as our enemies, the *Falange* objectives were "this world", but to be ruled by a certain kind of Catholic, more romantic than down-to-earth. Not for the Abbe de Nantes and his followers the evidence that the End may not be long in coming. This unrealism serves the Devil well in his program to confuse concerning the now almost total loss of Catholic faith caused by Vatican II and its false popes.

The unrealism of this French priest is shown in his call, several years ago, for a Vatican III at which, he thought, all those "good, true and learned men", the Vatican II Progressive destroyers of the Church, would collaborate in rebuilding the Church, yet not quite on the same lines as in the past. He tells his followers to attend the Paul VI New Order of Worship, which the then head of the Holy Office and other orthodox theologians had thoroughly examined and called "a radical departure from Catholic orthodoxy." For many years since Vatican II there has been in use a form of baptism (into an undefined community) which does not baptize, is nothing more than empty ceremony. The whole Catholic sacramental system and doctrine has been overturned since Montini was made ecumenist pope. So why the silence about this while making a commotion concerning Wojtyla's public meeting with Anglican non-priests? I put the best light I can on the motives of the French Traditionalist Leader, but any well-instructed Catholic youth of my time would have seen the reality of Vatican II apostacy and its popes.

THE SPIRITS ABSURD

Of all the exasperating Lunacies which have arisen from the Vatican II swamp, and the most clamorous for attention is that of the self-appointed "Seers". They predict nothing that any soap opera watcher might not foresee — such as perhaps the sun will arise in the east tomorrow — and they tell their followers that there's immorality around and that's not nice at all. And it all comes about because the true pope has been whisked away by his enemies, or is being impersonated by some bad fellow, the proof of this being apparent from a photo of an ear, said to be the true ear of Paul VI as compared to another ear. According to the Seers, on such evidence depends the proof of our Catholic religion. "Ooh ooo oooh" coos the female Seer at Bayside, N.Y., where her astral visitors always arrive on schedule. In a populist political paper she appears in a large ad, giddy and looking heavenward. "Learn more about Our Lady of the Roses," is the paid commercial message; and from which ad the reader can learn about a "powerful book" of 168 pages.

Well knowing about all this, when we received a few weeks ago a paper entitled "Sweet Anointings From Below", I thought here is something good at last, exposing the Bayside circus. But no, lunacies of lunacies, delinquent spirits and all that, the authoress of this paper is actually promoting Bayside and the spirits behind it, including a Mexican woman who styles herself *Portavoz*, Voice Box. (Imagine any sane Catholic woman calling herself a box.) It is she who is consulted on equally vile post-Vatican II pentecostalism. By means of Beelzebub will the pentecostal devils be cast out.

In this paper another strange witness against pentacostalism is called in, Paul VI who carried on the Council of "Inspiration", who announced that "revelation is only at the beginning". The lady quotes something from Paul VI against "free and charismatic Christianity", but how explain his flinging his arms aloft and shouting "Hallelujah" in a large company of charismatics in St. Peter's? I quote the lady from her "Anointings". "The explanation is simple: the 'Pope' seen flinging his arms aloft and shouting "Alleluia" was not Paul VI." And that's all that is required to become a qualified woman Seer in these years of Vatican II reform. Simply deny awkward facts and doctrine. Say that your hysterical fancies come from Christ or our Lady. In case anyone insists on proof, have ready a bit of spooky camera trickery. The main thing is keep in action a trancelike front. In writing, pitch it low and raise only such questions as you will appear to be answering with reverent objectivity.

Three or so years ago I published the following paragraphs in a pamphlet called "The Catholic Sense of Prophecy". We advertised it in "Sunday Visitor", hoping thereby to reach Catholics outside the little "traditionalist" circle on our list of readers. It did not do well for the $300 or so we paid for the ad; sound doctrine not being, as we all know, in favor these days. A few of our readers may have this booklet. I hope they will pardon me if I quote a part of it here, for it is somewhat repetitous of what I've written above and elsewhere on the Seers Absurd.

St. John of the Cross on Visions and Locutions

I know from observing closely, and from correspondence and circulars received here, that once a person falls into the habit of looking for the latest and most spectacular messsage from 'heaven', that the ordinary ways of divine providence become dull fare and so are rejected. Within the circle I have in mind, it is the fantastic which is the ordinary common language of the initiates. For those who might be hovering along the line of this circle I shall write here a few facts and spiritual principles, condensed from the writings of the greatest of the mystical doctors of the Church, St.John of the Cross. The true mystic, by the way, is before all a total realist of the spiritual life; yet an expert on what relates to spiritual conditions lying beyond natural mental activity. From this doctor of the Church, then, the following teachings:

(1) "One must not violate the limits God has set, by seeking knowledge in extraordinary ways, because natural reason and the law and doctrine of the Gospel are, since the time of Christ, sufficient for every necessity. (2) The devil is most pleased when he sees that a man desires revelations; for then he has an excellent opportunity to inject errors and disparage the Faith. Such a man becomes coarse in his faith and exposes himself to many temptations. (Observation shows that women are far more prone than men to this kind of diabolism.) (3) It is quite impossible for even persons well-trained in spiritual matters to discern the falseness of visions which come from the devil, so much a master of deceit is he. (4) God is rightly angered by those who admit these things, for He sees the rashness of exposing oneself to the dangers of presumption, curiosity, and pride. (5) It is not possible to overestimate the devil's craftiness in inserting lies. (6) On judgement day many will plead: "Lord, Lord, did we not speak prophecies in Thy name? And God will answer: "Depart from Me, workers of iniquity, for I have never known you." (Those who listen to and give support to the fake seers will also, we may be sure, come in some degree, perhaps entirely, under this condemnation.) (7) To deceive and introduce lies, the devil first lures a person with truths that give assurance; and then he proceeds with his beguilement. The pure, cautious, simple and humble soul should resist and reject revelations and visions with as much effort and care as it would extremely dangerous temptations."

The foregoing is only a trifle from the writings of this master of the spiritual life whose teachings provide a basis for those Church laws which forbid us to have anything to do with alleged apparitions, those not approved by the Church. Even with approved visions it is possible to be deceived; to stray far from the truth through excessive zeal and the desire to see prophecies fulfilled, especially in the manner we might think they ought to be fulfilled.

Times of turmoil in Church and world are likely to bring forth pentecostals and false visionaries, these being of the same spirit, making much of their emotions, with little or no regard to reality or sound doctrine. In our time several middle-aged women, in Mexico, Italy, France and the United States, have found a following among seekers for spiritual consolations and a hot-line to Heaven. It might seem to some readers of these notes useful for me to comment on the absurdities of speech and alleged visions of these women; but really not. Those whose ears are itching for new revelations will continue to seek them

in one place or another, even though their 'seers' foretell nothing accurately and generally distort what is presently well known.

A few years ago, a New York prophetess predicted that a comet would hit the earth; it didn't but that did not reduce the size of her following. From this and other indications I think it can be set down as a reliable axiom, that in this kind of thing the devotees not only do not demand truth but find it irksome; unless it be of a sentimental kind they approve. Nor do they really desire the removal of the evils which have led them into this devil's merry-go-round; for that removal would put them back into their ordinary daily routine. Pentecostalism and the seers mean excitement. And so these things thrive, arousing more interest than the morning or afternoon television tearjerker.

So much for cults of certain housewives and others turned visionary.

THE MODERN AGE SPIRIT

One could write several books on this subject, which I do not intend to do. Perhaps the chief characteristic of our time is that of speed and increasing restlessness, of increasing concern with the things of this world, the almost total loss of the sense of sin, a determination to do one's own thing. Catholics have nearly all joined in the modern nervous chase for gratifications not found in their daily work and home life, and to these people may be applied the words of Matthew 13: ". . .but the care of this world and the deceitfulness of riches choke the word, and it is made fruitless." The rapid decline of the religious sense with increase in worldly activity in this century, more than any other, must be directly related.

It is the spirit of discontent and ingratitude which is behind the modern restlessness and chase for gratifications outside the home. It is to this spirit we may attribute the break-up of family life in our time. It is the age of adult children, even of adult toys. In the meantime, back at Moscow, in Siberia, in Peking, etc., etc., Big Brother has put down individual revolt, which is what it will come to in the hedonistic West. Satan stirs up desires for inordinate freedom and pleasure only to fasten on his shackles. Of course all this did not stem from the recent Church council. But Vatican II gave it its blessing, waving the Jew-Masonic flag of liberty, equality, fraternity, which evil spirit got into the clergy, the Catholic Sisterhood, schools, homes, everywhere. ERA, minority "rights", riots, confrontations, encounters, revolutions all around, wars and rumors of war, mark the age. All this is the Devil's own thing, effects of that "loosing of Satan for a time" foreseen by St. John.

JOHN PAUL'S LATEST PARADES

John Paul's parades are aimed at stirring up current discontent, rather than alleviating it in any way. In Central America he preached the Church abject, the Church guilty, the Papacy ridiculous, Marxist salvation. In Haiti he castigates the young president of that land, which since the time of Christophe has been under African rule and customs which must result in a "poverty life-style" — a thing "of the people", by the way, but at least a rule that has kept some order among these people. But John Paul's message there, directed publicly, crudely, most discourteously to the young president was that the ruler, the local Big Brother, has it within his powers, no matter the kind of people, or the kind of land possessed by them, to "banish poverty", as the most pernicious of all modern idiots keep saying can be done. These are the Maxist agitators of envy and hatred, those who have carried on for so many years the "Revolution of Lowered Expectations," title of an article I've seen lately. The man preaches Communist doctrine, which leads to slavery to the State. Nowhere does he speak of eternal life or the ordinary duties of our state. A pope concerned about those things could well begin in Rome, in the Vatican, with himself. Any decent and sane political ruler concerned about material poverty would not be organizing 25-million dollar parades, to be paid for mainly by the poor.

To whose purpose is John Paul stirring up the blacks in Haiti? As always, he works for the Kremlin. With Granada and several more small islands in the control of Soviet agents, and Cuba entirely theirs, and the island of Hispaniola soon to be taken, directly or from within, the Carribean become a Soviet lake; a paradise for the top-dog Comrades, and a superb launching and staging area for attacks on the United States.

HOW TO SURVIVE SPIRTUALLY?

We regularly receive letters asking in some form the above question. Here is part of a recent one. "I received your last Letter and was encouraged by it. It seems to me the light you've thrown on the present scene of upheaval in the Church is so necessary. But one thing worries me, and that is how we can worship God and raise our families in the Faith without some structured form of worship and without the

fellowship of others like ourselves. Most of us are too weak in faith to stand alone, without family support, if not community support. It seems that you need to address your Letters to our individual needs, at times."

We here have spoken of this often, including the part about family and community support, so woefully lacking. It is one of the characteristic evils of our time, that of divisions all around, worst of all in families, divided by a hundred outside attractions and necessities, and by the demands of the ever-growing Big Brother State. As to faith and worship, the reference to "structure" seemed to me most significant in this particular questioning. This is great difficulty with regard to the Church today, which Christ promised would last until the end of time. I intend to carefully sum up this matter — my scattered references to it — in our next Letter. To attempt to advise on the whole affair is to rush in where angels fear to tread, which, however, is what I've already done. I am with the angels, at least in that they surely want no part of becoming a guru or Dear Abby. But I will vary my subject matter soon.

THE MASS AGAIN

We have received questions about what I wrote concerning the Mass used as "lure or bait" by the "Traditionalists". Here I will answer simply that the whole field of unregulated Mass and Sacraments is contrary to Divine Law and presents an opening for heretical-schismatic elements. It is hardly a good reply that "our priest is a dear, and he says Mass beautifully," Bishop Fulton Sheen said Mass with first-class showmanship; and so does, so I am told, at least one of the bitter Jansenists among the "Traditionalists".

Law is for the common good, and with regard to the matter under discussion, I know how much it is needed. (Incidentally, Fr. Nugent who publishes a nice little magazine has announced that his six "seminarians" have been made priests by one of the Abp. Thuc Bishops.) Probably I have not been quite precise or complete on this matter of Mass and Sacraments today. In our next Letter I hope to present a tightly doctrinal-factual statement on the whole Apostacy. In the meantime, it might help to bear in mind that the question is not strictly a theological one, except in regard to the virtues of prudence and obedience. As with the Vatican II reform itself, in its ostensible resistance we are dealing with a deceptive thing.

W. F. STROJIE LETTER No. 69 **25 May 1983**

VATICAN II REFORM: A SUMMARY

. . . The Catholic sense universally weak in our time. . . God's dealings with angels and men. . . a new Religion of Humanity. . . ecumenic new rites and Vatican II Renewal. . . the ultimate Sin against the Holy Ghost. . . the Bishops and the Bomb. . . the antichrists and wars. . . Caiaphas and Paul VI. . . Signs of the End.

Following the death of Pope Pius XII there moved into the Vatican a new kind of popes; men who announced a new beginning of the Catholic Church, a "Dialogue" with non-Catholics; popes who radically changed Mass and sacraments, who condemn no errors, who say the Church is now "ecumenical", a religion of Humanity, set forth in John Paul's *Redemptor Hominis,* all done with maximum fanfare.

There is nothing surprising in this. It was bound to come. More than a hundred years ago Cardinal Manning wrote that our civilization had so far become corrupted that the Catholic instinct was even then feeble. Modern influences, generally atheistic, have greatly accelerated this weakening of the Catholic sense.

In Letter 68 I promised a summary close look at the doctrinal-factual situation of the Catholic religion in our time. Although in other Letters I have written about all that needs to be said on this subject, or so it seems to me, there yet remain parts to clarify and emphasize as the evil revolution continues its march toward world chaos. Confusion unbounded results from the increasing insanity and apostacy of those who yet appear as Catholic Clergy and Religious.

For possible new readers, especially younger people, and to help keep the subject matter in proper perspective for all, let us look briefly at a few of the more significant events in the history of God's dealings with angels and men.

In the beginning God created heaven and earth and all living creatures. He created angels, pure spirits, and men, the only two species having intelligence and free will, by which they were to know, to love and to serve God. To this end, both angels and men were tested by God. Many of the angels set their minds against the Creator, preferring their own excellence (see my Letter 32). In the persons of our first parents, Adam and Eve, the entire human race failed the test. But God promised to send a divine Redeemer — for only such a One could, in the supernatural order, atone for the sin of finite creatures against Almighty God. Thus, every man born would be given the privilege of working out, with assistance divinely provided, (what we call "grace") his own salvation. Not in isolation would this work of individual salvation proceed, but as a member of a family, of a tribe or nation, but especially, and encompassing all other institutions, a divinely founded Church.

God provided that the true faith and hope in a future Redeemer should not entirely vanish from the earth. For this purpose He chose Abraham (B.C. 1920), made a particular covenant with him, and promised him that the "Messiah" should be born of his posterity. By fulfilling the many prophecies of His coming — of birth, life, death and resurrection — and by performing countless miracles in public, the expected Messiah made manifest His presence on earth. But it is written that "His own received Him not."

The Old Testament prophecies had been fulfilled. Two New Testament prophecies, those of Christ himself, remained to be fulfilled, namely, that in time there would come a general apostacy — very little faith near the End — and a Second Coming of Christ, who will "judge the living and the dead"; which is to say, those yet alive on earth, and those who have died before that time.

Even among those Catholics who do not close their eyes to the post-Vatican II general apostacy — foreseen by a Pope of this century, Pius X — very few face up to the doctrinal significance of this Apostacy. They say that in times past there have been periods of decline in morals and doctrine, which is true as far as it goes. But, for those who will view the present chaos in Church and world realisticaly, that is to say almost nothing. Consider these facts:

We have not merely a decline in morals and a loss of Catholic belief, but since Vatican II a sudden plunge into heathenism of all kinds, and that quite openly, even in religious orders and seminaries. Not

only this decline in morals and doctrine: the Vatican II popes assembled all the bishops, three times at Rome, to proclaim a new beginning of the Church, which was to become "ecumenical", meaning by this use of the word, for all religions.

Protestants had been invited, and came. Full acceptance of the teachings of the Catholic Church will not be required by this new universal Church of Man. This official announcement of a new beginning means an end of that which was, the divinely founded Catholic Church.

Paul VI emptied the Mass and all the Sacraments of Catholic doctrinal content and intention, so that the parish Mass was replaced by a new liturgy which retained some appearances of the Mass. Of this so-called Mass, the then head of the Holy Office, the only man whose responsibility it was to admonish a pope concerning doctrine, wrote publicly to Paul VI that the new rite "represents as a whole and in its details a striking departure from the Catholic theology of the Mass." Paul VI did not reply. Since then, virtually all Catholic rites have been changed, with doctrinal contents distorted or omitted. In the words of Pope St. Pius X concerning the Modernists, "There is nothing in all Catholicism on which they do not fasten." Pius X saw through the Modernism of his time, to a "universal apostacy", which is without reasonable doubt the great apostacy foretold by St. Paul, and by Christ himself.

This fact of a general rapid decline of Catholic faith and morals since Vatican II is of the greatest significance for men of our time, whether they be Catholic or not. It is the main cause of present world disorders.

Another conclusive bit of evidence that the reform of the "ecumenic" popes, the Johns and Pauls, is totally false, was the repeated promise of a great renewal, attributed to inspiration from the Holy Spirit. We have seen instead an amazing loss of Catholic faith, so that even now we may say truthfully that very little of Catholic belief remains, especially among the young people. By this I do not mean that much of vague or confused belief does not exist, but that what yet remains is sick to the point of death. Not that baptized Catholics say to themselves, "I will not believe", but go gradually into a state of religiosity, then to indifference, which leads to a ready acceptance of what is now called "ecumenism". Many just throw it all off, eat, drink and join in the modern whirl. Others — it is hard to guess how many — suffer daily anguish because of the satanic Reform.

As said above, I have written a great deal about all this in other papers and booklets. What I would emphasize here is that *the present evident radical departure from the Catholic religion by the majority of Catholics, including nearly all the Clergy, does not discredit the truth of the Catholic religion. On the contrary, in its spectacular display at Vatican II, by the frightful disorders which have resulted following close on that event, a worldwide falling away from the Faith, we must see in the present state of affairs the fulfillment of another major Prophecy, with one more yet to come.*

To falsely convoke a General Church Council in the name of the Holy Ghost is the ultimate sin against the Holy Ghost, which kind of sin we know "will not be forgiven in this world, nor in the world to come" (Matt. 12;31). In this instance, the sin is judicial, complete, and, in its audacity and presumption, enormous.

It was Paul VI who reconvoked the Council; it was he who signed the Articles of Vatican II, and who intended by that act to totally oppose the Divine Founder of the Church and His supernatural doctrine, even as the Jews did in Christ's time. By these judicial acts of the man holding the office of pope, the official Church on earth has been brought to its end in our time. More on this presently.

It is Paul VI who opposes himself to Christ, by signing his own New Charter, the Articles of Vatican II. Opposition from the bishops at the Council was weak, and those who had mildly dissented, later fell in line. Many priests and laity were already protestant-minded, saying it is time the Church changed, particularly with regard to moral laws pertaining to marriage, child bearing, and chastity. Certain educated lay Catholics, some priests too, who saw the truth, did not want to be disturbed in their comfortable "life style". The pope is the pope, they said, thus washing their hands of the guilt of their infidelity, "making excuses for sin".

According to Fr. Fernand Prat, S.J. in his excellent two volumes, *The Theology of Saint Paul,* the Apostle himself at first thought that he might live until the Second Coming of Christ. Near the end of his life he saw that the return of Christ might be much later than he had at first thought. In the meantime, he had to warn the Christians of Thessalonica not to stand idle, awaiting Christ's return. Yet this hope and expectation remained in the minds of successive generations. It was lively on through the fifteenth century, the time when Christian men began to take inordinate pride in themselves and their works. In the past century or so, insane atheism dreamed up what is called "Evolution", which lunacy has given at least

a general impression of endlessness, so that the Catholic consciousness of even our own individual end, of death and the judgment, has become weak among us. The same atheists who in years past propagated the notion of our world rolling on and on without end, today fear their own destructive devices, particularly the nuclear bomb or missile. The spectacle of the bishops sharing in these abject fears, but who apparently do not fear the judgement of God for their part in destroying the Church, is a vision which must frighten the angels to behold.

I take notice of the Bomb here, because it comes at the same time as the frightful return of heathenism to the West; so that even on natural grounds there is no good reason to scoff at predictions of the End to come soon; quite suddenly for many. The modern world has taken notice of Death, but that many will stop to reflect on its significance for eternity is not to be expected. It is an old and certainly true saying about the spiritual life, (1) that we either advance in wisdom and virtue or fall back, and (2) that as we live, so we die. Those who have lived unmindful of eternity will hardly save their souls.

Liberation Theology and Wars

"Many will come in My name, saying I am the Christ, and shall seduce many. . ." In his 675-page analysis of the texts of Saints Matthew and Mark, the Most Reverend Archbishop of Tuam, Dr. MacEvilly, Galway, Ireland, 1887, writes that while the above text applies to the destruction of Jerusalem, it applies also to the end of the world. In what did this pretension of being Christ consist? Our reverend author gives an answer which he disclaims as original, but in agreement with twenty or so of the most highly respected commentators on this text. He writes that these pretenders "Give themselves out for Christs, because they claimed to have in view to free the people from the yoke of tyranny, to become saviors and liberators, which was the office of Christ." The whole history of the Catholic Church, especially in modern times, since the French Revolution with its cry of "Liberty, Equality, Fraternity", bears out the correctness of this analysis. It is Lucifer yet in revolt, while putting on the face of an angel of light.

Older readers of this Letter will recall that during World War II the word "liberation" took on a sinister meaning, having been adopted by the Communists. Then came Vatican II with its "liberation theology", with its total emphasis on man. Paul VI spoke before an assembly of cardinals of his "new style of government" which, so he said, did away with "all the old tyrannies" of his predecessors. John Paul II carries on the policies of Paul VI, preaching the false political, social and religious freedoms, while embracing Communist bishops, such as the Brazilian notorious Red, Helder Camara. Certainly we have been 'liberated' from Catholic customs, laws and discipline, to say nothing of doctrine and liturgy as it was before Vatican II. Paul VI was indeed a 'liberator', as he boasted.

"And you shall hear of wars. . ." another precursory sign of the End. Apb. MacEvilly on this: "Wars, tumults, seditions, etc., and what is more embarrasing and terrifying, rumors of wars." I have already mentioned the present terror of the Bomb, far exceeding any previous such fear of war. "For, 'these things must come to pass,' not from absolute necessity, like scandals, heresies, etc., considering the malice of man, on the one hand; and the decrees of God, drawing good out of the evil, which He permits, on the other."

"For, nation shall rise against nation." Again a prophecy fulfilled in our century with its great wars, its continuing small wars, its riots and seditions, as never before. As it appears to me, only the prophecy about pestilences and famine worldwide remains to be fulfilled.

THE Antichrist, then, will come in a century of wars and rumors of war. He will liberate the Church from all that is of Christ — Mass, true sacraments, discipline, and so on. But the end is not yet. As St. Thomas Aquinas teaches, after the death of Antichrist and the coming of Christ there will come a time "when they say peace and security" (St. Paul). "Peace and security", the work of the U.N.O., without God, Paul VI's "last hope of mankind".

One of the main sly tricks of the Vatican II great deception has been to repeat over and over, in one form or another, that since popes have the guidance of the Holy Spirit they cannot lead us into error. This is sufficient to deceive most Catholics. What is omitted in the statement is that true popes are protected from teaching errors ***by mistake.*** The sly innovators do not mention the possibility of a false pope or popes, wolves in the clothing of Shepherds, who intentionally deceive. I might have hesitated to suggest this possibility years ago, but not today. The Chuch's two-thousand years of consistent teaching — until Vatican II — confirms the truth of divine guidance through centuries of good, bad and indifferent popes. The break, then, between 1962 and 1965 is of the greatest possible significance, indicating that the papal chair has been captured by those who had said they would capture it.

The guarantee that Christ gave to Peter of protection against error was clearly defined at the First Vatican Council. Those who for selfish reasons choose to ignore the limits of papal infallibility thus defined, do so at the risk of losing their souls. The simple faithful, those of meager learning but lively faith, will see more or less clearly that something strange has come into their parish churches since the

Second Vatican Council. But if they continue to go there, their vision will, to say the least, become blurred.

How Long Before the End?

To ask that question suggests another sign of the End. For the Sanhedrin which brought about Christ's death on the Cross, did so because of the apostacy of its members from the Old Testament religion, revealed by God to Moses, and which promised a divine Redeemer. The Sanhedrin had for a long time rejected the truths of the Prophets, of a divine Redeemer to come, and demanded instead a man like themselves, an exemplary Rabbi, subject to the Law. The same evil spirit was at work in the Second Vatican Council, which, through its new kind of popes, the Johns and Pauls, announced an opening to the world, a new religion of Humanity. And from the year 33 A.D., when the Sanhedrin rejected the Redeemer as divine, until the Temple was destroyed at Jerusalem in the year 70 A.D., there transpired about thirty-seven years. The Vatican II Sanhedrin rejected the divine Redeemer during the years 1962-65. At the closing session Pope Paul VI said that "we, too, have the cult of man." I give no definite date in answer to the above question. But we are not only permitted but encouraged by Christ to be alert to the signs of His Second Coming.

So what of the visible Church today? First, let us see how Christ defines His Church. He tells His apostles: "I am the Vine, you the branches, he that hears you, hears Me." There yet remain bishops and priests with valid Orders. Many Catholics remain faithful, even though confused. The very stones cry out against the mutilation of our religion by the new Gnostics. I have before me a photo of the beautiful interior of a cathedral in Canada. It is all Catholic, including the high altar — and it stands witness against the new religion represented by the mean little black table before the altar.

Much of our culture and religious practice can yet be found. In the words of Fr. Hilarin Felder, O.M. Cap., from his Volume I of *Christ and the Critics*, "In the Messianic kingdom of Jesus there is nothing sudden, nothing irregular, nothing partial." But having quoted this caution, I am far from supposing that God will allow the present state of practical paganism to go on for a long time, perhaps to accommodate the Evolutionists. That in the divine plan God has a care for time, and for our limited capacities for endurance of evil — that He will not test us beyond our strength — is indicated by that part of the Gospel which says, ". . .unless those days were shortened", there would be no faith at all remaining.

As to the papal office, we have had in it since the time of Pope Pius XII, such men as was the High Priest of Christ's time, Caiaphas, antichrist *de facto* occupant of the priestly Office. Although I have from the first written plainly about Paul VI as one false to the Papacy, an enemy of Christ and of His Church, I have given no encouragement to the *Sede Vacante* (vacant chair) heresy.

And here is another striking analogy:

According to a writer in the 1907 Catholic encyclopedia, it was Caiaphas as high priest who was chiefly responsible for Christ's death — and Paul VI wore and often displayed the emblem or jewel (miniature breastplate) of the Jewish high priesthood, and of Royal Arch Masonry. It was Paul VI who publicly questioned Christ's divinity and signed the articles of Vatican II and its religion of man. All the energies of this man were directed toward totally changing the Catholic Church.

At this point I present a list of acts by the "updated" Church which continually harks back to early centuries for its justification.

1. A pope announces a new beginning of the Catholic Church, to become an "ecumenical" church, contrary to Catholic doctrine. Catholics are directed to pray in common with Protestants and Jews, contrary to what the Church has always taught. The bishops do these things, even praying with Pagans.

2. At the first session of Vatican II a new liturgy, "for all religions", is proposed (Council Daybook). No objection to this proposal is made by pope or bishops.

3. The new liturgy is arranged in collaboration with non-Catholic ministers who express their satisfaction with it as Protestants. Expert examination shows it to have been emptied of Catholic doctrinal content. Every abuse and sacrilege follows.

4. All the sacramental forms are changed, showing in each case a change from Catholic intention.

5. Paul VI and John Paul II have repeatedly spoken a new doctrine, a total change in the Church's divine, essential mission, as directed by Christ in the words, "Seek ye first the kingdom of God, and these (other) things shall be added to you." The new and total emphasis is on world economic, social, and political reform, a "Cult of Man". Accordingly, Paul VI calls the U.N.O. the "last hope of mankind", "a mandatory

path", and begs from this assembly of mostly Jews, agnostics, atheists, pagans, Masons and apostate Catholics, a "permission to serve".

6. Vatican II popes refuse to teach and govern as popes, permitting and encouraging every departure from Catholic doctrine by the clergy, as well as by all others. A "Dialogue" puts all doctrine up for questioning.

7. Marriage "annulments" are given to many thousands of mothers and fathers who were unquestionably free to marry, and who married before a priest. Births are discouraged all over the world by John Paul II, contrary to the divine law "Increase and multiply". In this John Paul follows his "revered father", Paul VI.

One could add hundreds of pages to this summary of the main signs of deliberate overthrow of the Catholic religion, altogether unique in the annals of the Church. That many apparently good Catholics refuse to acknowledge the plain truth of all this, affirms what St. Paul foresaw as part of the latter days falling away — that it would be an "operation of error" accompanied by a general "spiritual blindness" and an "insufficient love for the truth".

Regarding the above, it is an article of the Catholic Faith, something we must believe, that the Catholic religion is immutable, cannot be changed; therefore, the complete, radical reform we have seen since the Second Vatican Council has to be the work of an enemy, such as Pope St. Pius X forewarned in 1903, and again in 1907. The attempt to assure us that nothing essential has been changed is contradicted by the facts, as also by the new spirit and doctrines being preached.

Our Lord gave us a test by which all men might see the truth: By their fruits you shall know them. One might make a very long list of the bad fruits of the Vatican II operation, even as taken from my own writings. Here I shall mention only three or four. Since Vatican II, about a 60% decrease in 'mass' attendance in Europe, slightly less fall-off in the United States. Religious houses and Catholic schools have been closing almost weekly. Since 1966 U.S. seminary enrollment has droped from 48,000 to 11,500 in 1982. As to the young men they do get, if you can find one applicant in fifty of stable character and sound doctrine, this one will become another of the Vatican II reformed types within a year or two, or will drop out. We have at hand copies of billboard recruiting ads for seminary applicants in Canada. This after twenty years of the Vatican II promise of a great Renewal.

As indicated above, the whole thing was made possible by capture of the papal office, long planned in advance. The first mention of this to my knowledge was in Italy, 1849, by bitter "anti-clericalist" Mazzini, who proposed "a General Council of the Church... of all believers", which has been realized in the Vatican II ecumenical Council. Documents of secret societies expressing an intention to acquire control of the papal office, were later seized in Italy. I have written about these things in other Letters, and in a pamphlet, *"Popes of the Revolution"*.

Those Catholics who feel or even see quite clearly the falsity of the Reform are kept from rejecting it by the thought that we must obey the pope. But it is Catholic doctrine that we must obey God rather than man; so that if one who sits in the papal chair deviates from Catholic doctrine, he must not be obeyed. It is not to be thought that all of Catholic doctrine and practice may be changed, modified, distorted, or omitted by any man, "not even if an angel from heaven" tells you that it may be. The sane conclusion in this state of affairs, for those of Catholic orthodoxy, is that we have a pope false to his office. As already mentioned, a true pope cannot mislead the whole Church by mistake. Our minds are made for truth, therefore it is a sin to try to accommodate within them ambiguities, even contradictions as we see them multiplying with Vatican II Renewal. To understand this, we must look for another kind of renewal than that which most Catholics thought was promised. As Pope St. Pius X exposed the program in detail, the renewal we have is a revival of the ancient Gnosticism, which is known always to put on the mask of true religion. In other words, it is that of Satan who always endeavors to appear as an angel of light.

So what to do? To whom shall we go? What about the Traditionalists? The operation of error includes, as we might expect, a false and confusing 'opposition' to the main push. Theosophist, occultist Old R.C. Church bishops Leadbeater and Wedgewood, before the year 1924, wrote of a "new presentation of Christianity", which included a program "for those who will love His (Christ's) older church." Aside from that, I abhor even the mention of the "Traditionalist Movement" as I've closely observed it these past fifteen years or so. It is lawless, a thing of scandals, fights, law suits; of heretics, schismatics, and so on. It is certainly not according to the mind of the Church, or of its laws, that faithful Catholics should pick and choose among priests who, organized or not, present themselves as the solution to our present state of diabolic chaos. In matters of doctrine, Mass, sacraments and jurisdiction, as Catholics we are entitled to certainty.

In my *Last Days of the Catholic Church* booklet I wrote that it seemed to me there might be a short revival of faith for a time, and a true pope near the End. Since much of the "falling away" has been caused

by deliberate deception, the biggest lie being that we must follow the pope in whatever he appears to order, it may well be that a temporary, but certainly not general, awakening may occur. As to the possibility of a true pope for a time before the End, I no longer have the slightest expectation of that. Of 'Traditionalist' pretenders, yes, of true popes, no.

An End must come; that is Catholic doctrine. It is rash and heretical to say that it cannot come in our time. Here is what Cardinal Newman, modern Catholic scholar extraordinary, a priest with a long view of history, spoke in one of his sermons:

"God works by human means. As he employs individual men, and inspires them, and yet they die, so, doubtless, He might employ a body or society of men, which at length, after its course of two thousand years might come to an end. It might be withdrawn, when abused. Doubtless Christianity might be such; it might be destined to expire; it might be destined to age, to decay, and at length to die; but we know that when it dies, the world's time is run. The world shall never exalt over the Church. If the Church falls sick, the world shall utter a wail for its own sake; for, like Samson, the Church will bury all with it."

The sickness of the world is one of the chief subjects of conversation among thinking men today. It was John XXIII who called Catholic realists "prophets of doom". It is he, John, who is today seen to have been a false prophet.

With regard to where we as Catholics must stand today with reference to the Law, in other Letters I have quoted Christ's instruction to His apostles: "The Scribes and Pharisees sit upon the chair of Moses, — All things, therefore, whatsoever they shall say to you, do." I have wondered about this "all things" in connection with attendance at the post-Vatican II liturgy, and other of our normal Catholic obligations. Abp. MacEvilly explains, that in "all things", from the very nature of things obedience is excepted when evil is commanded, as when children are not to obey when commanded to do evil by parents.

But, it may be objected, Christ obeyed the law in going up to the Temple on those occasions demanded by the law of His time. True, but Christ is God as well as man and had not abrogated Jewish Ceremonial Law, of the sacrifices of the Temple, which were but prefigurements of the Holy Sacrifice of the Mass.

With regard to the end of the Jewish Church, its teachings and carnal sacrifices, here is what our Most Reverend Archbishop of Tuam writes:

"Whether the Jewish Church was gifted with infallibility, or not, is a point not quite agreed upon. At all events, it seems to have never, as such, whatever might have been the perverse teachings of individuals, erred in faith, until the time it rejected and condemned Christ. Then, however, it had ceased; it was of merely temporary duration, and any promises made to it could only regard the time of its existence. But in reference to the Christian Church, the gift of infallibility has been secured to it until the end of time, until the consummation of ages." Thus far our learned Archbishop.

The end of time need not mean to the day. As noted above, thirty-seven or so years went by between the time when the Sanhedrin condemned Christ to death, until the Temple was destroyed. There has been little or no disagreement among Catholic scholars about the destruction of the Temple at Jerusalem as a prefigurement of the end of the world.

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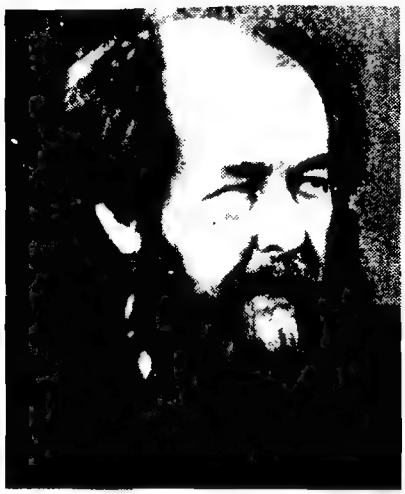
In Letter 68 I quoted part of a question of a kind we regularly receive, about how to raise families without some structural form of worship. This Letter contains information on what remains of structure, following the surrender of the bishops to the new kind of popes, the Johns and Pauls, and the forces behind them. In my next Letter I intend to say something about our personal predicament as lay people, without, however, offering any "Solution" of the kind hoped for by those who follow the "Traditionalists". For the present, I strongly urge parents to tell their children the whole truth, not as a tale of gloom, but as it is, one of Divine Providence, the end of which the early Christians longed to see.

W. J. STROJIE LETTER No. 70 **10 August 1983**

VATICAN II REFORM, Part 2

It is now Summer 1983, heavy with clouds and much rain here in western Oregon. Very unusual, bad for the hay and strawberries. Worse in eastern Oregon where the Rajneeshees are the main rot. Writing of agriculture and gurus, I am reminded of the head of the U.S. Agriculture Department under F.D. Roosevelt, Henry Wallace. It was Westbrook Pegler, a writer of force and integrity, who found out that Wallace had his guru spiritual director. Roosevelt unloosed not only Eleanor but the gurus and the Harvards, who have done much to bring the U.S. so far along the path of modern progress. And, speaking of Harvard (pronounced "Hawved" by the better kind of people), it was a Harvard professor, a Unitarian minister, who first appeared on a national television show to give the word about the new pope, John Paul II. Karol Wojtyla as Bishop had visited Harvard. Solzhenitsyn and Mother Teresa also made pilgrimage there. What the Harvards thought of Mother Teresa, or how this old Yugoslav peasant fits into the picture, I leave the reader to imagine. Or perhaps better, read my Letter 68, the part "Mother Teresa for anti-life". It was Roosevelt and Wallace who thought of paying farmers for not producing food. Roosevelt was good friend to Josef Stalin ("Uncle Joe" to President Truman) who in 1933 arranged the famine which brought to five million Ukranians a slow and gruesome death. For a better understanding of the modern political and religious spirit, including that of Vatican II, see my Letter 32, "The First and the Last Revolt".



In one of my early Letters I wrote of Solzhenitsyn as one of the Humanist saints the Ape-of-God new religion builds up; the old crone Mother Teresa being one, of course, and John Paul II. And let us not forget St. Teilhard of the Noosphere. They are speaking now of John XXIII, as we ought to expect, as one of them. Anyway, according to a London (AP) report, "Exiled Soviet writer Alexander Solzhenitsyn has received the $170,000 Templeton Prize for Progress in Religion and promptly condemned last year's winner, the Rev. Billy Graham." Well, well.

When I wrote my piece on Solzhenitsyn I was of the opinion that he had been turned loose from Russia by those who manage all such things, to preach the gospel of "let's be reasonable". Can we not have a nice peaceful world of the Swedish kind of Socialism? Only the Catholic religion has been in the way of that, and it can and ought to be Ekumenik. So they say. As I see it, it is that kind of good comradeship which is key to the late show in Poland, in which ham actor Wojtyla had the leading part.

The Unitarian mentioned above was George Hunston Williams who, according to him, had known John Paul well. In fact, it seemed that as bishop John Paul had lectured on something called Phenomenology at this University noted for its odd mixture of characters devoted to Godless world reform. What is Phenomenology? In Letter 45 I give a definition of it. In his penetrating study of the Modernist doctrines, called *Pascendi,* Pope St. Pius X writes of Agnosticism as part of the pernicious heresy of Modernism. "According to this teaching", writes Pius X, "human reason is contained entirely within the field of phenomena, that is to say, to things that are perceptible to the senses." But the saintly Pope Pius then writes that Agnosticism is only the negative side of the teaching of the Modernists. Positively, they say that Religion must be "looked for in man; and since religion is a form of life, the explanation must certainly be found in the life of man." This is to deny Divine Revelation. It is practical atheism. It is this "positive" side of the Modernist teaching which has led me to equate Modernism with the ancient Gnosticism. In our day we see the evil weed spread throughout. We have it preached openly by the New Kind of Popes.

SOME SMOKE ON THE ANTICHRIST

I have received copies of a 24-page book entitled "The Smoke of the Antichrist", by a Traditionalist priest. He quotes Paul VI: "The smoke of Satan entered the Church". It contains much of the usual information known to those of us who reject Vatican II and its works. The rev. author raises questions about whether the Antichrist might be around yet, and who might he be? He harps on a "REMNANT CHURCH", which will presumably oppose this smokey character. He quotes St. Paul ". . .at the present time there is a remnant, selected out of grace" (Romans 11, 5). Another 'Traditionalist' priest finds his "remnant Church"

in 12, 17 of St. John's Apocalypse. I looked that up. The verse does not contain the word "remnant", and it takes some doing to read that meaning into it. "Remnant Church" does not appear in Catholic Tradition or in Scripture. The scriptural sense is opposite to the idea of organization. It clearly alludes to a scattered number of the faithful, generally unknown to each other, not to any remnant Church. What these 'Remnant Traditional Church' priests have in mind apparently, is to arrogate to themselves the Church's authority.

One might feel inclined to see in some kind of organization of faithful Catholic priests a good thing. But it could not have God-given authority — Jurisdiction — as such. Of those priests who call themselves Traditionalists, the faithful cannot have the certain knowledge required in these matters. The Traditionalist umbrella is a very large one; it shelters heretics, schismatics and unknowns of many kinds; and the better of these men do not speak publicly against the worst. I've written this before, but repeat it here as part of what was promised as a summary of the Vatican II Reform.

Paul VI's "smoke of Satan" kind of vapid utterance is a thing I find more repellant than a thumping good heresy. And the author refers with approval to that silly romance "AA 1029", which I wrote about in one of my early papers, "Dark Night of the Church". This kind of sick writing about the present state of Church and world does us no good. It diverts attention from or softens up the true picture of the depths of evil behind Vatican II reform and its popes.

ACTUALLY, this booklet does contain two whopping heresies. On page 9 it is said, in explanation of the Paul VI demolition, that this was due to satanic deception of Paul. But it is Catholic doctrine that right-intentioned popes are protected by the Holy Ghost from leading the Church astray by mistake. The unCatholic mind of Montini was known before he became Paul VI; as also his hypocritical double-talk. Secondly, the author of this latest of such confusions, asserts that Christ's promise that the Gates of Hell will not prevail, now applies to this "REMNANT CHURCH" of his. The booklet, then, contains the same class of falsehood as the Paul VI " prisoner" or "impersonated" absurd tales we began to hear after Paul VI gave out his Novus Ordo; except that it now includes heresy. By means of this latest writing we are again invited into the lunatic circle of the 'Traditionalists'.

Baptism: To Whom Shall We Go?

A priest writing in his 'Traditionalist' paper admonishes that, apart from dangers of death, only a priest may baptize. In another article, same issue of the paper, he advises to have nothing to do with the "Conciliar Church for the simple reason that it is not Catholic". So where does this leave parents with a child to be baptized? Suppose the parents don't know a priest not of the "Conciliarist Church"? Obviously the Law could not oblige them to know of such a priest. That leaves two main possibilities: (1) The child will not be baptized, or (2) a lay person with the Church's intention in mind, using the proper matter and form, may baptize. No. 2 conforms to well known Catholic doctrine, as well as sound Catholic sense. It is according to the mind of the Church that Baptism be as open as possible, and that for the clearest of reasons. For while the Church wisely regulates administration of the Sacraments, she in no way wishes to unduly delay Baptism, or make it very difficult to receive. Nor may we seek out priests of dubious background for this purpose.

CARDINAL NEWMAN ON THE RESTLESS SPIRIT

In Part One of the above title I wrote that in the present worldwide apostacy we see fulfilled the Great Apostacy foretold by St. Paul and Pope St. Pius X. In Letter No. 68 I had promised to sum up the doctrinal-factual argument we have been carrying on concerning the Vatican II Council and its works; and, as I'm sometimes requested to do, address my Letters to individual needs at times. The first thing, I did as well as I can. The second seems beyond my ability. Except perhaps with Pope Leo XIII to say, "There is nothing so useful as to see things as they really are". The reality I see as most significant these days, is a nearly total apostacy from the Catholic religion; a lack of faith among those of forty or so years or under, and only a slightly larger percentage of faithful Catholics among older people. This is according to Christ's prophecy that only very little faith will remain at the end. One might, from this prediction, resolve to give some earnest thought to the Commandments, the capital sins, and the "four last things — Death, Judgment, Heaven, Hell". That and "Watch and pray", words of Christ addressed to His apostles in His darkest hour.

I haven't any of those "methods" or special prayers some "traditionalists" seem to be looking for. Keep the Commandments and be attentive and perservering in saying approved prayers, and have little to do as possible with such mind corrupters as movies, TV, magazines and newspapers. Most importantly, do well the duties of your state in life. These are things we all know about. I mention them here for the benefit of younger readers of these Letters. Having said that, I have thought to send with this Letter an extract from the writings of John Henry Cardinal Newman, which may suggest some thoughts to older Catholics. What the learned Cardinal writes concerning an older age of spiritual sickness, applies in a general way to our own situation. His observations are in truth timeless, man being by nature a restless animal, often tempted to sell his soul for the proverbial mess of pottage.

Writing of early monachism (monasticism), Cardinal Newman speaks of the accumulated "corruptions of a thousand years. . ." of a "society restless in proportion as it was feeble, yet powerful to seduce and deprave. . . the only way of getting on with it was to abandon principle and duty. . . to do as the world did." It was the one idea of the monks to be quit of this society — if they were to save their souls.

Cardinal Newman writes that it was the "unquiet mind", the "excitements" stimulated by the secular world, which St. Benedict and his companions sought to escape. How immensely more unquiet today, what with news every hour on the hour, with daily contentions and encounters, with inducements from all sides to join in the mad chase for self-satisfaction. "Getting and spending we lay waste our powers". I don't recall who said that. It doesn't matter. I am suggesting that for those seeking spiritual advice for our time, there is much in this piece by Cardinal Newman that can be applied to ourselves, and to family life.

What of our time? The age of the Protestant sects, as such, is running out. What has come into the open since World War II, more so since Vatican II, is heathenism, and what Pius XII called the "pleasure principle"; at the same time, an age of bitter manicheism, especially in government. Catholics old and young — the young, those under forty or so, especially — have been drawn into the evil quagmire. Atheism, modern Science and international misrule by Money Powers make our age unique. It all adds up to a gradual decline in the religious sense; and of our sense of duty. Ears begin to itch for new things, restlessness is generated, much of it from clever and relentless advertising; new "needs" are presented. Life becomes complicated with constantly increasing concerns of a material kind, and by the ever growing demands of big government. All are pressured to get involved in contentious groups. "Involved" is one of the new special words. Keep them running around, one way or another, or several ways at a time, and the religious sense dies. Even in the centuries of Catholic religion and quiet living the author of "The Imitation of Christ" notes the adverse effects of activism on the soul.

Now frantic activism has been brought by the Vatican II innovators into the Church. The lunatic doings are well advertised. The banalities, the revolutionist and low-life nonsense of the new kind of worship is well known. The bishops are into everything. John Paul is constantly on the go, displaying himself in big parades. He rides like a gangster in bullet-proof car, spreading revolution.

We have at hand, of hundreds of like samplings, a "new church" parish bulletin, with its parish program. Here are the absurd headings: Sunday Liturgy Team, Take Home Team, Large Group Activities, Small Group Sharing, Sign Up Sunday Team, Telephone Campaign Team, Home Visitation Team, Publicity Team, Evaluation Team, and more. Something to involve all hands.

Cardinal Newman speaks of the "unquiet mind" which he sees as an evil, in his time, early the last century. Today even modern pagans speak with contempt of the "rat race".

The modern age has been one of decreasing consciousness of God and the things of God. It is preeminently that time in which "the cares and riches of this world" choke off concern for eternal salvation. Rich and poor alike are drawn into this evil activism, religious, political, social. Gradually, as already indicated, there arises Atheism, never before known, unnatural to man. Then, as said above, the Great Apostacy foretold by St. Paul and Pope St. Pius X. With regard to that we should not view Vatican II as a disaster but as a providential sign. As part of the Divine Plan it put the offiicial seal on the Great Apostacy. It spells it out and brings into the open the evil Spirit behind the scene. Thus we are spared even more doubts and anguish than we might have had if Vatican II had not been.

Before all, ours is an age of deceit — scientific organized deceit, highly developed as a science. That we are unable to change, the western world having lost its Catholic heritage.

Of course these remarks will not apply in their fullest sense to many adult readers of this Letter. But they do apply in some degree to nearly all of us, not of course excepting the present writer. What I am suggesting is that our soul's salvation is a terribly serious affair, as the monks of old saw it to be. Ours is the age of frivolity, behind which stands clever men of diabolical purpose. I suggest, then, that it is a deepening of awareness of the Last Judgment which is needed, rather than one or more of those "spiritual methods" that some readers of these Letters seem to be looking for. But so as not to omit specific suggestions entirely, I shall repeat this which appeared in Letter 41 (no longer available) from the book "Three Fundamental Principles of the Spiritual Life" by Father Meschler, S.J., a page from Chapter IV.

Light, air, nourishment — without these we cannot imagine life. So is prayer to the spiritual life. Without it spiritual life cannot exist. Thus prayer is the great unconditional means of grace; if we would be saved, we must pray.

1. Here certain incontrovertible truths and principles find their application. Without divine grace there is no salvation; without prayer, in the case of those who have reached years of discretion, no grace can be

looked for. Prayer is, then, as necessary as grace itself. God has, indeed, ordained the sacraments as means of grace, but in many connections prayer is even more important than the sacraments. The sacraments confer certain definite graces; prayer can, in some circumstances, obtain all graces. The sacraments are not everywhere and always of precept, but prayer is always so. Therefore it has been truly said: 'He who knows how to pray aright, knows also how to live aright.' By means of prayer man provides himself with all that is necessary to a good life. . .

It is necessary to pray to be saved. That we no longer have Mass and sacraments makes private prayer the more necessary. It is all we have left, and it is enough. In a future Letter I intend to write more on this general subject, especially with younger readers in mind. As to we older Catholics, God surely expects us to be grateful for all He has given.

FROM OUR MAIL:

We had a large response to Letter No. 69, most of it requests for extra copies. Objections were raised, a few of which I shall try to answer here. Regarding my assertion that the "official church on earth has been brought to an end in our time", one correspondent supposes, correctly, that my emphasis is on "official". That is what I meant. The clergy of a New Order are not officiating according to the office of the Catholic Priesthood. The Vatican II popes made it clear right off that a break (rent or schism) with Catholicism would be the official policy, as it has been. All the sacraments, all that was clearly Catholic, has been changed. This is self-evident.

A priest writes that he is "a Sede Vacante man" — that he believes the Chair of Peter has been vacant since the death of Pius XII. Put it down to perverseness on my part, if you will, but I fail to comprehend how the Catholic Church could have been totally overturned by a vacant chair. Valid election or not, Paul VI sat in the papal chair for thirteen years — sat in "The Temple of God. . . changing all laws". Montini was elected in the regular way. Not one of the electing body, the College of Cardinals, contested the legality of the election. And a pope cannot be deposed. Using the term "Keys" in the broadest sense, of a Pope's authority in its widest scope, as understood by the Scholastics, Paul VI chose not to bind but to loose. Christ promised that what Peter and his successors in office would bind or loose on earth, would be so bound or loosed in heaven. Thus Paul brought the official Church to its End, even as the High Priest Caiaphas brought to its end the Jewish Church. I wrote about this in my No. 69, on the role of Caiaphas.

Of course we must not obey the Popes John XXIII and Paul VI in what they innovated contrary to the Catholic religion.

We have received some complaints concerning my use of the word "heresy", applied to the Vacant Chair people. When writing on that subject in Letter 69, I hesitated before the word but decided to use it, considering what we have seen of certain promoters of the idea. These are priests who, quoting Canon Law against the Church, have had themselves made bishop without the necessary papal jurisdiction, which necessity is a matter of divine law. In this they are heretics in the Catholic sense, as are those who follow them in this belief. Years ago, I sent a little paper "How to Elect a Catholic Pope" to an American priest at Econe, who wrote that he would pass it along, presumably to the "few orthodox Cardinals" I hoped might be still around. But it seemed there were other groups intending to elect a pope from among themselves, which is the logical next step after being made bishops independent of the papal authority. Hence my choice of "heresy" to label the Sede Vacantist movement as a whole. Persons not promoting this illegal grab of the Papal Chair need not be disturbed by my application of the word "heresy" to themselves. In the sense they mean, the papal chair may be considered as having been vacant since the death of Paul VI. But "vacant chair" seems to me a misleading term, invented by men who have had notions of occupying the chair as an "emergency measure".

For a long time I have not had the time and energy to thank those who have sent us news clips and other papers, books, etc. bearing on those things which greatly concern us. Please accept my apology, and this general thank-you note. The diabolical lunacy grows by leaps, beyond any individual's hope to even file most of it. Such are the times.

W. F. STROJIE LETTER No. 71 **17 October 1983**

VATICAN II AND THE TRADITIONALISTS

A New Creed... the latest from John Paul... the 'Vacant Chair'... The Antichrist... the 'moderates' and "See no evil"... Canon Law numbers game... the "pseudo-liberators"... the approaching End... the Chair of Moses... the Bishops and the Bomb.. the "conspiracy experts"...

In Letter No. 69 I attempted a brief summary on the Vatican II Reform. No. 70 was entitled part 2 on that subject, but was really a mixture, due in part to a rather serious breakdown of my physical apparatus, from which I'm now, thank God, gradually recovering. There were a few points, though, in No. 70, which seemed to fall in closely enough with a summary of Vatican II and its spirit. The part on Harvard as a kind of mecca for certain people was intended to demonstrate once again that the religion of the Johns and Pauls is of a kind with that of those who are pushing for a world order without God. I was repeating the thought expressed in my second paper, *The Enemy Within the Catholic Church,* that "the revolution in Church and world is the same".

At the UNO Paul VI cried out, "No more war. War never again." The Church would no longer war with her enemies in this world, who desire her destruction, and who have plans for an atheist world order, following Karl Marx and others of his kind. In this letter I am about to suggest that the war is over, and that Christ and His Church have, of course, won; but that a crowd of incessantly quarreling "Traditionalists" remains to confuse the issue, implying that Christ slipped up at Vatican II, leaving these fellows to form a rescue squad.

Of what I wrote in No. 70 I would emphasize that about Vatican II being providential, having brought into the open the deliberate intention of the innovators to change totally the Catholic religion, and thus to make the Great Apostacy manifest and official. No need for great minds to analyze in detail, to discuss at length whether or not the present moral, intellectual and doctrinal confusion might be of that "falling away" St. Paul had predicted for the latter days. The Second Vatican Council removed all good reasons for doubt concerning the matter.

As I've reminded our readers in a recent Letter, all the world's bishops had been assembled in Rome, three times, to give their assent to the propositon that the Church from then on must become "ecumenical". The reforms which followed show clearly the meaning they attached to that word. We were to have a new Creed, and a new liturgy to go with it.

Well, there had to be a Catholic doctrinal explanation to account for so strange an event. Obviously it was, as certain theologians including the then head of the Holy Office declared publicly, a radical departure from the Catholic Faith and practice. The word on this was plain for all who cared to hear it. It came from the radical "Progressives" (a word falsely used in this instance), and from him whose charge it was to declare the Pope's error. But Paul VI put his official seal upon it — as a new Beginning, a new Revelation. He signed the Articles of Vatican II and proceeded to completely demolish the teaching and governing Church.

Thus he who had been elected to the office of Pope, as Vicar of Christ, totally opposed Christ who is the real Head of the Church. In Holy Writ such a person had been foreseen. He was called The Antichrist, in the Greek, the "Lawless One". Curiously, though, many well intentioned Catholics would say it couldn't be, because he was, as they said, invalidly elected to the office. The fact of his holding the office, and even of what he did, would soon become of secondary importance in the minds of many who wished it were all a bad dream. There would be those to assure them that indeed it was a dream, if it came to thinking the Pope could be responsible for what they saw happening. He was a "pope in chains", a prisoner. It was not the pope at all we were seeing, but an imposter. "Here, see this photo of an ear, it's not that of Paul VI." Next they will say the Chair is vacant. All this suited Paul and his crowd just fine. From his vacant chair he smilingly double-talked away one piece after another of the Catholic religion.

What do the so-pious self-deceivers, the phony seers and all that tribe say about Pope Wojtyla? We receive writings from one person who uncovers all kinds of Bad Guys in the past, but none among the living. How very nice. And John Paul II had promised to "put the Church's house in order." How frightfully wonderful. Frightfully, for I know what kind of order the fellow has in mind. It is the order of Moscow. That many thousands of conservatives took him to mean the Church's order —he who had taken both names of the wreckers of the Church— shows how insane Catholics have become in this time of the Vatican II great renewal.

In case there might be any lingering doubt about the program of Pope Wojtyla, on the front page of the 29 July 1983 Boston PILOT appears this report: "Pope John Paul II reiterated the Catholic Church's 'irreversible' commitment to ecumenism July 24 and asked worldwide prayers for the success of the World Council of Churches assembly in Vancouver, British Columbia." He *reiterated* it, the reporter writes, and there's not the slightest reason to question the report.

Since Vatican II all of Catholic doctrine and practice has been up for discussion, for doubting, for denial. But this of "ecumenism" which dissolves the Catholic religion must be held as firm. Not reversible; not to be questioned. "I believe in the one, holy, Catholic and apostolic Church" is to give way to the Creed of Vatican II, of the Johns and Pauls, of the people behind them: "I believe in Ecumenism." We are to pray for the "success" of a meeting of the World Council of Churches, which even non-Catholics see as a Communist front. What kind of success, then, does Papa Wojtyla have in mind? The comrades will know. Vatican II reformed Catholics need not concern themselves about that. They know that Papa Wojtyla knows, therefore it must be good. "Pray" is a good word, so too is "success". All hail Comrade Pope as he goes his busy rounds, bestowing the Blessing of Moscow on all but — thank heaven— faithful Catholics.

But there's no need to hear again from Papa Wojtyla on this subject. A look into the parish church, the diocesan paper, a brief inspection of what they still call for some strange reason Catholic magazines, is more than enough to convince anyone who yet retains some Catholic sense.

The latest here on John Paul comes as a photo on the front page of a Protestant-gnostic magazine, *Plain Truth*. JP2 has his face screwed up in one of those hypocritical poses of his, the best he can do when pretending to pray. As actor, definitely "ham". Inside the covers the editors present an article which purports to be an expert opinion on John Paul's long-range spiritual objectives in Europe, which comes out as cultural and political, but not at all plain, and certainly not the truth. The writing is typical of our time. It is now journalists, agnostic and Protestant, who know what the pope is up to. This requires Expert knowledge —gnostic— whereas, years ago, as Catholics we did not need this kind of guidance. But to anyone really an expert, Catholic or not, John Paul's works against the Catholic religion ought to alert him to the duplicity of this man, therefore to the shakey ground on which they base their "plain truth". At least they see that Wojtyla's objectives are plainly not Catholic. Whatever they are, *Plain Truth* which is definitely not Catholic, favors them. For a better understanding of this kind of thing I suggest a reading of some of my Letters on Gnosticism.

The present state of moral and doctrinal decline differs from all that has gone before, in that a Pope and Council declared official a radical departure from the Catholic Faith and proceeded to change the Mass into a liturgy for all faiths. They then change the sacramental forms, emptying them of vital Catholic content. It is nonsense to say, as some do, by way of explanation, that "all this has happened before;" or that it was done illegally, which of course it was.

It was inevitable —the devil need not even have taken a direct hand in it— that some faithful but confused Catholics would say "It can't happen to me and my family, at this time," that is, the great "falling away" St. Paul had predicted as marking the latter days. "It is not convenient, I have married a wife, bought a yoke of oxen (or a John Deere tractor, perhaps) have six children and ten grandchildren. Let us find a Solution." In the days of Noe they were found "eating and drinking, marrying and giving in marriage." How very inconvenient the Flood.

I shall comment on parts of letters received here, concerning the present state of the Papacy. First, though, allow me to make this observation. There could have been a certain unity among Catholics aware of the falsity of the Vatican II reforms if the Traditionalist sects hadn't arisen, so fruitful of divisions, bitter quarrels, and false doctrine, to say nothing here of underworld priests of shady background who add to the confusion.

What is this Vacant Chair notion? Where did it come from? Those who promote it quote from a papal Bull, that of Pope Paul IV which reads in part: "Prelates and popes who turn out to have deviated from the Catholic Faith before their promotion are automatically deprived of any authority and office and their promotion is null and void and can by no means be validated." A Mexican priest wrote a book, *Sede Vacante,* in which he laid it down that since Paul VI spoke heresy before being elected Pope, the papal chair was in effect vacant during the time of Paul VI. I wrote on that in my first papers, so do not intend to do it again. I was among the first to so write. Paul's acts contrary to Catholic teachings cannot be validated. And he was totally false to the papal office. As to the validity of his election, he occupied the papal chair during more than fifteen years. The Chair was not vacant.

When a pope speaks of anyone being deprived of office because of heresy, this certainly means the heresy must be proved by competent authority. And a pope cannot be deposed. There is no one to accept his resignation, he being the supreme authority on earth.

In my Letter No. 9 I wrote that a "pernicious presence" occupied the papal Chair. At LaSalette it had been foretold that "Rome will become the

seat of the Antichrist." In my "Last Days" book (copies of which are yet available) I show how it must be that only a pope could qualify as THE Antichrist of the Gospels.

Anyway, who will be pope of the Traditionalist "Remnant Church"? Let us not just talk. Let's have some action. But what's the difficulty with Pope Gregory in Spain? Why would some other Traditionalist be more valid?

I have on hand copies of a letter sent to two of the older priests who long ago left their parishes because of the Reform. This letter is from Abp. Thuc-consecrated New Bishops who demand that these priests submit to their "authority". Addressed to me recently is a very long and sloppily worded letter from a New Bishop priest (?) who writes that I must request from the Thuc bishop he follows an imprimatur for my writings! All this is very loony, of course, not worth noticing by itself. I mention it only to show how far from reality and sound doctrine certain ideas can lead. As I quoted Pope Leo XIII in Letter No. 70, "There is nothing so useful as to see things as they really are."

With regard to that, I see as more insane those people who deplore the destructive Vatican II Reform while upholding the Popes who carry it on. Spokesmen for such people are editors of papers like *The Wanderer* and *The Remnant*. These are the 'moderates', the 'conservatives', the shufflers, compromisers, hand wringers. Blind guides by choice, they are careful to keep off their pages any truth that does't fit with the insane notion that in the Johns and Pauls we have true popes, earnest Catholics. The success of the Vatican II revolution depends heavily on their See-no-evil-in-the-pope attitude. There was comment on this in a recent issue of a Traditionalist paper, but the reverend author did not mention those who see the evil but are not heard from for good reasons.

To continue with items from incoming mail. The canon law numbers game is still on. Presently in favor seems to be No. 188-4 which declares an office vacant if "a cleric has publicly lapsed from the Catholic Faith," etc. The wizards attempt to apply this to the papal office. But while the pope may be a cleric, he is also something more than that. According to canonists, the pope is above the canons. Canon law consists mostly of man-made laws, but some are of divine origin. Canon 218 is one of the latter. The Traditionalists do not mention it. It reads:

> As the successor to the primacy of St. Peter, the Roman Pontiff has not only the primacy of honor, but also supreme and full power of jurisdiction over the universal Church, in matters of faith and morals as well as in those pertaining to the discipline and government of the Church throughout the world. This power is episcopal, ordinary and immediate, and extends over each and every church, and over each and every pastor as well as over the faithful, and is independent of all human authority (Canon 218).

The pope-elect comes into full power as pope immediately on his acceptance of the office. He cannot be deposed but may be induced to abdicate for good reason. That this wasn't done in the case of any one of the Vatican II popes, the Cardinals having been in the main of the same evil party, can give no one the right to take over. But that this crazy idea of doing so is in the air we know from reading little Traditionalist papers received here.

A priest who after Vatican II helped organize Traditionalist chapels, who later wrote approvingly of Abp. Lefebvre's organization, now supports the New Bishops. Responding to criticisms I have made of these men, he cites *Epikeia,* or equity, which in some doubtful or emergency cases not clearly covered by a particular law, allows one to act according to the mind of the lawgiver. But this principle cannot be applied to Divine Law, which requires that all ordinations of priests, and consecrations of bishops, have the Pope's authorization. Anyway, God surely requires that we use a bit of common sense and not be taken in by these strange operators who have no right to act on their own. A priest who has supported these things in any way is not convincing when he undertakes to call attention to Catholic principles.

Do I hear again —What if there's no true pope? The divine law does not depend upon the existence of a pope. It is the other way around. It is the Devil's own trick to introduce this confusion into the minds of trusting laymen. When we come to the end of the line of true popes, that is the End. No Traditionalist can re-found the Church —set up a Remnant Church, as they pretend.

In Letter 69 I quoted Abp. MacEvilly, Galway, Ireland, 1887, who in his thorough analysis of the Gospels of Matthew and Mark wrote of pretended liberators to come near the end of time. In another thorough commentary (Nelson) it is said that these "pseudo-liberators" will attempt to "win supporters even among the 'elect' ", that is, among those who resist in the "time of tribulation." "The reappearance of the 'deliverers' in his part of the discourse" —Christ's, Matt. 24— "argues for a reference to the end of the world." These deliverers, "rescuers", as I have called them, may be nothing more than vain, self-seeking opportunists. But I'm sure the main one, so far, knew exactly what he was doing —leading the Catholic resisters back as a High Church party. But that need not be the intention of the others. So far as the devil is concerned, it is enough that we are led through disobedience to join the revolt.

An objection we have frequently heard, less often lately, is that things couldn't be as bad as I

make out, for that would mean that the "Gates of Hell" had prevailed. Passing over here the Scriptural predictions of a Great Apostacy, already mentioned, the explanation is surely as follows. Men must finish well. A person may live a virtuous life for fifty or more years, then fall into the habit of sin and die unrepentant, a failure. It is not so with Christ, who cannot fail and with whom there is not time but eternity. "Before Abraham was, I am". Over the centuries He guards His Church, drawing in all who will come, until the time when most men have become absorbed in the attractions of this world —become worldly, as we say. Cardinal Newman writes of this time as that in which the Church will sicken and at length expire. Church and world will end. Endless evolution is not Catholic doctrine but Satan's special lie for those who will live in the later years. It puts the End out of mind.

Fr. Henry James Coleridge, S.J., in his Latter Days Discourses, following St. Paul in this, writes that the Antichrist "will come unto his own." He will be received "on account of the disposition of the generation to which he will address himself." Certainly the Vatican II popes have been welcomed by Catholics, especially the Clergy and Religious, and by the world generally. Whether or not Paul VI was validly elected, he was the leader of the Great Apostacy. He was not merely an "invalidity", so to speak. He was not a "vacancy". And he was not alone. A General Council acted with him, and the majority of the clergy and laity followed after him.

Let us say for the sake of discussion that Paul VI was not validly elected. But one way or another the succession of the line from St. Peter was ended as a consequence of the spiritual sickness of our time; instrumentally by the work of the Johns and Pauls in packing the College of Cardinals, and the offices of bishop, by men of their own stamp.

There is no question of another, greater apostacy to come. Vatican II, its popes and Council, signed and sealed this one. That is how the present State of Church differs from anything that has gone before.

Vatican II is there for our instruction. It is the Devil's business to obscure this. This he does by many means, including the "Traditionalist movement".

A lady who objects to my criticism of Vacant Chair notions says she believes that "binding and loosing" pertains only to the sacrament of Penance. Not so. I had always believed in the wider, universal application of this doctrine. I looked it up, though, for Letter No. 70 and saw that it is confirmed by the Scholastic theologians. "It is true," our friend writes further, "God permitted the destruction of the Church through a false pope, but only by allowing Satan to have his way." Not at all. Men have free will. They can reject God's favor. And there existed, as we ought to expect, a very real plot. In his excellent article on *The Adversary,* Canterbury book *The Devil,* Fr. Bernard Leeming, S.J., has this footnote:

> John xiii. 2, 27. It should be remarked that Judas' treachery was real and had disastrous effects upon Christ's efforts to convert the Jewish people; He knew the authorities dare not take Him by day, and hid himself at night, thus showing that His prophetic knowledge of what in fact was to come by no means led Him to act so as to bring about fulfillment. Quite the contrary: He condemned Judas precisely because his betrayal was disastrous. It is an interesting question what would have happened if Judas had not betrayed Him; human conjecture is baffled, but that is no reason for imagining that Christ automatically acted for the purpose of fulfilling the prophecies, just as the fact of the prophecies themselves in no wise relieves Judas or the Jews of their dreadful responsibility for their free choice of evil.

Like the Jews, modern Catholics had weakened in their morals, and consequently in their faith. The ancient Enemy was permitted to act, but it is our natural leaders, the reverend clergy, who, always in the freedom God gave them, will do the great act of betrayal. It need not be fully deliberate on the part of many. I know how far self-deception can go in this matter. And St. Paul speaks of "spiritual blindness" as part of the great falling away.

One more question from that letter. "How is it you say the papal chair may be considered vacant since the death of Paul VI, but not before?" My reply: If Paul VI ended the official Church, as I wrote that he did, that would be the end of the popes good or bad, true or false. When I wrote that sentence it seemed to me the explanation followed from what I had said about Paul VI having ended the official Church.

Older Catholics will recall that the changes John XXIII made did not touch on vital points, affecting the validity of Mass and sacraments. Even dropping the "Last Gospel", so hated by Jews (for whom he did it) could not affect the efficacy of the Mass. Briefly, things were much as they had been before the Council —until Paul VI radically changed everything. I am not saying that John XXIII was not in the plot. But the matter of who actually did away with the Mass, and the sacraments which require a priest, is vitally important. In any study of the affair it is a distinction that must be kept in mind. And by the same kind of reasoning —not the question of whose was the greater guilt — we must see the John Pauls as somehow different from John XXIII and Paul VI in their standing as popes. I suggested that their situation might be closer to what they mean who

speak of a vacant Chair, in connection with the John Pauls. Except that Paul VI, always two steps ahead, did away with the Chair itself.

Anyway, why all this talk about Vacant Chair which is legalistic and confusing, even fantastic, instead of false pope or one false to the office, which all can understand? The treason of Judas, selected by Christ himself, is known to all, and these Vacant Chair priests know about the antipope Anacletus II who occupied the papal chair for eight years. It is the false doctrine of the Vatican II popes we need to know about, not whether they were validly elected according to canon law, the knowledge of which is not required of either laymen or the lower clergy. Not, of course, that some understanding of these things is bad or useless. It is well that intelligent Catholics see the possibilities. But the Vacant Chair clamor goes beyond this. Why so? Judging from a long and careful look at the Vatican II show, with its motley of Traditionalist operators, I say that by the idea of "vacant chair" the Traditionalists hope to remove all obstacles of doctrine and law opposed to their free-wheeling. In typical revolutionist fashion they twist the Law to their own purposes. That Christ remains as invisible but true Head of the Church is apparently of no consequence in the minds of these men who would do their own thing.

I shall repeat here what I've written before. When we see the New Things, the Protestant service, etc. in our parish church, we are on safe ground when we simply withdraw. God will not refuse His graces to those who in humble obedience hold to the Faith, who pray daily and keep the Commandments. It is when we go to the Traditionalists that we enter into factions, contentions, schisms, scandals, which is the history of this shadowy movement. It is rash, presumptuous and schismatical to make arrangements with those who clearly lack authority. Let others do as they will. But for those who inquire here about this priest or that as offering a substitute for the old parish Mass, I can only reply that we ourselves stand clear of any kind of Traditionalist arrangements. Aside from the principles already mentioned, "pick and choose" is not Catholic. We must have certainty not only in doctrine but in matters of authority.

The Chair of Moses

We receive letters against my quoting the words of Christ about the Scribes and Pharisees seated on the Chair of Moses. The criticism appears also in a recent Traditionalist paper. It is said that it was only the personal morals and hypocrisy of the Pharisees that our Lord condemned. Presumably they could not have occupied the Chair had they departed from the Law of Moses; or the Chair would have been, as the reasoning goes, vacant. I have quoted this text as a guiding principle for these times —that in all things we need only to hold fast to what the Church has always taught. But I have always been sure that the personal, private sins of the Jewish leaders could not, by themselves, have accounted for the terrible condemnations of the "works" of these men that Christ addressed to them. Nor could these personal sins of the Pharisees bring about the end of the Jewish Church.

John the Baptist calls them a "brood of vipers", and he names one of their heresies, their presumption of God's favor simply as sons of Abraham. Elsewhere in the Gospel Christ accuses them of "shutting the kingdom of heaven against men", which has been the work of the Vatican II Council, which in one of my early papers I called a New Sanhedrin. The Jewish leaders had some time before the coming of Christ begun to disregard the writings of Isaias, so that they refused to accept the claims and miracles by which Christ proved His divinity. They demanded as Messiah a rabbi like themselves —a superior rabbi, to be sure, but no more than that. Caiaphas, spiritual head of the Jews, and the Sanhedrin with him, and the Jewish people joining in at last, delivered Christ to the great secular world power of the time, even as Paul VI delivered Christ in His Church to the United Nations Assembly. The parallel is exact, even to the remarkable sign that Paul VI wore the emblem, the twelve-jeweled miniature of the breast-plate of the Jewish high priesthood. The Chair wasn't vacant in either case, but its occupants had betrayed the high office to which God had called them —even as did Lucifer long ago.

What Christ taught about the Chair of Moses was no different than what the Church has defined about papal infallibility. The Catholic Church did not so define because she believed that no betrayer could ever sit in the papal chair, but because such a one could at some time be found there. The decision to so define (what was not a new doctrine) was carried through, surely because Pius IX, deeply aware of the growing cancer of Modernism, foresaw the special need for a definition to meet the growing evil. That a crowd of 'Traditionalists' would come forth to add to the confusion was easily foreseen. Regular readers of these Letters may recall what I have written about the "ecclesiastical underworld" in existence long before Vatican II.

Paul VI presented an example of an apostate speaking the divine law when he commanded Abp. Lefebvre publicly to cease his ordinations at Econe. That Paul might have had his own twisted motives for so commanding made no difference. The law which decrees that the priesthood must descend from Peter, down through the popes, good or bad, is not made void because a pope false to the office sits in the Chair.

That was enough —that Abp. Lefebvre acted against the divine law. More than forty years priest and bishop he had to know he was committing a

crime. He then added to that crime open scandal, by professing his loyalty to Paul VI while publicly defying Paul's suspension of his priestly faculties.

All this and much more of the same among the Traditionalists has added to the spirit of revolt which marks our age, so as to leave forgotten that obedience and resignation to the divine will are especially traditional. Not obedience to the Johns and Pauls in those things they have innovated contrary to the Catholic Faith, but to God in all that He established by the Church prior to the great Council of Revolt.

How long until the End? St. Thomas writes that after the death of Antichrist, and before the coming of Christ, there will be a time "when they shall say 'peace and security'". Since the establishment of the UNO they have been saying "peace and security" as never before. But in this century of wars and rumors of war, to say nothing of the BOMB, what peace and security we have had seems to be running out.

Christ's death on the Cross, and the rending of the veil of the Temple, marked the end of the Jewish Church. But the destruction of the Temple, prefigurement of the end of the world, did not come until about thirty-seven years later. Do the words of Matthew, "but for the sake of the elect those days shall be shortened", apply to the latter days? It appears that they do. In any case we have only to live one day at a time, keeping the Commandments. For each of us the world will end soon enough, to be followed by a strict accounting for our deeds.

A respected writer with a doctorate in chemistry points out that general apostacy and the atom bomb have arrived at about the same time, and that according to the Gospel of St. Matthew the world will be destroyed by fire. The argument is impressive. Certainly the Bomb is an evil fruit of Modern man's apostacy from God. So is the spectacle of the bishops as they postrate themselves before the Bomb, more fearful for their hides than for their souls. More on this another time, perhaps.

The Conspiracy Experts

I hope next to write about the Conspiracy as the Traditionalist "conspiracy experts" dish it out. This is another angle in the Gnostic heresy of salvation through inside knowledge. It has many things going for it, including a natural curiosity, to say nothing of prurient interest about scandals in high offices. Its favorite victims are usually among the dead. I shall write of at least one grievous instance of this in our next Letter.

W.F. STROJIE LETTER No. 72 **15 December 1983**

ADVENT 1984

. . .The Gospel of St. Matthew . . .The Antichrist . . .The Man of Sin . . .The Woman of Samaria . . .Our Parish Church . . .A Synthesis of All the Heresies.

By this letter we send to our friends best wishes and prayers for a Christmas season filled with that peace which the world cannot give, and call to mind that "Gospel" means the Good News even when it speaks of the tribulations of the End Time, as we read it in Matthew, Luke, John and in many other texts, including those of the Old Testament.

True it is that we have been deprived in recent years of the Catholic religious celebrations most of us once knew, the Vatican II reformers having concocted a false and banal substitute. Because of this, many Catholics harbor resentment against the crooked Vatican II popes and the higher clergy, and even against parish priests. It is difficult to not share in that resentment. But surely the rebuke of Christ Himself at Gethsemane, when Peter drew his sword in his Lord's defense, applies today: "How then shall the scriptures be fulfilled, so that it must be done." To recognize our limitations in the matter of the great "falling away" predicted by St. Paul and others — including Pope St. Pius X in our own century — is not pagan fatalism but Catholic realism. It is Christian resignation that clears the way for that peace promised by the Prince of Peace.

THE GOSPEL OF ST. MATTHEW

It is evident that St. Matthew's gospel is directed especially to the Hebrews. He begins it by a long genealogy which could have no meaning to other peoples. Time and again he quotes the Hebrew prophets regarding the coming of the Messias. In chapter one, leading up in his genealogy to the birth of Christ, appears this quotation from Isaias 7, 14: "Behold a virgin shall be with child, and bring forth a son. . ." In chapter two the prophecy of Bethlehem as the place of Christ's birth is given (Mich. 5, 2). Matthew 3 tells about John the Baptist, "A voice of one crying in the desert." All through the writings of St. Matthew appear these prophecies of which the Hebrew people will be aware. Why then did they not see in Christ the Divine Messias which He showed himself to be while among them? Because their religious leaders, and the people to a considerable degree, had become too enamored of the things of this world. The Rabbis interpreted their role as one which would give them political and religious domination of the nations, and so put aside the prophecies, especially those of Isaias, which did not fit with their desires in this respect. And so it is today with Catholics, whose religious faith has declined even more than that of the Jews in Christ's time. The bishops have made of the Gospel a "This world" dreary social gospel, and have put out of mind the Scriptural prophecies of a Second Coming.

THE ANTICHRIST

The word "antichrist" means simply one opposed to Christ. Many ranting sectarians have seen *The* Antichrist of Prophecy in small and great scoundrels who hardly knew about Christ, who were only doing their own thing. Martin Luther and Protestants following him began to call all the popes Antichrist, and in this they had reason of a sort, recognizing as they did that the popes knew full well about Christ; and that only a religious leader, not a political tyrant, could fully and directly oppose Christ. What they did not see as Protestants — could not admit even to themselves — was that only a traitor pope, one who would fully oppose himself to the Catholic religion — to the Church which Christ identified as one with himself — could be in a unique way totally against Christ. To admit this truth one must see the Catholic Church as true, which belief the so-called Reformers had abandoned.

An ironic twist in this whole affair is that the Vatican II popes have been honoring Martin Luther who was the first to call the popes Antichrist.

THE MAN OF SIN

Under the above title a deplorable little book is presently circulating. The author Frances Panakal was a seminarian when, as he puts it, "the *Novus Ordo* saw the light of day." It is to this young man's credit that he not only saw the falsity of this New Order of Worship while in the seminary, but that he also reasoned to the enormity of the sin of the man who imposed the false New Revelation of Vatican II, Paul VI, which new doctrine and liturgy could only come from one opposed to Christ in a unique sense. That is as much as I can say in praise of the author and his book. To criticize the book in detail would take up far too much space in this Letter. I will note only that Panakal carries on the "Remnant Church" heresy of the Traditionalist sects; and what is more remarkable if not as dangerous, the Church Abject doctrine of that New Order he professes himself opposed to.

According to this wierd notion of his, the Church in a collective confession of sin, because

of having brought forth the Antichrist, must apologize to the world. This too is wild heresy, for the Catholic Church is the Mystical Body of Christ, of which Christ remains the Head. It is thus always holy. That evil men have usurped the highest places in the Church — even the highest place, the papal chair — cannot change the Church's essential holiness. There is mystery in this, but not mystification such as this little book contains. In the plainest of words Christ has promised to remain always with His Church "even to the consummation of the world." How to reconcile these words of our Lord with the lack of faith near the End which he predicted — that is a difficulty and a test of our faith. Referred originally to His passion and death, surely Christ's words quoted in Matthew 11, 6 may be applied here: "And blessed is he that shall not be scandalized in Me." We do not need to know all mysteries. We are required only to reject the teachings of those "who bring not this Gospel to you," words of St. Paul in reference to the unchangeable doctrines of the Catholic Church.

The idea of collective guilt in the sense of a great apostacy to come near the End must be admitted; it is Catholic doctrine; but not Panakal's notion of it. The author has dreamed up a piece of theology-fiction, product of a mind which has apparently dwelled too long on Satan's masterpiece of deception.

THE WOMAN OF SAMARIA

I suppose nearly all older Catholics can recall the account by St. John of the meeting of our Lord with the woman at Jacob's well. It was at the noon hour, in the extreme heat, a time of day in Palestine not customary for drawing the daily water supply. Gospel commentators have attributed the woman's choice of this hour as motivated by her intention to avoid contact with the other women of the neighborhood, for her marital history was well known, she having had five husbands, and was then living with a man not her husband. Who would have imagined, then, that it would be to such a person, member of a sect at bitter enmity with the Jews over a question of religious worship, that Christ would plainly announce Himself as the Messias.

> "The woman said to Him, 'I know that the Messias is coming (who is called Christ); therefore, when he is come, he will tell us all things."

"Jesus said to her: 'I am he, who am speaking with thee." Christ's birth had been revealed by night to a few unknown and ignorant shepherds. The first full, clear announcement of Himself as the promised Messias was thus made to this obscure woman. He had asked her for water, and having lifted her mind, promised "living water", life for the spirit. He had come to bring that which mattered above all else, the means to attain eternal salvation — that which has fallen so low on the list of things desired by modern men.

At this time, two things impress me upon reading this Gospel — the deep religious belief general among ancient peoples, and the Jews' rejection of prophecy about to be fulfilled. St. John tells us that the whole village came out when they had heard the Woman's story, and they induced our Lord to stay with them for two days. In His own village of Nazareth Christ received an angry response to His quite clear allusion to Himself as the expected Messias.

But rejection or not the people were not cynical, not frivolous. They were not indifferent, caring only for the things of this world. They were not like modern men generally, religiously illiterate. We read that the whole world lived in expectation of the coming of a Redeemer. Perhaps this may be understood too definitely. But evidence that this expectation went beyond Israel, is the arrival in Palestine of those men we know as the Magi. And it was the Hebrews of the Dispersion, very numerous, who became the main body of early Christians.

According to the Abbe Constant Fouard in his book *Saint Peter* (copyright 1892), as excellent study of the early days of the Church, the Apostles including St. Peter at Rome, concentrated on converting Jews, who were of course prepared for the Gospel through their knowledge of the One True God and the Prophecies. According to Abbe Fouard, the early Christians being mostly Jewish and having not yet broken clean of the Synagogue, enjoyed the many privileges accorded the Jews by the Roman authorities. After this early "coming in" of Jews to the Christian Church (later to be everywhere recognized as "Catholic"), the final word on the Hebrews as God's Chosen People comes from St. John, who wrote: "And His own received Him not." The last word on Christians, on Catholics generally, has yet to be heard. But it was Paul VI and a great Council with him who announced a New Revelation and overturned Catholic doctrine and practice. The pretense of Paul VI and the other Vatican II popes to have given us simply an updated Catholicism, has not yet been recognized for what it is by Catholics generally, and probably will not be until the Day of Judgment.

OUR PARISH CHURCH

The first thing you notice is the white roof which rolls this way and that and has a Mormon synagogue kind of pointed little steeple. Built of part masonry, part wood, of no definite shape, this church of which an Australian bushman might be proud is, of course, a post-Vatican II production. Catholics wouldn't have been caught dead in it before the Council of our time.

The building has two front doors, for opening into separate spaces, doubtless to add if possible to the confusion which inspired the whole. The structure (I use the word loosely) encloses a large triangular foyer — I suppose you'd call it that —

on one side of which is an oval assembly room, on the other an all-purpose social room. On the other side of the building, with a door from outside, is a chapel, perhaps set aside for die-hard Catholics or to honor the Unknown God. Stained glass windows are from the old structure, a touch of ecumenism which admits into the parish some of the old. Nicely landscaped at first, the plants are dried up and the ground is almost bare. The doors are nearly always locked. The last time we went by, on a Sunday about the time the assembly was turning out, there were two or three lads emerging with guitars. Why is the guitar the instrument alike of hillbilly howlers, hippies and the Vatican II liturgy? Why is it the musical instrument of the Revolution? I don't know. Unless it be that anyone at all can strum and twang and howl and whine with it.

Remember Pearl Harbor! Remember Madison Square Garden and Pope Wojtyla! "Whoo whooo whoooo." Remember the Girl Greeter, presenting to Wojtyla the guitar. "Nothing speaks of our hopes and dreams today more than our music. . ." Orchestrated cacophony. Nuns, honorary teens, whooping it up. Truly a moment in history to remember.

The Christmas season, 1983, only umpty-ump days before. RuDOLPH the Red NOSE Reindeer — tra la la. The commercial smile. "Cash or credit card?" Tinkle tinkle little bell.

"I say, what's all this got to do with your parish church?"

Nothing, and it's really not our parish church. Not since Paul VI imposed his New Religion. It's just that since Good Pope John opened his Window to the World all lunacies have come together. Togetherness is the In Thing now. The queer structure of the church in nearby Lebanon stands as a symbol of the wider chaos which now affects the Church as a whole.

Those who attend the reformed Catholic churches experience a unity in error: The pope is the pope, and they retain the old social contacts. The price? Loss of the Catholic faith and the necessity of enduring a liturgy composed by committees of vandals and dreary crackpots.

It is not true, though, that simple error — actually ignorance — about the pope can account for the ready acceptance of a Reform concocted of all the elements of error. The explanation is far more complex than that. It must be seen as a gradual decline of the Catholic sense, as the modern materialistic world slides into moral and religious indifference, agnosticism, atheism, and paganism — spiritual bankruptcy. "The heart of this people is grown gross." None more so than him who, two summers ago, preached human nakedness from the Vatican, and who is constantly displaying himself in fabulously expensive motor parades.

There is nothing in my writings that questions the infallibility of the popes. I am certain that even a false pope will not be permitted by God to speak false doctrine with all the marks of an infallible teaching; as for instance, to say that certain kinds of sin are no longer sin. Infallibility attaches to the pope only in his official capacity, within strictly defined limits. But infallibility does not mean impeccability. It is of the Faith that no man is confirmed in grace. It is not of the Faith that never can an enemy occupy the papal chair. That deliberate destroyers of the faith of Catholics have occupied the Chair since the time of Pius XII can be seen by those who want to see. Only that "spiritual blindness", the "operation of error" St. Paul predicted for the latter days, and man's proneness to self-deception, can possibly help to excuse many well educated Catholics who go along with the destructive reforms. They wait and hope, perhaps, but there will not be a turning back.

To be eligible for the papal office one must be a "male baptized Catholic". That's all Tradition lays down. Certain self-styled Traditionalists say that Paul VI was not a believing Catholic, but that is another matter. Baptized Catholic, he is Catholic forever. He has the "character" which certain Sacraments, including Holy Orders, leave on the soul. As much he was elected pope. That he has been from the beginning false to the papal office I have never denied.

In Letter No. 9 I wrote that I did not intend to enter into an "invalidity of election" argument. Since then I have often used words loosely, hyperbolically, about the papal chair in the time of the Johns and Pauls, its virtual vacancy so far as papal governance and Catholic teaching failed to come from the Vatican. There was not then and there is not now a necessity for simple priest or layman to decide whether Paul VI was validly elected. He was *de facto* pope and as such brought to an end the official functioning of the Catholic Church, and the end of the Apostolic succession.

A SYNTHESIS OF ALL THE HERESIES

Within the thorough analysis and prophecy *Pascendi,* of Pope St. Pius X, on the Errors of the Modernists, appears a prediction of a coming "synthesis of all the heresies". Yet it is remarkable, even startling to see this prediction fulfilled to the letter in the Vatican II announcement of a necessary "ecumenism"; by the setting up of commissions for religious dialogue with non-Christian leaders, and avowals of especial regard for the Jews and their religion. In other respects, too, the prophecy of Pius X is seen to be fulfilled totally, in the Vatican II announcement of a New Order, which has been followed by that "reforming mania" Pius X also

foretold. In other writings I have said more than enough about the heresies of those who falsely call themselves "Progressives", who are always harping back to the early centuries of the Church for doctrine which they distort. Here I shall put down some Traditionalist heresies which are part of the "synthesis", the leading propagators of which take part also in the Vatican II revolt against authority.

As said above, it was Pope Pius X who saw them all coming together in time. Jansenism, mainly its bitter spirit, its feeling of being an elite, saying that the Pope was wrong in attributing certain errors to them. Donatism which makes validity all important, and demands, so they said, the worthy minister. Father Hugh Pope, O.P. in his *Saint Augustine of Hippo,* 1937, writes of the Donatist schismatics, that "they seem to have been unable to see the difference between a Sacrament validly but illicitly administered. To them it was a contradiction" — writes Father Pope, following St. Augustine — "to admit — as the Catholics had always done — the validity of their Sacraments and at the same time deny their efficacy." This error is common among those who today call themselves Traditionalists. A heresy closely connected with this one is that which I've called in my writings, "It is the Mass which matters" heresy, deriving from Simon Magus in some degree. Another heresy held by many Traditionalists is that which denies the doctrine of Baptism of blood and desire, affirmed by the Council of Trent. The pharisaical error of "the Letter of the Law alone" is seen among those who quote canon law endlessly, as the final word, automatically deciding particular cases involving heresy. And there is the Gnostic error, closely connected with the foregoing, which looks for salvation mainly through knowledge — knowledge of canon law, of certain papal documents, knowledge of the Conspiracy. While the work of the Enemy is certain, deceitful and unrelenting, there is heresy in insisting too much on this, and very little or not at all on what Christ himself foretold about the almost total abandonment of the Faith in time. From this concentration on the works of our enemies, while paying too little heed to one's own sins, comes pride, anger, contentions, and a general climate of suspicion. Nor are calumny and detraction completely lacking, as I know partly from having been on the receiving end of these things. The hard core Traditionalist party is a grim affair and helps to confirm what St. Paul wrote of the end times, that "in those days charity will have grown cold."

On the matter of the present state of the Church we receive opinions and opinions, composed of bits and pieces of selected doctrine, apparitions, hearsay, and what not. I won't reply to these things. With regard to what in the past I have written on this general subject, I have adhered closely to the doctrine of Pope St. Pius X. Beginning with my second paper, *The Enemy Within the Catholic Church,* I have shown that the errors Pius X saw spreading among the clergy and religious especially, in colleges and Catholic publishing houses, are prevalent in the Church today, and have been put forth as truth by the Vatican II popes. All this Pope Pius X, and the two Popes before him, spoke against. But it almost requires a divine revelation to have predicted the "universal apostacy" of our day. Even more remarkable was what this holy Pope said in 1903, that he "feared that the Son of Perdition, of whom the Apostle speaks, has already been born." Popes do not speak such things lightly. Let those who have another doctrine voice their opinions. As for myself, I see no other possibility, in terms of Catholic teaching, than that we are indeed in the time of the great "falling away" foretold by St. Paul, and affirmed by Pope Pius X, to be followed by the end. Opposed to this message of Plus X is the false one of a Millenium of peace, propagated by certain Protestants, Jews and Catholics, especially Fatima promoters.

As the Jews put aside the prophecies of the First Coming of Christ, so also do Catholics pay no heed to the prophecies of His Second Coming.

> *There are now at work, in the most influential societies in the world, principles and elements which have only to be strengthened and developed, in order to bring about that state of things and that temper of human society which will, if one may say so, bring on the last day, and which, when the last day is imminent, and when all its signs have been brought about by God, will then make men gaze at them with stolid indifference, and have no capacity at all for reading them or interpreting them.*

This is from Fr. Coleridge, a prophecy I've several times repeated in these writings, which seems to me so applicable to present developments and total confusion about their meaning. It is not quite true, though, that "stolid indifference" prevails. There exists much fear and uneasiness about the present state of society, but no capacity for understanding the underlying cause.

That paragraph from the book *The Return of the King,* composed of a series of long sermons on the latter days, delivered before the year 1883, was published before the small and great wars of our century. The elements Fr. Coleridge spoke of have indeed been "strengthened and developed", as we turn into 1984.

I decided to put off until our next Letter the part promised in No. 71, on the Traditionalist 'Conspiracy experts'. Also in our next, the Fatima cults, distorters of the message.

W. F. STROJIE LETTER No. 73 **24 February 1984**

TO OUR FRIENDS

Greetings this year 1984, celebrated in our lunatic Press as the year of George Orwell's Big Brother. Despite Orwell and publishers of our time, the year remains *anno Domini,* that of the Lord God. Long before Orwell wrote his novel of a coming monolithic State, other men, of keener vision, of a more perfect sanity, foresaw it. Two have been quoted in these Letters: Donoso Cortez and Fr. Henry Coleridge, S.J.

I have thought that Orwell, a Socialist, might have had information upon which to base his schedule of events. Anyway, an inhuman religion of Humanity is at work in our society, and certain anti-human legislation is now in the Congressional hopper. And the movement has the papal chair. Let those who doubt this last read the encyclical *Redemptor Hominis* of John Paul II.

But all that is not what this Letter is about, especially. I want to explain my reason for the enclosed booklet which, as you will see, is composed mostly of three or so of my past writings, plus a section on Martin Luther and John Paul.

Incidentally, we have just heard that John Paul, performing bear of World Revolution, will appear at a World Council of Churches meeting later this year.

Let me go back a bit to explain something of my main purpose in presuming to write on the heresies and fakery of Vatican II. My original intention was to warn our own family, some friends and relations of what I saw as unquestionable departures from the Catholic Faith since the Council, a fraud in doubletalk and newspeak, with "conservatives" and "moderates" explaining the fraud away. And I was not long in discovering an underworld of old schismatics and masonic "knights", self-styled Traditionalists ready to take up the cry against Vatican II for their own peculiar purposes. Nothing so 'Catholic' as a Catholic fraud. Lately a number of dubious clerical, squabbling leaders have emerged from the shadows to set up a "Remnant Church"!

In the main I have written as first intended, about the heresies and insanity of the Vatican II Reform, attempting to influence those who simply want to remain Catholic. I have made several attempts to summarize the affair, which brings me to the purpose of the enclosed booklet.

Occasionally we hear that "someone should put it all in one book". Why a whole book? It is more than sufficient to know that popes announce a New Beginning of the Catholic church, a New Revelation, and then proceed to radically change Mass and sacraments, revise the catechisms, and throw out Catholic customs and discipline. Nevertheless I have thought that a short but fairly complete account of the matter might do some good.

The recent dramatic demonstration of the fraud by John Paul in attending a Lutheran church service ought to set off a few sparks in the minds of even our foggy conservatives. It is a message calculated to reach even black Africans and Eskimos. I have therefore given space to the acknowledged leader of the Protestant revolution, Martin Luther. Not, of course, for the first time. He has had passing notice in these Letters right along.

Of course, no reversal of the worldwide Apostacy is to be looked for. No great conversion of Russians or Jews — for what since Vatican II might they be converted to? To whom shall they go? Yet the Truth remains, as also the promise of Christ to be with His Church "even to the consummation of the world." This is a Divine promise, clear and unmistakable. That being so, it is surely a good thing, for those who can do so, to point out the multiple quackeries through which the Devil makes his last stand.

I suggest that we should enjoy Wojtyla whose ham-actoring brings forth lunacies old and new, all dutifully hailed by the Vatican II trained bishop and publisher performers. Let us begin to recite the New Creed: "I believe in the Johns and Pauls, the Second Vatican Council, the World Council of Churches, in St. Martin Luther, in St. Martin Luther King, and in all the rubbish that issues from the liberated Clergy and Press." Say this prayer earnestly, morning and night, bowing to the East, and in time inspiration will grip you, prepare you for the new Uplift, the Brave New World of free-swinging lunacy.

I have suspected from the start that many who call themselves Catholic Traditionalists have been Fundamentalist Protestants who turned to the Catholic Church when, years before the Council, the sects to which they belonged became "liberal". Certainly many of these "Traditionalists" display a pharisaical bitterness of spirit. Having addressed this Letter to our friends, I have thought to make it clear that we are not of this company. It is charity and breadth of understanding which marks the truly Catholic person. To the humorless ones I make no attempt to appeal. Better to address my writings to honest bank robbers.

So what of the mess Vatican II renewal has plunged us into? There is only one Catholic doctrinal explanation of the Vatican II throwing-off of Catholic practice and doctrine — which is, that we who now live are witnessing the Great Apostacy predicted by St. Paul and Pope St. Pius X. Many Catholics who are disturbed by the glaring evidence of this stage of the Divine Plan, prefer, for worldly reasons, or because of a sickness of mind, to close their eyes to it. But in doing so they sin against the Holy Ghost, the Spirit of Truth. The Enemy that has done this has proposed instead the Spirit of Vatican II.

So, then, I have explained why I bore you, yet again, with repetition. But this booklet will be the last of my heavily doctrinal pieces, if for no other reason than the heavy costs of printing and distributing them. I intend in the future to write somewhat as I'm writing here, to our friends.

Those who simply intend to keep the Catholic Faith may find something for their information and comfort in my writings. To those who maintain or attend illicit Mass centers, or who subscribe to the idiotic babblings of post-Vatican II "seers", or go in for false mysticism of any kind, much of which takes off from Fatima promotions, I suggest other papers than mine.

W. F. STROJIE LETTER No. 74 8 May 1984

THE EVIL INSANITY

It is now spring 1984 and the long season of rain in western Oregon is near its end. Forty miles westward from us, the Coast Range is without snow; the Cascades, rising sharply eastward, are loaded with the stuff. The small city of Lebanon, ten miles downslope to the west, has not yet a "green line", but like most Oregon communities is on the economic downslide. This state is rich in all the essential natural resources, yet it has this so-called economic depression. It is the story of America all over.

The decline of the West. In morals, in religion; intellectually, culturally, economically. The truth of this teaching of Christ is demonstrated: "Seek first the kingdom of God, and these things shall be added unto you." The West, even while only coasting of late on its Christian heritage, has been prosperous; pagan and atheist-socialist lands not.

As I begin this Letter, President Reagan is making abject speech in Red China. Twice between twelve noon and one-thirty I flipped on the radio and heard the hideous din of Chinese music; not quite as hellish as American-African rock, but just as surely of the devil.

Why don't the Bolsheviks go to Peking? Surely because China can be only a liability. These two have nothing to hope for from each other but treachery. They have nothing much to steal from each other.

About six years ago a retired New York lawyer wrote to us: "Washington is entering an anti-climax era. Our politicians are behaving like the fawning Carthaginians, and you know the end." The Reagan-Red China affair shows our friend to have been a true prophet. Happily he is now gone from this world of sordid compromises and betrayals.

It is more than thirteen years since I began to comment on the demolitionist Vatican II Council, its strange new kind of pope and bishops. As mentioned in Letter no. 73, I had at first intended to inform only friends and relations of how the new Reformers were following the old, especially Luther, which opinion has been amply shown to have been correct; except that Vatican II has something more in mind than had Luther, who, except as a noisemaker, was a rather dull fellow.

We had the "Vatican II Revolt" booklet printed, not for those who are quite aware of the insanity and apostacy of today, but for those influential conservatives (?) we all read about from time to time — priests, professors, writers, publishers, banquet table windbags, who are blind to John Paul. To these, including a few Catholics who write for secular publishers with conservative pretensions, we mail a copy of "The Vatican II Revolt," not in expectation of changing anything, but simply as a thing which seems good to do. Let them at least read items 1 to 7 enumerated on pages 14-15 which show conclusively that total destruction is intended by the new Reformers.

The great and solemn conservative professors, writers and publishers, windbags all, assume a pose of reverence for the Holy Father as reason for their silence about his obvious destructive intent, and his vulgar showmanship. Presumably they are too holy for words. But they do not stop with mere silence, bad as that certainly is. They aologize for and explain away the present papal frauds. They complain of "abuses", of a Kung or Rahner or Teihard, of a few of the great horde of open, insane radicals, the nutty priests and nuns, and of an occasional bishop of the openly communist kind. Then they write something like, "The Holy Father is deeply concerned about this. He spoke of it some time ago." Or they publish something by a balmy lay writer. Here is a sample title from a conservative confuser and deceiver in England, *Christian Order*, Nov. 1983: "Trendyism Emasculates the Church". So it is trendyism (whatever that may be) which impels the Vatican II popes and bishops on toward total, radical change of Mass, sacraments, doctrine and discipline. No mention of the enormity, the total destruction contained in the establishment of an Ecumenical Church, to include men of all beliefs — Jews, Pagans, all the Protestant sects, atheists, and the new 'Catholics'.

Even as I finished the foregoing paragraph, we received a long list of quotations from the writings of notorious conservative windbags, blaming the U.S. Bishops for heresy and schism, but not their leader in the papal chair. And in the same mail delivery came the 30 April SPOTLIGHT, (a confused political dabbler in these things) containing an article praising *The Wanderer* as upholding Catholic truth and order against the American bishops, being loyal of course to good Pope John Paul. It's the same old pitch — the bishops versus the pope, begun shortly after the evil Council of John XXIII and Paul VI and those plotters behind them. What a weird world of sound and of print we live in. But Pius X foresaw it: "When they will justify even contradictions," he inquired, "what is it they will refuse to justify?"

The Wanderer as Catholic-conservative is a sad kind of joke. Public heresy and public defense of those who in high places in the Church propagate heresy and apostacy (Vatican II ecumenism) is, as defined by the Church, a grave crime. In this case it is enormous, because overthrow of the Catholic religion depends on maintaining public confidence in the crooked Vatican II popes, which deceit the Wanderer editors have worked at shamelessly from the beginning. I don't see that long years of self-deception, of shading and hiding the truth about the Johns and Pauls, so as to stay in business, mitigates the guilt incurred. We sin by silence, by consent, by taking part, by defense of the ill done. . .

A few years ago, in Madison Square Garden, New York, before 20,000 Catholic school children, John Paul growled — as I described it at the time, having listened to a recording — like a "motorized ape". Ten minutes of that in rising crescendo. These were truly fearsome growls, not animal but from the depths. Then followed a little speech to show that he was with the young people in their sub-culture "life style". "You know," says Wojtyla, "we shall destroy the program." That is all these children from Catholic schools heard from their Holy Father, the boast of the Revolution, "We shall overcome".

Did any of the conservative scribes and pharisees have a word to say about this? Not to my knowledge. It has been the same with all the other bizarre, show-off, cheap-politician stunts John Paul performs. No words from these people of his latest spectacular, his attending a Lutheran service in Rome. From the lesser pious stalwarts, "Oh, dear. Oh, dear. The Holy Father must hear of this", that is, of the latest balloons and clown liturgical action of the local John Paul-loyal bishops. But the crooked fellow not only knows about these things and others much worse, he is very openly leader of the robber band. That is as plain as a thing can be in the great, dense fog of modern insanity and deliberate deception.

The present wretched scribbler will have a fearsome amount to answer for at the final Judgment; but not for any part of this lying about the evil works of the Johns and Pauls. He will not have scandalized the "little ones", young or old, by leading them to equate the Johns and Pauls and their evil works with true popes and the Catholic religion.

From evidence that I am well qualified to evaluate, I see that the apathy, the indifference of Catholics to what is happening to our religion, and consequently to the world at large, is extreme. The constant lunatic activism of radically reformed clergy and laity does not conceal that lack of faith Christ foretold as marking the approaching End.

Many who are alert to Progressive apostacy are being offered a variety of competing 'Traditionalist' schisms. Anyone who undertakes to disseminate Catholic truth these days must spend much of his time and energy writing against this kind of confusion. False claims, false hopes, and resulting spiritual and material disaster. The ecclesiastical underworld is not a new thing, having been quite active this past century or so. Lawless Vatican II opened a wide door to its clergy of mostly dubious background. It is in fact a section of the underworld which has usurped the seats of power.

Recently I promised to write something on "conspiracy experts", and about men smeared by some of them, and this I expect to do later. Here I shall mention only one notable victim of deliberate character assassination, Pope Pius IX. I shall not trouble to mention the slanders put forth by his enemies, but only that certain Traditionalists are passing them on. The last Traditionalist priest (?) I talked to called St. Thomas Aquinas a heretic, and another had it that Pope Pius X had been guilty of "some heresy". No pope since the centuries of the early Fathers is safe from slander.

Letter No. 73 "to our friends", mailed in February, was an after-thought, intended to explain the "Vatican II Revolt" booklet, composed mostly of three earlier writings sent from here. We had wanted a full-length, common sense book to cover the Vatican II operation of error; but that I could not do. In any event there is no market today for Catholicism. For Paganism and all varieties of high-in-the-clouds lunacy, for such specimens of hope as the imminent arrival of the Lord Maitreya, of Pope Paul's "the man who is necessary, the man who will save us", there is a market. For this kind of thing the Vatican II reformers have abandoned Catholic doctrine. Theirs is the now thinly disguised Theosophy of Annie Besant and Charles Leadbeater, the whole packet introduced as Pope John's "inspiration".

Here are two samples of the vaporous thing, taken from a local "letters to the editor" space. From the first Letter: "Wisdom and courage must be employed to search out avenues to solve the problems of our world. A new and creative leadership must emerge to bring us to security and freedom in a global society." This from one of two letters written in defense of the American bishops' peace pastoral, and Abp. Hunthausen's most recent, frantic anti-nukes show.

New and creative? The man who can save us? Whom did Paul VI have in mind? A year or so ago full-page ads appeared in U.S. newspapers, including the New York Times, announcing the imminent arrival of the Lord Maitreya. "Look for a man who knows all about our modern problems, and who will save us," was the message. There was even a photograph of the fellow, presumably an infallible guide to peace on earth.

From the second letter: "Whole new ways of understanding the world and our place in it are called for." And, "The bishops remind us that mourning those things in our collective and individual lives that stand in the way of shalom is an appropriate step in the journey. In mourning we

allow to die the traps that bind us and hold us to the old patterns no longer helpful. In mourning we open the door to the new visions and images of how God's shalom can take root in human life throughout His creation."

That much of lunacy from two local Teilhards.

I suppose these letter writers have not heard of the Lord Maitreya; and most Catholics place their hopes in John Paul II. But is the Maitreya less credible as rescuer of the Church than John Paul? One way or another we have the Vatican II religion of search and constant change, of Protestant, Gnostic and clownish liturgies. All this in a Hollywood-television world in which there is no clear line of demarcation between true and false, good and evil, the real and fantastic.

Dr. Spock, Eleanor Roosevelt, Elvis Presley, John Paul, the Beatles, women's lib, Star Wars, the U.N.O. — all the new things on one side, some sanity but general confusion on the other. I cannot find words to describe the phoniness, the vain and lying postures, the low-life Hollywood and television portrayals of life, and the cumulative effect of this on the mind.

What is in the air and in print is the Future, an earthly religion, a mysterious or mystical Somebody or Something that will bring us into a Brave New World. So we have this juvenile rubbish, "a new creative leadership must emerge..." Numberless fools have looked to Soviet Russia as the vanguard of a glorious future. It is as though one were to look longingly at a penitentiary.

In his *Redemptor Hominis* John Paul II writes of "The People of God's march toward the Promised Land in this stage of history...", and of a "new advent of the Church". Paul VI called the movement, officially launched at Vatican II, the beginning of a new revelation.

Plain Truth, magazine of "the Worldwide Church of God and others", circulation 6,530,000, contains in its May issue an article entitled "The Coming Messiah in Prophecy." This article is preceded by one of a series conciliatory to the Catholic Church, now Ecumenist. It is well known that Protestant evangelicals, such as "moral majority" Jerry Falwell, are preaching the earthly Millenium.

Incidentally, we received this day an appeal for $1000, $500 or at least $20 for Israel, from a mob that calls itself Christians for Israel. "Remember", it says, "Israel and the Jewish people are the apple of God's eye." A card to be sent to Jeanne Kilpatrick, U.S. ambassador to the UNO, commends this lady "for threatening a veto every time there's a threat of sanction against Israel."

Undoubtedly, we are to see John Paul's march toward the Jew Millenium as one with the Fatima promises. At hand is a photograph (front page of SOUL magazine, March-April 1984) of John Paul and Sister Lucy, holding upraised hands in the manner of the new, effusive Religion of Man enthusiasts. They are said to be praying. They both wear the required smile.

Camera Charley and Sister Lucy put on their prayer act, a disgusting exhibition. There's much that could be written against this woman as a non-stop oracle, and of Fatima as support for the crooked V-2 popes. But I think it prudent and for our peace to put this confusion out of mind. We are in no way obliged to believe in any part of Fatima, much less Fatima plus John Paul as about to save the Church.

Previously there had appeared in the same "letters" space mentioned above, a bleat from two Albany priests, complaining that the editor had adversely criticized the bishops' peace pastoral while failing to join in public debate. Always now the Dialogue. As we know, the ecumenic bishops cannot, as such, speak with authority, and have in fact lost credibility all around. Consider such piffle as Abp. Bernardin's "seamless garment of abortion, nuclear war and the death penalty." Far more than for the crime of murder, the death penalty should be applied to Bernardin and his kind, atheists all.

There is a silliness about this kind of talk. I can't quite put my finger on the right word for it. "Fatuous" comes to mind, and "inane". The thing has a sickening quality of evil which muddles truth itself.

It is not Pilate's "What is truth?" which can be quite honest. It is not the old illumination, the subjective thing of the Christian heresiarchs, such as Luther and others of his kind. It smells more of Madame Blavatsky and her evil frauds, putting on, as adroitly as possible, a Catholic face.

What Bernardin and others of John Paul's crowd of bishops mean, is that the world revolutionary action is all of one piece, to include the Kremlin peace offensive and total break-down of civil order in the West.

Why does Bernardin not say that abortion and the deliberate prevention of births are of one piece? That would be logical, the two things being so closely related. They do not say that, because John Paul and his crowd are behind the One World party whose program is population control. As reported in our Letter 68, quoting Sunday Visitor, the old woman Mother Teresa and her sisters are credited with "preventing 100,000 births annually in India alone." In countries of the West the clergy freely give sanction to birth prevention measures.

Why does the new archbishop of New York proclaim himself *strongly* pro-life? What does he mean by that? It is as though a Catholic might say he is strongly in favor of the Commandments of God. Herein lies a web of hypocrisy, with meanings not clear to the generality of honest people.

Well, the New Order, ecumenic bishops are pro-life for this world, along with their Eastern religionists — the Hindus, pantheists, reincarnationists, with whom not so long ago Cardinal Cooke held a worship service in common. We don't hear these men strongly professing *eternal* pro-life, that of the soul. It is not part of the updated doctrine.

I do not mean to imply that all the bishops have managed to clear their minds of Catholic doctrine entirely. Many of them seem to have made only certain compromises, or they wouldn't now be bishops. Upon being welcomed to Boston the new archbishop, Bernard F. Law, is quoted in the Boston PILOT as saying: "After Boston, there is only one other place to go. Heaven." But I wouldn't be so optimistic, if I were B. F. Law. Some of us can recall Scriptural references to Another Place.

Anyway, whatever the present state of belief on the part of the new Boston Archbishop, he speaks the popular theology, which is that of the new Service of Resurrection, which is an implicit denial of purgatory and hell, of God's justice and even of His mercy.

Vatican II renewal grows wilder by the week. From many news clippings received here, the following are typical. A Protestant minister, a priest and rabbi celebrate in a Masonic temple a "marriage anniversary of couples of mixed religions. A parish is reported as offering up themselves, rather than their New Order bread and wine, at what they persist in calling a Mass. Ref: Peter Anson's *Bishops at Large,* Theosophist-occult "Act of Consecration of Man."

A letter from Pittsburgh contains this information. "One server told me that after the last Mass Father takes the hosts that are left and dumps them in the waste paper can." They are usually careful to conceal such things. But, as I've mentioned before in these Letters, the U.S. liturgical magazine *Worship,* read years ago by most of the clergy, and not to my knowledge ever forbidden by an American bishop, has propagated since long before Vatican II only Protestant doctrines of the Eucharist. So these "hosts" are only the bread they were before and during 'mass'.

In completeness of lunacy — no pretense of Catholicism at all — I think Pueblo, Colorado leads the pack, ahead even of Gerety (N. J.) and Hunthausen. Bishop Tafoya, ringmaster, plays heavily on a pretended Jew-'Chicano' love relationship. The silliest of all photos received here is that of Tafoya wearing a sports sweater, eyes downcast, seated like a super-pious little creep, receiving a blessing from eight or so male and female oddities, one wearing a Roman collar. This man does not appear to be of the band of self-deceivers and compromisers among the older clergy. Tafoya's manner is that of the conscious, oily activator of local ill-instruct[illegible] Mexican Catholics, and others of his unfortuna[illegible] flock.

Among the photos is one of a common, hard-faced pair in rough dress, a bearded Bolshevik type with a tough-looking old female said to be Father R. S. and L. R., members of the Central American Solidarity committee. They are agitating for the revolution in El Salvador and Guatemala. Here the Catholic Church is shamelessly used as an instrument of the world-wide Communist apparatus. In most U. S. dioceses they are more careful to conceal the ultimate revolutionary objective.

To Seattle Abp. Hunthausen welcomes publicly a sex-pervert group, apparently as simply having a different "life-style". No wonder they fear the nuclear bomb, which may be the instrument God will use to destroy modern sodomite centers. Like Pueblo, Seattle has the balloons and clown liturgy on occasion.

Notice that the sex perverts corrupt even word meanings. They apply to their own dreary selves the happy and light-hearted "gay", and have the brass to call their organizations by such names as "Dignity".

About two weeks ago, we visited the big book store in Portland — 300,000 or so books, new and used. By careful estimate, wall space 14 feet high by 120 feet long is filled there with nothing but Eastern religions hooey. A large but much smaller section contains the esoteric and occult lunacies of Blavatsky, Leadbeater, Annie Besant, Mary Baker Eddy, Dorothy Day, and others. Jew books occupy about the same amount of shelf space as the esoteric. A much smaller section contains "Christian" books, mostly Protestant. The classification by the store owner and staff is now, of course, ecumenical. I would say that these book shelves serve as an accurate index of the return of that paganism St. Paul predicted for the latter days.

On a corner across from the book store — a five-corner busy intersection near the center of the city — is a well advertised homosexual bar, outfitter, meeting place.

Late news which you have surely heard, is that the papal tourist is learning pidgin English for a May trip to the Solomons and New Guinea. Him go fight-em long boy mosquito, and perhaps do a bit of ecumenizing with the Voodooist brotherhood in that region. The bishop at Port Moresby, so the report reads, has bought T-shirts for the occasion, with the message "John Paul II mi likum yu." It is not clear from the report whether the bishop will himself wear one of these shirts.

W. F. STROJIE LETTER NO. 75 **17 July 1984**

HELL AND DANTE'S INFERNO

. . .and Doctrine from Radio, Press and Pope.

As early as 1920, as I recall the year, there was a Sect whose members passed out leaflets in our neighborhood, with the message: "Many now living will never see death." I don't know who were the millions they had in mind, but I'm sure these passers-out of leaflets died in their appointed time. New and yet old species of this kind of Heaven-on-Earth promisers have arrived to replace them.

Since my youth it has been the practice in America to make death and the thought of it as unobtrusive as possible — "slumber rooms", soft, dreary music in "funeral parlors" and fashionable cemeteries, etc. It became the practice of many to say that he or she had "passed on". We were free to imagine what they had passed on to. Surely to something nice. Then came the Vatican II clergy with hell's mockery of the Requiem Mass, the Service of Resurrection, giving short shrift to Catholic doctrines on purgatory and hell.

Into this mad world came the Atom Bomb, bringing with it grim reminder that death is real and not nice. This unwelcome thought rattles the bones of atheist and agnostic professors, and material scientists, because to them death means extinction. At least that is what they think it means. But the prospect is much worse, as I'm sure many of them suspect it is. Anyway, they are not going to be wafted into the Heaven they didn't care to believe in, having served all their days the Prince of spiritual and intellectual Darkness.

To take an obvious example of this: what has a modern Scientist or Hard Rock Hippy to do with Heaven? Or Heaven with them? It's not their "bag". The one worshipped Self as part of the god Science; the other loved disorder, cacophony, discord, the very condition of Hell. According to the prevailing up-to-date advice of the experts, that is, of the modern Gnostics, one does one's own thing, of course. But not in Hell. The program there is under the same management as the on-going earthly Revolution, but is conducted in a radically different manner. So very different, indeed. And it goes on and on, forever. At least that is what the Catholic church had taught for nearly two-thousand years — until in great numbers the Modernist clergy came on the scene at Vatican II. It was their business, so they said, to update the Church's doctrine, to make it more conformable to this world. The following on what the Church's doctrine on hell was and is has been extracted from the Catholic encyclopedia of 1910.

Hell (infernus) in theological usage is a place of punishment after death. The Church has repeatedly defined this truth.

Hell is a definite place, where the damned are confined.

Holy Writ is quite explicit in teaching the eternity of the pains of hell.

Here are a few Scripture terms used to describe hell: Abyss, place of eternal torments, unquenchable fire. Some theologians have argued that the Scriptural "fire" is to be understood metaphorically. It may be so. There are persuasive reasons given for this conclusion. But Christ's own words are against such an interpretation.

The damned are utterly estranged from God, in a way that cannot be felt on earth.

The punishment of evil is the natural counterpart of the reward of virtue. This was a universal conviction of mankind, lost in this age of the machine and shallow thinking.

Much of what we know about hell has been directly revealed in Holy Scripture. Much more is derived from what is known about God from the same Holy Writ, and from the truth about man as God's creature. In other words, through theological reasoning.

The Church has never prayed for the damned.

Eternal retribution is dealt out immediately after death.

Concerning hell, the Church professes her faith in the Athanasian Creed: "They that have done good shall go into life everlasting, and they that have done evil into everlasting fire."

Hell is for those who set at naught all Divine warnings, all stirrings of conscience, and whose minds and hearts become set against God, preferring Self entirely. This constitutes a state of absolute disobedience.

The damned are confirmed in evil; every act of their will is evil and inspired by hatred of God. Hatred is the only motive in their power. This is the common teaching of theology; St. Thomas sets it forth in many passages.

So much from the encyclopedia, up to here; more presently.

It doesn't matter that a person does not believe in hell, that smart atheists disbelieve, that hell does not appear in popular magazines, that glib television fellows are unaware of it. It exists, nevertheless.

St. Thomas in his *Contra Gentiles* writes as follows about the justice and severity of the divine chastisement: "Natural equity requires that rational creatures should be deprived of the good against which they deliberately act and rebel, as thereby they render themselves unworthy of that good as they willfully reject it. Whosoever, therefore, sins against his last end, which is everlasting beautitude, attainable by submission to the divine will, is deservedly forever excluded from it."

The divine will for men consists in obeying God's commandments, and in doing faithfully, however difficult, the duties of one's state in life. The whole temper of modern society with its 'liberation' and bitter new Manicheism stands against this Catholic doctrine.

Here follow random remarks of mine, and a few quotations on Dante's Inferno. As everyone knows, Dante's Inferno is the great poetic masterpiece on Hell. As commentators remark, hell is the work of Divine Omnipotence. Undisturbed by the sophisms of infidels, Dante proclaims the justice of the eternal pains, saying: "Justice did move my Supremest Creator."

The following lines appear in a learned work, *Divina Commedia,* written in the last century: "Did Dante himself believe his hell to have a real existence, or did he regard it simply as the creation of his imagination, reflecting as in a mirror the condition of the wicked on earth? We must make this distinction. The actual images of hell's torments are the poet's own work; but the idea of retributive justice of God eternally rejecting the impenitent sinner, the notion of the punishment varying with the sin are doctrines intimately and necessarily bound up in the poet's belief in God and with it they stand or fall. . ."

According to St. Thomas, "the punishments we receive in this life are medicinal rather than retributive." In the next life they will be punishment proper, according to the numbers, kinds, and gravity of sins committed.

The French writer Frederic Ozanam says of the Divine Comedy that it is the literary and philosophic Summa of the Middle Ages; and Dante, its author, is the St. Thomas of poetry.

Dante places at the beginning of Canto III the well known line,"Abandon hope all ye who enter here." This expresses the theological truth that God's judgment of the soul after death is irrevocable, eternal.

Through the brown air at the entrance to hell Dante and his guide read the sign:

Through me you pass into the city of woe
Through me you pass into eternal pain.

I have three translations, or renderings of the Divine Comedy. From an introduction to Canto 1, I quote as follows: "Midway in his allotted threescore years and ten (about thirty-five years of age), Dante comes to himself with a start and realizes that he has strayed from the True Way into the Dark Wood of Error (Worldliness). . . He lifts his eyes. . . It is the Easter Season, the time of resurrection. He sets out from the Dark Wood, but his way is blocked by the Three Beasts of Worldliness: the Leopard of Malice and Fraud, the Lion of Violence and Ambition, and the She-wolf of Incontinence."

In his Inferno and Purgatorio Dante shows us the Seven Capital Sins and their Divine punishments. These are the well known pride, avarice, lust, anger, gluttony, envy, and sloth, called "capital" because they are the sources from which all other sins proceed. They are also called "deadly".

Dante had been immersed in the politics of his beloved city-state of Florence. As officer-of-state and political theorist he had relied (so it appears) too heavily on the writings of ancient pagan authors, men noble in their pursuit of knowledge and of natural virtue, but whose writings led Dante (as he says) into a "dark wood". Now he must focus his attention more closely on Revelation and the Sacred Writers, and, so it would seem, on individual salvation. But in doing this, Dante does not, as is evident to attentive readers of the *Commedia,* lose that broader concern of his with public morals, which concern impels him to castigate severely many churchmen of his time, including popes.

Why do I choose to write about hell? First, of course, because fear of hell is the minimum supernatural motive required for salvation. We do not go to heaven simply as nice people, respectable citizens, jolly good fellows. Dante affirms this in his Inferno, by putting the virtuous pre-Christ pagans in his First Circle, Limbo, where the only suffering (but which is grievous) is in eternal loss of the vision of God.

Commenting on the lamentations of souls in Hell, Virgil, Dante's guide, explains that "they have no hope of death".

In his Divine Comedy Dante affirms Catholic truths against those moderns who deny them. There is no place for Vatican II ecumenism in his treatment of the eternal truths, no place in Purgatory or Heaven for those who deny the reality of Hell. He puts those who have sinned gravely by their pride at the bottom

of the Pit — for pride is the primal sin (of the fallen angels) and the father of all other sins. And for modern man Dante restores the image of God in His Sovereign Majesty. He conveys a sound theological truth, when he says that hell was created by the joint action of the Three Persons of the Holy Trinity.

At one point in his descent into hell, where for the second time Dante is moved to pity, his guide finds it necessary to scold him for pitying those whom God in His infinite wisdom has damned. In another place, Circle Eight, among the Simoniacs, and moved by a different emotion than pity, Dante stops to scold that Circle's chief sinner, Pope Nicholas III, and delivers a stirring denunciation of those who have corrupted church office.

Here I return to the Catholic encyclopedia briefly, for a bit more of basic doctrine.

"Finally, it must be remembered that, although the act of sinning is brief, the guilt of sin remains forever; for in the next life the sinner never turns away from his sin by a sincere conversion. It is objected that the sole object of punishment must be to reform the evil-doer. This is not true. Besides punishments inflicted for correction, there are also punishments for the satisfaction of justice. Justice demands that whoever departs from the right way in his search for happiness shall not find his happiness, but lose it."

"The pain of the loss of God in hell consists in the complete separation of all the powers of the soul from God, so that it cannot find even the least peace and rest. It is not the mere absence of superior bliss, but it is also a most intensive pain. The consciousness that God, on Whom they entirely depend, is their enemy forever is overwhelming. Their consciousness of having by their own deliberate folly forfeited the highest blessings for transitory and delusive pleasures humiliates them and depresses them beyond measure. The desire for happiness inherent in their very nature, wholly unsatisfied and no longer able to find any compensation for the loss of God in delusive pleasure, renders them utterly miserable."

So much from the encyclopedia.

Dante in his Inferno sees the various notorious sinners within nine descending circles. In the vestibule he places The Opportunists who, neither for good or evil, race round and round pursuing a wavering banner in the dirty air. I think here of the Catholic conservatives who explain and apologize for the evil Vatican II popes and their destruction of faith and sacraments. With what dirty air do they cover the foul enormities of Vatican II and the demolitionist popes!

In which Dantean circle should we look for John XXIII, Paul VI, John Paul I, and eventually John Paul II? In which Marcel Lefebvre?

Should all the Vatican II reformed clergy — those who preside at the Lutheranized false mass, who administer the fake baptism and the "Rite of Reconciliation" — be placed in the same circle of hell? Do they perhaps belong in the Sixth Circle, that of the Heretics? Or possibly with The Opportunists? Or in Circle Eight with the Fraudulent? With the Fraudulent Dante places those who distort word meanings, which is a specialty of our age and the Vatican II theologians.

Surely with the Fraudulent should be placed the post-Vatican II fake seers, and the professional promoters of the Fatima "message". This seems reasonable, for Circle Eight also contains the Hypocrites and Evil Counselors.

Consider the secular Evil Counselors of our time — teachers of error to children, the red and quack professors of psychology, psychiatry, sociology, economics; mercenary politicians; Socialist and Jew publishers, writers, advertising agents; the hired voices of television — gurus of every stripe whose preoccupation is to stir up discontent of every kind, their combined influence leading to religious, family and civil strife. Dante in his Inferno does not foresee this strange tribe, but they certainly fit into his Circle Nine, the Sowers of Discord. First come his Sowers of Religious Discord, then of Political Discord, and thirdly of Discord between Kinsmen.

Dante does not write as a prophet; he does not envision the Great Apostacy, the return of Paganism, the bitter spirits of Gnosticism, Manicheism, Calvinism and Jansenism. He does not foresee the modern Hedonism and Epicureanism, the extravagant pursuit of commercial pleasures, what Pius XII spoke of as the "pleasure principle" of life in our time. Yet all these things appear in his Inferno, in one form or another.

Dante does not anticipate in his Commedia the Vatican II bishops and their part in the Great Apostacy, which operation is now quite complete. But their leaders in crime, their fellow criminal conspirators, he would surely have placed in his ninth and lowest circle, where Satan himself appears. Dante here as in all of his Inferno follows Catholic teaching, including what was revealed to St. John, that the king of hell is bound to the "bottomless pit" (except for awhile near the end of time; which time is at hand).

The lowest place in Circle Nine Dante assigns to the Treacherous to their Masters. No treachery of this kind approaches in its terrible guilt that of a Vicar of Christ who betrays Christ and His Church to the world and the Devil, as Paul VI did.

Incidentally, the first line of Canto XXXIV, on Circle Nine, reads: "On march the banners of the King of Hell." That was written five-hundred years before the following expression of purpose by European secret societies: "Let the clergy march

with us, thinking they are marching under the Banner of the Keys." And so they march today, the Catholic bishops having adopted the same Gnostic religion as the secret societies.

Dante in his Inferno brings in with good effect political parties and persons of his time; but his poem is not about groups, movements, the so-called ideologies, such as we suffer from in our time. His subject is responsible Christians, their individual sins which bear on eternal life. In this concentration on the moral responsibility of the individual Dante writes as a Catholic, opposed to those who see men as victims of circumstances, creatures of Fate, or, as in our day, of blind forces of Evolution, having their sole interest in this world. He affirms the lesson in Catholic catechisms, that man is made to serve God in this world and thereby attain everlasting bliss with God in Heaven; and that the alternative is everlasting misery in Hell.

News and comment:

This year, 1984, a U.S. National Federation of Priests elected as its president a 37-year-old who proclaims that "all issues, all structures are discussable." "Wouldn't it be wonderful if the priests of the United States never gave up calling for dialogue as the *modus operandi* of the Church. . . " He quoted Paul VI that "dialogue must be the stance of the world." So much for Catholic truth.

A late issue of a 'Catholic' weekly tells its readers "What Divorcees Can Teach Us". Speaking of lack of communication, it says "You'd be surprised how many couples marry without asking each other how many children they would like to have." There is this, too, in that paper: "The changing roles of women. Who will be the breadwinner?" An accompanying photo shows the husband with a dish towel in hand.

In a long, pretentious article originating in Buenos Aires, the author writes that it is important to have a solution to the question of the consecrations of Msgr. Thuc, and he gives a heretical answer. The self-evident facts of the case show the thing to be insane from the first; that all the actors on this shaky stage are of a sort to be avoided by sane Catholics. The whole notion of priests emerging from the shadows of an ecclesiastical underworld as authentic rescuers of the Catholic Church is absurd. It requires only a minute or two for a negative decision from those who reject all forms of disobedience to Divine Law. Long, high-sounding sophistries are the specialty of the Vatican II theologians, but are not their exclusive property.

Having seen from the time when Paul VI Lutheranized the Mass, the enormous lie of the Vatican II reformers, I do not intend to be taken in by schismatic pretenders, offering a substitute for legitimate priestly ministrations. Heresy and schism are both roads to hell. Both are present among the competing, quarreling 'Traditionalists'.

In my booklet "The Vatican II Revolt" I wrote that Luther by doing away with the Mass and making the Preacher central to the Lutheran worship service, had taken a long step toward the Synagogue. I think the matter can be expressed more succinctly, in this way. The Jews gave us the Old Testament, the Book. Christ came and gave us Himself, the Real Presence. Luther did away with the Real Presence, leaving only the Book.

The Vatican II reformers, praising Luther at every turn of their "updating", did away with the Real Presence, leaving only the Book in our once Catholic churches. Thus one more prophecy is fulfilled, of a time when the perpetual sacrifice shall cease.

"LIKE AMBER WAVES OF GRAIN, like a field of dancing daffodils — a corps of 1,200 girls perform synchronized dancing and gymnastic exercises for Pope John Paul II." That from the April 14, 1984 Philadelphia Inquirer. The girls are dressed in the scantiest, skin-tights. Just one more of similar exhibitions put on for JP2, which must come close to his ideal "human nakedness," preached a few summers ago.

About four years ago I published the "OGGI" photos, showing Cardinal Wojtyla in shorts and T-shirt, along with half-clad young women. They were on an overnight camping trip in a Poland woodland. At first I thought the publishers of these photos to be enemies of the papacy who did not see that Wojtyla was one of themselves in that regard. But there was no protest from the Vatican and in response to inquiries, no denial by Vatican officials of the geniuneness of the photos. Adding up in my mind some things since, I am now certain that Wojtyla himself authorized release of these close-ups of his intimate small groups; that the release of these pictures to an Italian popular magazine was part of his public message, that in John Paul II was to be seen a pope in sympathy with the returning paganism. It is one more piece of evidence in support of my conclusion, that 1,200 nearly naked Italian girls could be assembled to entertain this latter-days Herod.

"Vatican volunteers $250 million bank 'contribution'." That in a spirit of "conciliation". Peter's Pence put to good use for the succoring of poor bankers. In the Spirit of Vatican II, a worthy cause.

W.F. STROJIE LETTER No. 76 **17 September 1984**

LUNACY AND THE LAW

Demos at San Francisco... the secular world church... Apostacy made official at Vatican II... False mysticism and Fatima... the canon law Pharisee... Remnant Church, N.Y., USA

In Letter No. 73 I promised not to write any more heavily doctrinal pieces. How come, then, No. 75, on "Hell and Dante's Inferno"? The answer is simple. The current religious and political news brings hell to mind, particularly as I saw it reflected in preparations for the Democrat convention in San Francisco, Sodomite capitol of the world.

Reading and hearing reports from the convention itself, I thought several times of a line I've quoted in these Letters, from Pope Benedict XV: "All the worst elements of society desire the revolution." Not that the lunatic Democrats differ all that much in their evil philosophy from the more respectable Republicans.

Led by the horde of perverts, demanding their "rights", the San Francisco convention did not, so it seemed to me, have the Bolshevik smell, but exhibited the ribaldry of Paris during the French Revolution.

Sister Boom Boom played the French Goddess of Reason on this advanced stage of World Revolution. As expected, the conservative response was sick.

While refraining from rash promises, I intend to restrict future writings to lighter pieces, probably going over some things I've attempted to deal with, more or less directly, on the Great Apostacy and Vatican II.

I'm occasionally surprised when on taking home from the print shop one of my Letters, that we do not find an embarrassing typo error, due to my poor proof reading. Occasionally we find errors of fact. Such a one appeared in the sheet on Fatima, sent with Letter 75. I wrote that John Paul like Paul VI pretends to "wait for Christ to calm the storm." But of course all can see that there is no storm, not even a hint of squall on the horizon. It is obvious to all that the JP2 showboat paddles along in smooth waters, its cocky steersman supremely confident of Hell's favor. Wojtyla's mission? Getting the widest possible acceptance of the secular World Church. This is quite evident from John Paul's words and actions. It was stated explicitly and at length at a convention of the Catholic Theological Society of America, in June. I'll pass over the many columns which expand on this theme and emphasize it, and quote these few summary lines. It was said that "in the Church the Pope is the 'symbol and agent of unity' who, according to the Second Vatican Council, has a 'dual' responsibility: to protect legitimate differences and to see that these differences do not hinder unity."

That is plain enough. Union in heresy, Vatican II ecumenism, what Pius X predicted as a coming together of all the heresies. And speaking of challenges to unity that "inculturation" and "diversity" will pose, our theologian commented: "Far from becoming less important, the papacy takes on greater responsibilities than ever as the new world church becomes a reality."

There exists and has existed for more than a hundred years a very real plot, not simply to destroy the Catholic Church but to transform it. From Pius VI on, the popes were aware of it. Pius X spoke of it as being worked out in "dark work shops". The plotters had unleased their full fury on Pope Pius IX, who strongly opposed them.

Pope St. Pius X spoke of this evil and error as being "presented in dynamic language concealing vague notions and ambiguous expressions with emotional and high sounding words." An example of this kind of expression appears in pope Wojtyla's *Redemptor Hominis*, addressed to all mankind. It is Wojtyla the dynamic one, rather than Luciani the Smiler, who will take over Montini's "transforming mission".

Apostacy Made Official

With Vatican II came the announcement of a New Pentecost, an 'Ecumenist' church, and a liturgy for all religions, which I knew at the time to be contrary to Catholic doctrine. Yet there had to be a Catholic doctrinal explanation. None other was possible, but that we were in the time of the Scriptural Great Apostacy. This was my conclusion, supported by Pope Pius X in his analysis of Modernist errors, called *Pascendi*. He foresaw those errors as leading to a "universal apostacy". That was in 1907. Even earlier, speaking of the state of society at the time of his election to the papal office, Pius X had spoken as follows "...We were terrified beyond all else by the disastrous state of human society today. Who can fail to see that at the present time society is suffering more than in any past age from a terrible and radical malady which, while developing every day and gnawing into its very being, is dragging it to destruction? You understand, Venerable Brethren, this disease is apostacy from God."

End of quotation from the Encyclical Letter *E Supremi Apostolatus*, October 1903.

Of course Pope Pius X was entirely correct in his conclusion about the state of society in his time. It was not only a matter of the so-called "errors of Russia" that were on the rise. Those errors — Gnostic, Manichean, Atheistic, Hedonist too— were in nearly all the universities of the West, more so in the Protestant countries of northern Europe and the United States. As to their potential for increase, the moral and spiritual degradation we see about us today is proof that Pius X had forecast correctly.

False Mysticism

As Catholic doctrine and respect for authority declined in our century, false mysticism increased. With an appeal to false mysticism, Pope John's "inspiration", the Second Vatican Council opened, and the Council's New Pentecostalism spread like a grass fire. The Fatima devotion spread also. Whether or not the original Fatima apparitions were from heaven, Fatima is brought into this diabolic stream. That the alleged "Fatima promises" of rescue from "Russia's errors" has served to uphold Vatican II — as the Fatima pious devotees are kept looking for that Pope who will consecrate Russia, *according to Sister Lucy's rigid formula*— is certain.

What about the Pope —any reigning pope— and Fatima? It was to Peter and his successors that Christ gave the Keys. Therefore the Pope in his official capacity —and in this office only, of course— is greater than Mary. Mary, mother of God, queen of angels and men, did not preach or teach. Even earthly queens do not engage in these activities.

That a pope might be obliged to pass on a "message from heaven", alleged to have been received by three children, or from any other persons, is a false notion. That an apparent "miracle" was performed to confirm the heavenly source of an apparition and message might be considered. In some cases, as at Fatima, prudence requires a thorough investigation. Exterior manifestations, doctrinal soundness, the attitude and background of the recipients, etc. would have to be examined. Yet, even if the official investigation of all these things proved satisfactory, the Pope would not be obliged to recommend any action in favor of a particular apparition and message.

There are very weighty reasons against so acting, one of which is the principle of Catholic theology, stated by St. John of the Cross and other Doctors, that "since the time of Christ natural reason, the law and doctrine of the Gospel are sufficient for every necessity." This same mystical Doctor of the Church points out that "the Devil is most pleased when people desire revelations, for then he has an excellent opportunity to inject errors and disparage the Faith. . . so much of a master of deceit is he."

To the Devil, who is "Prince of this air", who is capable of producing local motion, can possibly be attributed the Fatima "miracle". St. Thomas ascribes the destruction of Job's family and possessions to the Devil. Christ persistently refused spectacular signs and wonders to prove His divinity. That the sun danced is of course not true. No such phenomenon was observed outside the local area. As to the "Russia" part of the "Fatima message", as I wrote in my "Fatima 1984" short paper, it was not so much that Sister Lucy *heard* Our Lady speaking to her in so many words, but was rather "the sense that came to her", which she could not very well explain. This may be one of those cases St. John speaks of, when the Devil has an excellent opportunity to inject errors.

The Fatima promise of rescue as we get it from Sister Lucy and a whole crowd of professional and commercial promoters is against the teachings of St. Paul, St. Thomas and others, that the Great Apostacy cannot be reversed, that this Apostacy is to come only shortly before the End. For to what will Russians, Jews or others be converted now that the secular new order church has been proclaimed and put into operation by Pope and Council.

It is possible that Fatima is another of those ape of God operations, so numerous in our century. Even among those of us who have produced evidence of an official and general falling away, greater than any theologian ever imagined, there exists a reluctance to speak of what must follow, the imminent end of the Church's earthly existence. And this refusal to see is of course according to the mind of Satan, who, as Scripture foretells, will raise false prophets near the End.

The cry is heard from certain "traditionalists", that the demolitionist actions of the Vatican II popes and Council are invalid. Of course they are, in the sense that they are unlawful and against the Catholic Faith. Do those who talk like this expect a canonically valid, orthodox Apostacy? The plain truth is that Paul VI, validly elected or not according to canon law, for fifteen years worked effectively at changing laws and Catholic practice and distorting doctrine. He was accepted as Pope by nearly all the bishops and the laity, who followed his Gnostic teachings.

In terms of Catholic doctrine it is impossible to think of anything more required to fulfill the Scriptural prophecy, set forth so plainly by St. Paul, of an operation of error and a last great revolt. Yet many who are aware of the Vatican II revolt think there can be a greater evil than the quite total destruction of the official church and the Mass. In this they follow the Protestant fundamentalist preachers who look for a political monster as Antichrist.

It must be maddening to Lucifer that the main purpose of his striving on earth, destruction of the Catholic Church, can never be achieved; and that the closer he comes to it, the closer the Church's final triumph; and with that the loss of an earthly outlet for his evil energies. It is the hope and expectation of this final triumph that the Devil strives to take away, partly by encouraging the heresy of a reversal of the

Apostacy, to be followed by a Millenium of peace and prosperity.

As you surely know, there has been a spate of books on the Vatican lately. These are composed of some real scandals, mostly about money, not the far worse scandal about doctrinal deviations from the Catholic Faith. Facts, partial truths, distortions and imaginings are mixed together for a market that now, more than ever, exists for that kind of thing. One of these fiction writers even sees into the head of John Paul I as he and his secretaries prepare to venture forth to meet the Black Pope of the Jesuits across the way. A nice scene, lacking only lances, capes and banners.

Other printed matter on the increase are sheets containing information on alleged old and new apparitions and locutions or dialog, all upholding Paul VI and John Paul II, and all apparently assured of tacit approval of the regional bishops and the Vatican. One at hand is from "POPE publications" which features a woman in Belgium who, so it is said, has recorded her "dialog with Jesus". A thing from Wyoming contains the works, including Garabandal, two pages of Bayside ravings, Sister Faustina; Portavoz, Mexico. "Copies of this tabloid free in any quantity." It is amazing to me how much cash and effort there is available for this kind of thing.

The Canon Law Pharisee

It should not be forgotten in our day that Luther's Protestantism began among a Catholic people, and that Luther was a priest who read his own meaning into the Gospels. The spirit of Luther was bitter, therefore divisive.

From the start of my writing against Gnostic Vatican II, fifteen years ago, I was aware of a not-quite-Catholic, in some cases bitter spirit among those who resisted Vatican II and its works. There were some few, as I began to perceive, who had come into the Catholic Church when their Protestant sects became 'liberal'. These were generally zealous in their concern for the Truth but had not left behind their Protestant ways of thinking; and occasionally their Bible thumping belligerency was felt by us older Catholics. Having discovered canon law, they reverted to their former practice of choosing texts which they applied absolutely, as at one time they had quoted chapter and verse of Scripture. 'Traditionalist' priests led the way in this. The procedure is to choose Canon Law A; if that doesn't do the trick, then F or K or Q, and so on until the most plausible one is found; and presto, a Remnant Church or section thereof is born. The thing can be done even by a person ostensibly upholding the Law, who has a few quirks of his own to propound. For those of our readers who might be made anxious by these interpretors, I quote again, as in an earlier Letter, from *What Is Canon Law* by René Metz. This happens to be at hand. Cardinal Newman and other scholars say essentially the same thing.

"Finally, it must not be forgotten that the Church is not to be identified with her legislative texts. The Church indeed has laws, but she has much else besides. The Church has within her riches of another order and another value than her canons. She has her theology, her mysticism, her liturgy, her morality. And it is important not to confuse the Gospel and the Code, theology and legislation, morality and jurisprudence. They are on different levels. To seek to identify them would be to commit a kind of sacrilege."

So much from this French canonist. I might add that there is such a thing as a Catholic sense, and that it can keep us free from error in a time of confusion and general apostacy. It is not necessary to be theologians or canon lawyers in order to keep the Faith.

Cardinal Newman writes that "so difficult a virtue is faith. . . that the Church has ever shown the utmost care to contract, as far as possible, the range of truths and the sense of propositions, of which she demands absolute reception." and ". . .the Church, as guided by her Divine Master, has made provision for weighing as lightly as possible on the faith and conscience of her children."

Ownership of a set of Woywod or other books of canon law is not necessary for salvation. The Church did not err in failing to issue such texts with every baptismal certificate. Salvation of a kind through knowledge of the Code was the doctrine of the Pharisees, come forth again in our day among self-styled Traditionalists. We can safely disregard it. Nor are we required to search out the True Priest. Some have done so and found him —who turned out to be not so true after all. Many even found a French Archbishop to place their hopes in, but he too disappointed. The latest fraud, the self-styled New Bishops, is not worth the notice of sane Catholics.

Remnant Church, N.Y., USA

A True Priest —or so he says he is— in upper New York writes little "monographs" in his spare time. His chapel is part of the "Remnant Church" which, at least for a time (so the story goes) replaces the Catholic Church until a better day shall have dawned on the human race. Lately this priest has written that those who are content to remain simple Catholics, without benefit of "New Bishops", etc., are Quietists! His ignorance on this doctrine can be dispelled by a reading of Msgr. Ronald Knox's *Enthusiasm*, lately reprinted. Msgr. Knox is very thorough in his analysis of the doctrine of the Quietists, and in his treatment of the principal proponents of this false spirituality. That the writer of monographs thinks it Quietist simply to obey the divine law, is only one of many indications of

ignorance or chicanery common among "Traditionalist" priest organizers.

In his No. 80 the reverend author of the Monograph gives out the good news that Abp. Peter Martin Ngo-dinh-Thuc has rescued "the Apostolic Succession from extinction." But hard on that comes an interdict from one Jacobus Maria, C.M.F. D.D., Roman Catholic Primate of Lafayette who, it scarcely needs saying, should not be confused with Rome's representative in that region. I shall quote in part from Jacobus Maria's thunder, from his last paragraph: "And when he cried, seven thunders uttered their voices." Jacobus begins with the prayer of St. Francis, "Lord, make me an instrument of Thy peace," etc., then quickly gets down to business.

"The Greater Honor and Glory of God and the Salvation of Souls requires that the scandals of the past come to an immediate end including the behind the scene fights, lies, etc. by which certain people — as if this were but a game of chess— have attempted to turn Holy Mother Church into a pawn to be put up for ransom of personal gain at the flick of a personal whim." As you see, he gives it to them good. Then follows some CODEX IURIS CANONICI, A DIVINIS, a bit of A IURISDICTIONE, ipso facto, ipso iure, latae sententiae, etc. There are two long paragraphs of that, then:

"In view of the above and in accordance with the provisions of Church Law, We hereby place an Interdict upon that seminary called Sacred Heart which is in or near Alvin, Texas. Further, We order that this property, whole and entire, be put up for sale immediately and that any students there present themselves for possible admission, at the discretion of Bishop Louis Vezelis, O.F.M., at St. Bonaventure Seminary in Rochester, New York... Lest there be any doubts, Mr. Thomas Fouhy and Bishop George Musey are each now VITANDUS which means that all the laity as well as all bishops, priests, clergy and laity must stay away from them... Despite the rash temerity of Bishop George, Canon Law shall CONTINUE TO REMAIN IN FORCE! It shall be ENFORCED by Our Office!..." Then comes the thunder "And I saw another mighty angel come down from heaven", this from the beginning of Apocalypse 10:1-4 which ends, "Seal up the things which the seven thunders have spoken; and write them not."

Whatever other religious benefits may be in short supply in our time, there is no lack of Defenders of the Law. Yet if one may choose between the style of the Defenders Grim and that of the excellent Jacobus, my preference is for the latter. The Jacobuses with their wild humbugery are vastly more entertaining. Who else would think to soften a blast at the Brethren with a poetic allegory from St. John's Apocalypse. It is all in the tradition of Peter Anson's Bishops at Large. It is too bad the reverend writer of Monographs is not up to it.

We have received the following note from a priest friend. "I hear I am on an international 'blacklist' of priests, pontifically published by some layman in England..." We too have heard of this blacklist and intend to be on the alert. It is said that the list includes an index of dangerous writers. I think it about time someone of superior knowledge and wisdom prepared such a list. I have always been aware of my own lack of qualifications as a writer of any kind.

My inadequacy as a religious writer scarcely requires mentioning. Thank heaven for a true prophet at last.

We receive news of "priest healers" all around these days, Oral Roberts updated. One at hand is typical, from Peoria. A photo shows a young man with a styled hairdo, head and hand upraised, mouth open. Dozens of people look on in wonder. One is on her back. "She lies relaxed and prone, absorbing the message." What message? The rev. Roth explains. He is part of "a non denominational conduit for Roman Catholics to better acquaint themselves and the world with the Holy Spirit." And of course the Vatican II bishops, with the chief actor of them all, John Paul II, are behind these fellows and their "conduits". I do not mention the rev. Ron as exceptional, but as a sample specimen of the new world church, founded at Vatican II, led and directed by Paul VI.

Anson's Bishops at Large, rogues and mentally unbalanced as some undoubtedly were, at least paid tribute to sanity, the law and the Gospel. The Vatican II bishops honor "faith healers" of the craziest sects.

"On march the banners of the King of Hell", even now approaching the bottom of the Pit.

Many will be lost, not because they didn't know canon law, but because of failure to obey the fundamental laws of God, as given in the Ten Commandments, and in the natural law written in the hearts of all men.

How many even of those who might find for themselves books of canon law can follow an argument based on this and that text, and then find for themselves a priest who will pass their examination of his orthodoxy? How can laymen presume to apply such tests? Reason, the law and Catholic instinct are all against such lunacy.

The idea that we must be learned in canon law and somehow find a 'true priest' is a doctrine of despair. It is not reasonable, therefore not Catholic.

W.F. STROJIE LETTER No. 77 **21 November 1984**

ADVENT 1985

News and Comment... Publications... Mail on Fatima

Advent or the coming of Christ, the season before Christmas. I have headed two previous Letters *Advent* — Advent 1980 and 1984, thinking then of Advent in the usual sense, as a season of the liturgical year. This year I think of it only as it applies to Christ's second coming.

In his Discourses on the Latter Days Fr. Henry James Coleridge, S.J., 1883, whose book I have often quoted, titles chapters or sermons "Anticipations of the Latter Days, The Decay of the Faith, The Decay of Charity, The Loosing of Satan," all of which with remarkable prescience he sees as shaping up in his own time. But he does not harbor gloomy thoughts. On the contrary, he calls his book *The Return of the King,* and quotes St. Luke, xix. 15, "And it came to pass, that He returned, having received the kingdom," a message of hope and gladness, as we get it from the Gospel.

"Not only is the second coming of our Lord to judge the world, the article which we profess every time we recite the *Credo,*" writes Fr. Coleridge, "spoken of from one end of Scripture to the other, so that we may almost say, that there is no one thing so constantly foretold and dwelt on as the last end of all things..." And further, "It is as if the light of the fires of the great judgment day made everything else pale and faint in comparison, to the eyes of those who saw the future of God's doings in the world; as if the figure of Jesus Christ coming in the clouds of Heaven, with all His holy angels, to judge mankind, was so grand and fearful as to draw to itself their gaze from everything else, even from the prodigies of love of Nazareth, Bethlehem and Calvary."

In *Advent 1984* I wrote of the Woman of Samaria, to whom was given the first explicit revelation by Christ that He was the Messiah. This seems strange to many, I suppose. The state of mind of the Jews, including the generality of the Hebrew people, may have had something to do with it. Christ did not go about openly proclaiming to the crowds that followed him, that he was the Messiah. He did not do so, because of the Jews' expectation of a worldly Messiah. He carefully refrained from lending support to the prevalent Jewish notion of what the Messiah would be and do. There were those among the Jews who agitated rebellion against the Roman authorities. It was not an isolated question which the Scribes asked of Jesus: "Is it lawful to pay tribute to Caesar?" The question was alive among the rabbis, and Jew revolutionists had, shortly before Christ's time, been executed by the Romans for having publicly agitated that it was not lawful for Jews to pay the Roman tax. The Samaritans would not have been puffed up with the Jews' pride of race and religion. They were therefore more receptive to the right sense of Christ's message. And it seems that the Jews were partly responsible for the Samaritan schism, by refusing to work with them to rebuild the Temple at Jerusalem. Then, too, the Samaritans were partly of pagan stock, and would not go along with all the laws the Jews had added to the law of Moses.

Christ knew that the Jewish leaders were hostile to Him, and that the people had taken up their idea that the Messiah would make them masters of the nations; and so He turns to people of a better disposition; even though first preaching to the Jews. Yet He who is the Good Shepherd, who would go in search of the lost sheep, might have had also another purpose in seeking out the Samaritan woman, her own salvation.

"Other sheep have I that are not of this fold." Our Saviour came first to the house of Israel. The Apostles at first taught in the synagogues. Jews were most numerous in the first century or two in the primitive Church. But in the prologue to St. John's gospel appears the last word on the Jews as a nation, as a Chosen People: "He came unto His own, and His own received Him not." Even so, the Church has always held its door wide open to Jews, as well as to all others.

Before Christ revealed himself to the Samaritan woman, John the Baptist had some intimation of this truth which was changed into perfect knowledge by the heavenly manifestation, a voice from heaven, saying "This is my beloved Son, in whom I am well pleased" (Matt. 3, 15-17).

John denied that he was Elias, whom the Jews were looking for. But Jesus' words to His disciples point another way; "Elias indeed shall come, and restore all things. But I say to you, that Elias is already come" (Matt. 17,13). Commenting on this, the writer on John the Baptist in the 1907 Catholic encyclopedia refers to St. Matthew as saying "the disciples understood, that Christ had spoken to them of John the Baptist", and that this was equal to saying "Elias is not to come in the flesh," as the Jews had expected. This doctrine of the return of Elias in the flesh is still being propagated today, even by a few Catholics, as a necessary event to precede Christ's second coming.

Fr. M.J. Lagrange on the Advent Gospel

Surely one of the two greatest of modern Biblical scholars (the other Fr. Fernand Prat, S.J.) was Fr. Lagrange, O.P. whose two volumes *The Gospel of Jesus Christ* were published in 1938. Concerning the overthrow of the Temple and the coming of the Son of Man Fr. Lagrange writes that Jesus' discourse on this subject was chiefly an admonition concerning the dispositions required by all to be ready for the hour when the judgments of God shall fall — that this fact is so plain that no one questions it.

Christ dealt with both questions in one discourse, writes Fr. Lagrange, but he did not say both events were to be contemporaneous. The first event, the destruction of the Temple, was a catastrophe which the disciples might and should escape by flight. They must not delay. "Let those who are in Judea flee to the mountains. Let him that is on the housetop not go down into the house. And let him that shall be in the field" — where men work with little more clothing than a tunic — "not turn back to take up his garment. Pray that your flight be not in the winter."

Of the second event, the coming of the Son of Man, Jesus refuses to say anything at all; it is the Father's secret. But that an interval would pass between the two events is indicated by a reference to the "times of the nations" (Luke 21, 24). According to Fr. Lagrange, there is only one thing to be done when that time is fulfilled. "Stand fast in the faith, against the seductions of error and the appearance of false Christs and false prophets." "What I say to you I say to all," a solemn warning to be handed on; "Watch" (Mark 13; 33:37). Fr. Lagrange cites the parable of the wise and foolish virgins, the real point of which is that we must be ready even though the Son of Man be long in coming. In plain words St. Paul gives the signs which are to closely precede that event, all of which signs have appeared since the Second Vatican Council.

The text from St. Luke mentioned above reads: "And they shall fall by the edge of the sword; and shall be led captives into all the nations; and Jerusalem shall be trodden down by the Gentiles; till the times of the nations shall be fulfilled." Did the inspired writer clearly understand what he had written? Surely he did not see clearly that definite national boundaries, national customs and languages would develop as they have during many centuries, with offshoots to come in a previously unknown New World. The Gospel has been preached to the whole of this New World, even to the northern polar region, and to the far flung islands of the broad Pacific. "The Gospel will be preached to the whole world, then will come the end."

At Vatican Two was announced the end of conversions to the Catholic Faith, which puts the official seal on this ending. This official pronouncement by Pope and Council together, followed by the invalidation of the true Mass, and the sacraments which require a priest, is doctrinal evidence of the imminent Return of the King.

As was said above, Fr. Lagrange writes that Christ spoke of the first part of the Advent prophecy, the destruction of the Temple, as local. Several passages in Scripture demonstrate the universality of the second event. We have all heard or read this from St. Luke many times. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations; by reason of the confusion of the roaring of the sea and the waves. . . Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; and then they shall see the Son of Man coming in a cloud, with great power and majesty."

When we see these things, we are to know that the "kingdom of God is at hand." This passage refers, explains Fr. Lagrange, to the eternal kingdom of God the Father in Heaven, that of the Son on earth having come to its end. Christ's words "Amen, I say to you, this generation shall not pass away, till all things be fulfilled", apply to the generation of men then living. "Heaven and earth shall pass away, but My words shall not pass away", speaks of eternity. No matter what a shambles the Great Apostates make of the Catholic Church by their distortion of the sacramental forms, and so on, Christ's words, His truth and divine aid to those who seek eternal life by prayer and obedience, by fidelity to duty, will always be available.

NEWS AND COMMENT

"The People's Pope in Canada", this from the front page of *Our Sunday Visitor,* 14 October. The Kingdom of God become the People of God. OSV, once a Catholic publication, now keeps up with the pack on the road to the Kremlin. JP2 is shown with his crooked cross and, this time, a *prissy* kind of smile. He appears in full regalia, wearing the head piece as awkwardly as usual. On an inside page is a photo of young males and females in orange, holding up bowls of incense; quite pagan, which is not unexpected, not out of tune with the New Religion. "I come among you as a pilgrim of Faith and as Bishop of Rome." In Catholic theology and tradition the Bishop of Rome is more than that; he is Pope, successor of St. Peter. Which reminds me of the strange expression of John Paul II in his *Redemptor Hominis,* where he speaks of having "entered the papacy". I think those words were well chosen — as Satan entered the Garden.

According to the Cleveland "Jewish News" of Friday, Sept. 14, John Paul met with ten Canadian Jewish leaders around midnight Monday. From a local paper an AP report: "Pope urges priests to meet crisis on values," which is about as vague as even our politicians can manage. He speaks against Marxism but says we must carry on the revolution. John Paul says that on Judgment day the poor of the South will judge the prosperous North; always the

Marxist collective thing; and now man to be the Judge. It is a notion to make, if possible, old Bolsheviks laugh. Only a comrade in papal attire could put it over. The Pilgrim of Faith and Bishop of Rome is shown kissing a young girl, then talking to a hard-looking old dame, Governor General Jeanne Sauve. Why didn't he kiss her? Correcting the Church as always, he condemns the old missionaries to Canada for their errors; and so on. His vulgarity increases with each new trip abroad.

Cardinal Newman has written that "vulgarity is inconsistent with Catholicity. For the essence of Catholicity is self-effacement." Contrary to this is the vulgar, constant self-exposure of John Paul. In writing about him as I do, I mean to say, "Look, some of us are not fooled, we know what you are, what kind of people you work for, and we resent your clumsy, extremely vulgar apeing of the Popes." I cannot in the least understand Catholics who can see in this man any priestly qualities.

Tridentine Mass in the news

From the Vatican comes word that the Tridentine Mass may have limited permission, but hedged about with many restrictions. Petitioners will be required to sign a paper acknowledging the right of the pope to have imposed the New Order 'mass', the Lutheran service. This will be in effect to sign on as an apostate. It is quite certain that this revived Tridentine Mass will be effectively modified, so that it will signify falsely. And who among the younger clergy will be able to go through the motions of it? And of course it is sinful to join in with the apostates in their deception, but many will.

We are still receiving Bayside rubbish from many sources. This is frightening, as showing how widespread is the false mysticism and lack of good sense which contributes so much to the present spiritual blindness, foretold by St. Paul.

PUBLICATIONS

In Letter No. 76 I mentioned recent books on the Vatican, the authors of which, obviously not Catholic, put together thousands of bits and pieces of Vatican routine, gossip, and caricatures of persons and their presumed motives. In these books the Church appears as entirely political, as of course the hierarchy have become since Vatican Two. The mind boggles as it tries to follow from one page to another; except that here and there plain, fairly reliable factual details relieve the strain on the reader. The one book not of this kind which I have read is Piers Compton's *The Broken Cross,* subtitled *The Hidden Hand in the Vatican.* Compton, who was for fifteen years literary editor of the London Catholic weekly *The Universe,* one time conservative publication, writes with professional excellence, exposing the vilest of works by many churchmen, and by our old enemies outside the Church, especially those of the secret lodges. In one Letter I wrote that the Vatican Two affair is more vile than I could say; Mr. Compton demonstrates it. It is a book that should be read by those pious Catholics who persist in closing their eyes to the evil of Vatican Two. I do not recommend it for children. For them the Church needs to be seen in its holiness, and within the divine plan of salvation before concentrating too much on present betrayals. It is the great merit of Mr. Compton's writing that he stresses the deliberate work of the Enemy to undermine the Church from within, even as Pope Pius X forewarned in his time. But the book has this serious defect, that the author fails to stress the assault by Vatican Two popes and bishops on the Mass, sacraments, on all of Catholic practice. He writes that it has all happened before, thus joining with those who put aside the Great Apostacy as unthinkable in our time, despite all the evidence.

Another book I have been reading is *Pontiff.* It is of the kind described at the beginning of this section, loaded with every little bit of detail the authors could find about the Vatican and its people. Tiresome and irritating reading but, as in most such books an occasional bit of significant truth appears. In *Pontiff* the reader is told that when Cardinal Villot came to take the Fisherman's Ring from the dead hand of Paul VI and smash it, as is the custom, the ring was not there. It took them four days to find it. I would suppose Paul removed it no later than after accepting the emblem of Royal Arch and high priest Caiaphas in New York.

Britons Catholic Library Letters One and Two

These are rather curious 'Letters' that I'd been hearing about, copies of which have been sent to us by friends. No. 1 is of 36 pages, the size of this sheet, No. 2 runs to 96 pages. They are offered as a guide to all things Catholic in our time of Vatican Two confusion. There is also a "Catalogue of Poisonous Priests." I find that the compilers are unable to discover any other kind of priest. They beg to be informed should such a one be found. One who had only recently seemed to qualify is given a 28-page treatment as quite unworthy after all. Twenty-three others of the kind, in England, France, the USA and Australia, are given short treatment.

Britons provides also a "Not-Recommended Reading" list of current Catholic writers, which leaves only Britons publications as acceptable to faithful Catholics. I happen to be one of the not-recommended writers to merit the authors attention, starting with the caution that "It is truly remarkable how many obviously intelligent and orthodox Catholics have failed to see through Strojie . . ." About some things I've written on the Antichrist and Paul VI as occupant of the papal chair, Britons says flatly, "The Catholic Church disagrees," meaning, of course, Britons. I am credited with "what may turn out on the Day of Judgment to have been the most pernicious lie in the history of Catholicism." And, "Those who are critical will rapidly discover that Mr. Strojie rarely writes anything that can be unconditionally approved." By whom?

On page 14 of the "Poisonous Priests" catalogue the compilers urge rigorous doctrinal testing of one

another; inquisition all around. By Britons the charge of heresy is directed freely at all sorts of people. It is apparent that these doctors of the Law know nothing of simple error, lapse of memory, more or less culpable ignorance, material and formal heresy obstinately held to or not. To these, add opinions on matters about which we are not called on to decide; for example, whether Paul VI was validly elected according to canon law.

The authors of these astonishing Letters and lists are, so they admit, converts of only five years. But judging by what they write, even more so the spirit in which it is written, they are mistaken about what they have been converted to.

Veni Sancte Spiritus, an article "What Price Unity?"

One of the producers of this little 'Traditionalist' paper, in their Fall 1984 Issue, quotes the words of a priest, spoken in 1976: "The scandal of the divisions among traditionalists in some way surpasses even the crimes of modernist Catholics." The author writes that the principle of unity in the Church is the Holy Ghost. This man is not a convert, but he did suffer the influence of a modern seminary, in which place they would have been passing on Vatican II "spirit" notions. As an older Catholic who escaped seminary and Catholic college, I have always understood that it is the pope who is the principle of Catholic unity. In the thorough article under POPE in the 1907 Catholic encyclopedia appears this teaching on Peter and his successors: "He is to be the principle of unity, of stability, and of increase." It follows from this, then, that when we come to the end of the long line of true popes, that is the End. No substitute can be found for the Papacy; therefore the continuing squabbles and scandals among the 'Traditionalist' sects, the latest of which has surfaced in England.

Further along in this article appear the following lines: "Is the Mass enough? The answer, of course, is: Yes, the Mass is enough. Enough, that is, to provide the power of cohesion among traditionalist Catholics. . . "This is a restatement of "It is the Mass that matters" I've criticized in these Letters. What might be the difference between the 'principle of unity' and 'the power of cohesion' is unclear. What is clear enough to those outside the little Mass groups, is that most of the 'Traditionalist' bitter quarrels are over 'Traditionalist' priests and the Mass; with their doctrine of let the devil take the hindmost.

Anyway there can be no such thing as "the Traditionalists" or "Remnant Church" as an identifiable body having a legitimate place in the divine plan. This is surely the reason for the scandals and confusion among the Traditionalists, on which the priest quoted above remarked in 1976.

MAIL ON FATIMA

During the past few months we have received fifteen or so letters on Fatima, some of them in partial disagreement with what I've written lately on that subject; a few in irate disagreement. I have thought to reply to parts of these letters. From one person: "St. John of the Cross may have said, 'the law and doctrine of the Gospel are sufficient for every necessity', but Almighty God in His mercy can send consolations through His holy Mother. I am still waiting for you to encourage your readers in praying the Rosary. Never once since I have received your newsletter have I seen anything encouraging on Our Lady."

To take the latter complaint first; I do not write a devotional paper but leave such things to certain types of males for whom I have scant respect. F. Schuckardt, John M. Haffert, and a Stephen Oraze come to mind. As to the first assertion, the rampant false mysticism of the Vatican II age shows the wisdom of holding close to the law and gospel. It confirms the wisdom of what Pope Benedict XIV laid down as a rule, that certain cults may be permitted, but are never obligatory. As to consolation, Fatima was never presented as being only or mainly for that. The message was "do penance", and a "certain period of peace" was said to have been promised. Such a period followed the ending of the first world war. Now Fatima is being used to uphold the demolitionist popes; and Catholics are being persuaded to look for a millenium of peace and prosperity in line with the propaganda of Jewish and other false prophets.

From another letter on Fatima: "For the past several years I have looked forward to your Letters. But your no. 76, "Lunacy and the Law" surprised me, because of your denial of the Fatima occurrence" . . .The letter from which this is quoted is a long one, quite typical in that it contains much irrelevant material, including quotations from St. Louis de Montfort and others. Another Fatima supporter wrote to say "Take my name off your mailing list," and sent us a de Montfort pamphlet.

I haven't denied the fact of phenomena witnessed at Fatima. As to its source, I have read carefully most of the evidence, including all that is contained in Wm. Thomas Walsh's excellent *Our Lady of Fatima;* but at this late date I do not concern myself very much about that.

W.F. STROJIE LETTER No. 78 **30 January 1985**

THE OPERATION OF ERROR

and John Paul's Tridentine Mass 'permission'. Ecumenism and Voodoo.

St. Paul's "operation of error", which he had predicted for the latter days: What had St. Paul foreseen? It had to be something definite, something big, for error is always present in ordinary ways among men. It thrives as do weeds in uncultivated fields. And error of consequence to the race as a whole must be basically religious. It gets its start in error about God and creation, about the purpose for which God made man, and so on. We must, then, to answer the question about the great operation of error, look for something uniquely religious and affecting the whole Church. Since the Arian heresy there has not been anything like that. Luther's revolt which has caused so much scandal and confusion was only partial in its influence. Vatican II is something else again, a Gnostic council of all the bishops. I have written much on this subject, to which I have thought to add the following notes and comments.

During these past two months or so I have been reading the things I've written — papers, Letters, booklets — against the Vatican II revolution. I have found much that displeases me in the way I have expressed certain thoughts. This is particularly true as regards the self-styled Traditionalists, an exasperating subject, especially as pertaining to the Abp. Lefebvre operation. With regard to the whole Vatican II fraud and confusion, which includes the Traditionalists, I would retract nothing of my main conclusions. Anyway I have thought to touch rather lightly on some things of the past, in this Letter and in a few others as random review. With these review notes I shall include comments on matters I judge to be of current interest.

I'm sure most of our readers will recall the "for all men" controversy on the change of the words of Consecration in the Mass. Mr. Patrick Omlor had written well on that, and it was a great help to me; not only his clear proof that this change of words is doctrinally wrong, but as confirming my impression that the Paul VI Mass had to be the work of men who had a totally destructive intention toward the Catholic religion.

I had asked myself, Why did they make these wretched changes? Then, after reading and reflecting on the "for all men" change of words, which made no sense even according to the reformers avowed intention to increase participation by the laity, why this particular change to "for all men"? Well, the answer to that wasn't hard to find. That change was made to conform to Vatican II 'ecumenism', already implicitly announced and acted upon at the Council. Today, of course, the meaning of Vatican II ecumenism is very plain to those who do not tightly close their eyes to it. It is acted out by John Paul and the bishops, by parish clergy and laity. No effort is made to disguise it. In the reformed Church it is doctrine. Both John Paul I and II have said publicly that it is not reversible. There is no need to labor all that here, except to point out, as I've done in Letter 69 especially, that pope and Council together acted totally, officially against the Catholic Faith. They officially opposed Christ who is the principal, the real Head of the Church. To put it another way, they were, in a unique sense, anti-Christ in what they said and did. It was Paul VI who officially signed the deed.

By His death on the cross, Christ redeemed the human race and desires the salvation of all. But not all will be saved; some will reject the conditions required for salvation, belief, baptism and the keeping of the Commandments. Christ did not say "for all men" when instituting the Holy Eucharist, and the Church had never used these words in the Consecration form. So here we have, according to the Vatican II innovators, the Church contradicting herself. Other open and more explicit contradictions follow, as the other sacramental forms are changed. Baptism, for example, as a New Rite of Baptism, an "initiation into the community", in which they say "There is much more to baptism than the Church has always taught", and that "Now for the first time in the history of the Church, we have a real baptism for infants." See my paper on this New Rite; also WFS Letter 59, *More on the New Baptism* and Letter 61, *Adam and Eve* on the New Baptism and original sin.

It becomes, a few years after the Council, increasingly apparent that a New Thing, an idea of a new Church, broader than the Catholic Church, is being put over on Catholics. Under what pretence? That of love of humanity, a falsification of the virtue of charity. They will call it "ecumenism", a nice-sounding name, falsely citing the words of Christ about "one flock, one shepherd". The idea is not new; it had been working in the shadows of an ecclesiastical underworld for a hundred years or so, more openly among those of the Catholic clergy Pius X called the Modernists.

Oecumenical (Gr.) pertaining to or representing the whole Catholic Church, especially in a general

council, becomes Vatican II 'ecumenism', a coming together with the leaders of Protestant sects, with Jews and Pagans. Pius XI in his *Mortalium Animos* had condemned this coming together with sectarian leaders, in these words: "Certainly such movements as these" (of the present so-called ecumenism) "cannot gain the approval of Catholics. They are founded upon the false opinion of those who say that since all religions equally unfold and signify, though not in the same way, the native, inborn feeling in us all through which we are borne toward God and humbly recognize His rule; therefore all religions are more or less good and praiseworthy.

"The followers of this theory are not only deceived and mistaken but since they repudiate the true religion by attacking it in its very essence, they move step by step to naturalism and atheism. Hence it clearly follows that anyone who gives assent to such theories and undertakings utterly abandons divinely revealed religion."

My Letter No. 45, *The Heresy of John Paul II,* contains more from *Mortalium Animos.* Yet the doctrine of Vatican II and its popes is not heresy but apostacy. As a pretended search for truth it is a denial of the Catholic Faith, and of the Catholic Church as divinely commissioned to teach all truth with authority. This abandonment of divinely revealed religon will not occur among the majority of Catholics right off, but will gradually be brought about by the clergy who had already abandoned it before the Council.

Concerning authority, the paragraph which follows is from my Letter No. 10, March 1976. It was extracted from a personal letter sent to us by a Catholic reporter at the Vatican.

"The Enemy Occupation Force has moved in to take charge of the entire structure of the Vatican. They did it by three main initiatives. First: pseudo documentation, "Gaudeum et Spes" and the like. A wily technique of continual solemn reference to official documents or Scripture, has been given the aura of doctrine. There are many such pseudo-doctrinal writings suitable for destruction on every level. Second: pseudo-legality. Simple orders to do away with altars, the Mass, Sacraments as we know them, are complied with as though those orders were laws. Third, selection of personnel. All choices of bishops are passed on personally by the papal nuncios according to a criterion established by the Conspiracy at the Vatican. The nuncios are key men in the plot. Their real business is to see that priests favorable to the Jews, Masons, and whatever is being promoted, become bishops and that the most favorable bishops get to the top. The whole new structure of pseudo-legal bodies from Episcopal Conferences down to parish councils wipe out the whole principal of authority."

This from Rome nine years ago and all that we see of the wreckage caused by Vatican II confirms the worst fears of Pope Pius XI about the intentions of the "ecumenists" and their programs. In his *Nostra Aetate* Paul VI will actually direct Catholics to pray in common with Jews and visit their synagogues.

There is not the slightest reason to doubt that Pope Pius XI spoke Catholic doctrine as it had always been taught. I quote him here only to emphasize that all who publicly profess their loyalty to John Paul II are guilty in some degree of the official denial of the Faith by John Paul. No need to mention that the bishops support the Vatican II popes in their denial of the Faith. What is perhaps worth our notice especially, is that the Catholic conservative publishers do so too. This is true of publications such as *The National Catholic Register* and those of the Matt family. These men do not simply go along passively, as do most of the laity and some parish priests, torn between what they think of as disobedience and their feelings about a strange kind of reform. These 'conservative' publishers and writers profess *publicly* their loyalty to the apostate popes, and thus carry along many thousands of their well disposed Catholic readers. That our parish priests say so, so also our bishop, and the pope too, is an argument on obedience simple Catholics find hard to answer. Until the years following Vatican II there had never been a doubtful situation in which Catholics couldn't simply follow the pope and Catholic practice.

Pope Pius X wrote of the modern and Modernist mentality as a "perversion of mind"; St. Paul of a "spiritual blindness" to accompany the latter days "falling away". Certainly the perversion of mind applies to those who are actively promoting the Vatican II reforms; the spiritual blindness to those 'conservatives' who close their eyes to the evil works of the strange new kind of popes. I do not write here of those Catholics who simply remain loyal to the papacy, to the true popes. I mean those who are loyal to the person of John Paul, who defend his works destructive of the faith of millions. Loyalty to the papacy requires that we resist the Johns and Pauls, at least by refusing to take part in their evil works, including their fake new mass and sacraments. I do not write of the millions of poorly instructed, say in Mexico, South America, the Philippines, who simply follow their priests. I would not dare to include most U.S. Catholics among those mortally to blame for obeying their false shepherds. Consider these letters from an article "Religion Is Ruining Our Marriage".

"I didn't marry the Lutheran boy I fell in love with because I didn't want a mixed marriage. So I married a good Catholic boy who no longer prays, is bored during Mass, and makes fun of me if I go to a prayer meeting. Ours isn't a mixed marriage?"

Comment: I see a bit of the self-righteousness and self-pity of the reformed Catholic in that letter. This lady so intent on prayer meetings might as well have married a Baptist. That she is able to get her husband to the banal new liturgy is about as much as she ought to expect. Not a smart fellow, but willing to endure for peace in the family. Here's another:

"I'm so lonely in my faith. When I go to those parents' meetings for First Communion and see couples who share a real faith and then think about my own marriage, I realize I'm a spiritual divorcee."

Poor thing. Her husband does not have the 'real faith'. He prefers to remain Catholic. Another:

"Why doesn't anyone ever talk about the other mixed marriage? The one where we're both Catholic but might as well not be. My husband gets so angry about the changes in the Church that we don't even talk about religion anymore. It causes us more hurt than healing."

Here, then, we read of even more divisions, and of those the most painful, between husband and wife, certainly affecting children, caused by the Vatican II reform. Now comes the culprit, the reforming priest.

"Don't quote me, or my fellow men will drum me out of the corps — but in my experience it is the men who refuse to be renewed or attend adult-ed classes and the like. Once married, they seem bent on preserving the status quo."

That one was signed "50-year-old priest." Whether for many years a priest, the reader is not told. And we know that in these days of renewal they will take into seminaries any kind of warm body, young or old. Anyway, what is this being "renewed", these "adult-ed classes" being demanded by the clergy? The running to prayer meetings like Baptists and Mennonites? Aren't these people baptized and confirmed, long-time Catholics? The Scribes and Pharisees were known for loading on the people extra burdens of their own making. And what is wrong with "preserving the status quo" in a Catholic marriage? Catholic marriages before Vatican II were especially noted for that. Now they have renewal and the annulment. That the new religion is ruining even Catholic marriages, as implied in the title of the piece from which these letters are taken, has to be true.

The article I've just quoted from appeared in the October 1984 *Catholic Digest,* reprinted from another new and silly religion publication. It was written by a woman who runs a "spiritual workshop"! It is certain that the few letters quoted in it represent very many more of the same kind of complaints about husbands who despise the new liturgy and all the running here and there to meetings. When this kind of stuff is printed and taken up by a reprint magazine, you can be sure there are plenty of such complaints, enough to worry the new clergy. The female who wrote this six pages of rubbish seems quite unaware of how obnoxious she must appear to those of us who yet retain a Catholic sense.

Before I put this article down at noon, I read in the last paragraph a quotation from Cardinal Newman. But, I asked myself, Who told this woman about Cardinal Newman — that he had lived and wrote books? What this "spiritual workshop" person attributed to Newman didn't sound like him. So I looked again, and sure enough, here is what she writes, "It was Cardinal Newman who reportedly said to a critic. . ." "Reportedly" then, and no word on who reported it or where it came from. Here is the reported quotation: "You are right, we cannot do everything at once. But we can do something at once," which might have been said by a civic club pep-talker urging a clean-up of the city parks. It is one of the tricks of the Vatican II propaganda crowd to throw in a quotation here and there from a highly regarded author. Never mind if the original had been applied in another sense, or even the opposite sense, or that the thing is entirely false. But why take a chance on Newman? Why not just write that the great Cardinal Papareli said it? Use any name that comes to mind. Who will check up on you? If someone does, just say, "My pen slipped. Sorry, but its not of the substance of my article. Thank you for calling this slip to our attention."

Lying is one of the greatest of the arts, and the oldest. He who resorts to the direct lie, the crude falsehood, is no artist — except in some very few cases when the bold, the audacious can be most effective, indeed, the only way to go. A given situation may even require the lie colossal and bold. The outstanding example of this kind of lie was the Vatican II Council of our time. From this great deceit it became possible to spin off every kind of related lie. Let the devil have his due. His timing has been perfect, and he maneuvered his pieces with consummate skill.

Other modern big lies of the Vatican II kind, based on a false premise, or just plain moonshine, are Evolution and Progress — the lunacy which sees the human race as perfectible. So the Council liars called themselves Progressives. And, of course, 'ecumenism', which by wiping out Catholic doctrine will, so it is hoped, pave the way for secular Brotherhood. They started first by proclaiming a Dialogue, as in the Garden of Eden. It is curious that the opening move to do away with the Mass, was what they called a *Dialogue Mass.* Well, two steps forward, a slight seeming step backward, as John Paul announces that he will allow the old Latin Mass on occasion. That is, for good boys, and subject to certain requirements of his. Quite certainly, too, it will be a modified "Tridentine Mass", one that will signify falsely — an imitation, a simulated Mass.

This has been a predictable tactic. I wrote years ago that something of the kind would be done. Along with this move on the Mass there comes a piece of writing by Cardinal Ratzinger, Prefect of, so it says here, the 'Holy Office'. He is said to be speaking "out strongly against the results of Vatican II". "The results," he said, "were totally opposite to the hopes of all." But I recall quite vividly how Vatican II was called, time and again during the Council, a work inspired by the Holy Spirit. Pope John gave that reason for calling a Council. Has the Holy Spirit then failed, committed a blunder? Or was it another kind of spirit which directed the Council?

When Cardinal Ratzinger writes that the results of the Council were totally opposite to the hopes of all, most Catholics, despite all the lying double-talk, will eagerly conclude that the Council intended Catholic results. This is wishful thinking. The results hoped for were that nearly all would accept the new universal church of man, and that many or most Protestants would be drawn in too. By offering the carrot of less lunacy and more Latin liturgy they apparently hope to get back thousands of Catholics the Council drove out.

The piece by Cardinal Ratzinger came to the USA via Spain, so that it can possibly be denied, I suppose, if it proves embarrassing. But it mentions surprise and disapproval of members of the curia. One way or another it has raised hopes among the unthinking pious, as was surely intended. It will help carry on the basic deceit that the pope is on the side of orthodoxy, that he is doing his best against the bad guys in the curia and among the bishops. They played this game all through the time of Paul VI, "the pope versus the bishops".

In the early years of Paul VI, a priest well known in the USA wrote a book under the title *The Bishops Versus The Pope.* A French leftist theologian was better informed. He wrote: "The pope speaks for the right, but acts for the left, and actions are what count."

The heresy, the apostacy of 'ecumenism' remains. By it the Vatican II popes declare themselves 'ecumenist' popes, as John Paul I and II have done explicitly. No more will the devil encourage the use of holy water than John Paul can be in earnest about a return of the Mass. Those who have consistently provided stones instead of bread will not suddenly become honest bakers.

The Church of the ecumenical popes is bankrupt culturally, and perhaps nearly so financially. Its seminaries and religious houses are nearly empty — those which have not already been sold at a small fraction of their actual value. The New Order crowd at Rome perhaps thinks to shore up its rickety structure by getting back the support of conservative older Catholics. However that may be, John Paul surely wants to lure as many as possible into the new church for all religions, and to bring it around to a more attractive liturgy, a fairly close imitation of what the Council destroyed. The satanic cults are all in favor of ritual. The devil would ever play priest.

What John Paul appears to intend by his latest move, is to take over the Abp. Lefebvre operaton. Lefebvre had not spoken out at all until seven or so years after the Council. When he did speak at last, he protested his loyalty to Paul VI as true pope, while openly defying him. This an honest bishop would know to be a grave sin, a morally and theologically indefensible stand. Moreover, he has professed the same Gnostic heresy held by the Vatican II popes, as I show in my booklet *Popes of Revolution* and in several Letters. Lefebvre was performing according to the program of the occult crowd to which he belongs, which program was set forth around the year 1920 by Theosophist bishops Leadbeater and Wedgewood. He took in a large number of those who, as Leadbeater put it, "will love His older Church." Whether Lefebvre was ever promised a separate division in the New Order Church we will probably never know. I am inclined to think he was. As I've shown in several Letters, there are real divisions on the 'Mass' among the Gnostic brotherhood. Some hold that a liturgy in an archaic language produces a stronger outgoing force. But this quarrel among the occult brotherhood is of no concern of ours, except as it may be used to further deceive and confuse. Whatever form this latest move by John Paul and company may take, they have no intention to restore the Mass. As a professed ecumenical pope (which is no pope at all) John Paul has no authority in the matter.

When writing of the operation of error as religious, and as a definite operation, I do not mean that the operative error did not exist before Vatican II. Of course it did. It can be traced back to Lucifer, bitter spirit and father of lies, as I've traced it in several Letters including *The First and the Last Revolt* and those on Gnosticism. St. Paul speaks of it as a "mystery of iniquity". It is ever present but never quite captures the papal chair until the election of John XXIII. Then was realized the call of anti-clericalist Mazzini for a "General Council of the Church — that is to say, of all believers — a Council which will be alike Council of the Church and Constituent Assembly". That was in 1849. The Communist Manifesto had appeared in 1848. The Bolsheviki called their 'parliament' a Constituent Assembly. On their own terms Soviet state clergy were invited by John XXIII to the Council. Bishop Wojtyla, now John Paul II, had travelled freely back and forth from behind the Iron Curtain. He became chief spokesman against a condemnation of Communism by the Council. When Wojtyla was installed as pope — "entered the papacy", is the way he put it in his *Redemptor Hominis* — for the first time Moscow sent representatives and showed the ceremony on television. I've written all this before. I mention it now partly as connected with the general operation of error, but also because for some reason even politically conservative writers and publishers, some of them Catholic, seem intent on fastening blame for the shooting of John Paul on the Kremlin. It is always possible Moscow might decide to liquidate Comrade Wojtyla for some reason of Communist policy. But those who attribute the shooting to the Kremlin carefully ignore, as I know from having called the attention of certain publishers to it, the friendly terms of Wojtyla's relationship to Moscow. Do they fear to lose a large number of Catholic readers? They have good reason for such fear. The conservative Catholic holds on tightly to the papacy as the only hope in a world ruled by criminals and madmen. However that may be, the Vatican II popes, radical reformers, are what they are, and the capture of the papal chair by the Father of Lies has been his greatest, necessary single act in the great operation of error.

I wrote in one Letter, "There has never been a force so strongly arrayed against the Catholic Church as the clergy of our time." Evidence of this was the response by some priests at Catholic University to John Paul's fake permission for a Tridentine Mass. They spoke with hatred and contempt of the "old Mass", failing to understand that John Paul follows his "revered father", Paul VI, who spoke at times for the "right" but always acted for the "left".

No man is more opposed to the Mass than is John Paul. He and his crowd did not go to such long-range plotting and labor to destroy the Mass only to bring it back.

I hear the objection: Christ promised to remain with the successors of Peter until the End, to preserve them from error. Is not 'ecumenism' an error? Pope Pius XI condemned it as such. And there is the matter of radically changed Mass and sacraments — every kind of heresy and immorality turned loose among the clergy, this despite the Vatican II popes promise of a great renewal. The Catholic answer is that Christ must keep His promise, therefore we are close to the End. I have more on this in several other Letters.

More confusion is introduced by self-styled Traditionalists who say the elections of John XXIII and Paul VI and John Paul II were invalid — as though instead of being *the chief sign of the Great Apostacy* their invalid election nullified it. I have refrained from writing of the Vatican II popes as having been invalidly elected because of my awareness that an ecclesiastical underworld of schismatics and occultists were using the "invalid" argument with the idea of electing their own pretender to the papal chair. We are not required as Catholics to do more than recognize the general falsity of the reforms, and refrain from having any part of them. Beyond that the Divine law forbids us to go.

Ecumenism and Voodoo

On a Sunday morning forty or so years ago I attended solemn high Mass in the cathedral of Port-au-Prince, Haiti. The celebrant was an old priest, French, assisted by two priests of middle age, one white, one black. The cathedral, with about an equal number of whites and blacks in attendance, was about two-thirds full; the choir, as I recall, was better than an average choir in the U.S. Very nice. Yet it was well known that Haitian blacks in the back country mixed Catholic objects and devotional practices with Voodoo rites — for why take chances? We know that God is good, yet the devil is known to be powerful. So went Haitian reasoning about the mysteries. And, furthermore, if the devil himself is not always present in the bush, perhaps being too occupied in the city, his witch doctors are always present and able to do one in, even by the threat of it. I know of one well attested case in the Solomons.

The Haitians are mostly blacks, originally from Africa. The same people and the same conditions of black magic and African-beat music, of "rum and coca cola", dope and Voodoo are to be found in other islands of the Caribbean, notably Jamaica. Brazil, the largest Catholic country, offers *Samba* music of African jungle beat, of thumping disharmonies and a wide variety of devil-worship cults, especially in Rio de Janeiro where the cults appear openly.

(Some time back, following a report in the press of a second visit of John Paul to Africa, I wrote this on Haiti, Africa and Brazil. For some reason I didn't use it in my Letter at that time, so it is being presented here.)

The vast area of the Solomon Islands, New Hebrides and New Guinea, at least up to World War II, as I know very well, was a region of witch doctors and their baleful, sometimes murderous influence. It was John Paul II who in Brazil, said that "purified of negative values, superstition and magic, Voodoo can spread the Gospel of Christ." By the author of a well documented book on Rio de Janeiro Paul VI is quoted as having declared in 1967 that the Church must take a new look at the pagan religions of African origin and cherish those aspects that might bring about "a new approximation of the Church".

Heaping more insult on our sensibilities, Pope Wojtyla goes smilingly on parade, to be cheered by his victims. A report in a morning newspaper at hand leads its readers to think that John Paul goes to Africa to encourage what the writer sees as a fast growth of Catholicism there. The truth is quite opposite. John Paul goes to act the buffoonly politician, to make the Catholic religion seem trivial (which is its chief outward mark as we get it from the New Clergy), and to reconcile it with the diabolist cults of the dark continent. At the time of his first trip to Africa it was reported by the magazine *Newsweek* that "a grinning, sweating John Paul II was swaying and stomping with dancing girls...almost from the moment he stepped from his plane in Kisangani."

Need it be said that I no more consider John Paul II a true pope than the devil himself? The same goes for his Vatican II predecessors. The Vatican 'popes' are at one in their words and works with their evil Council; which Council was to produce, as mentioned above, a new approximation of the Church. St. John the Apostle had foretold that near the end of the world Satan "must be loosed for a time". Immensely intelligent as he is, Lucifer has had twenty or more centuries to work out his evil strategy in detail. Near the End he would wish to manifest himself, as he does increasingly in the diabolic cults. Better yet in the papal chair. "I (Lucifer) will ascend into heaven, I will exalt my throne above the stars of God . . .I will be like the most High." The closest he can come to fulfilling that boast is to put one or more of his own, but especially one "perfect in evil" on the papal throne. John XXIII comes as precursor to Paul VI, John Paul I is removed before he can act, Wojtyla emerges as the third person of the unholy trinity to complete the work of total evil

begun. Pope Wojtyla sees Voodoo as capable of spreading the Gospel of Christ. But such conversions as are being made are the other way around.

Writing of the many spiritist cults in Brazil, Douglas Botting, author of a book on Rio de Janeiro, quotes a leader of one of these cults of black magic, this one called *Candomble*, which mixes Catholic devotional objects with its assortment of black magic pieces. "Tonight", the fellow announces to Botting, "I am only doing work with the devil. I am going to call him and he will come down after midnight. Would you like to see the house of Exus?"

Our author, a very experienced reporter and photographer, continues: "He took me to the nastiest place I had ever been in. . . It smelt of death. The stench of putrefaction was so great that, even before I reached the door, I took very short breaths so that I would inhale as little of the air inside as possible. . . 'Ninety percent of the time I do good. Ten percent of the time I do evil. In order to combat evil I must do evil. I have a license to kill. . . It was the Devil who gave me the right to kill.' "

Botting describes another kind of set up. "The seances at which this calling down (of the devil) takes place are a world apart from *Candomble* and its African drumming and chanting. The atmosphere is altogether European. The congregation are enjoined to keep silent, while the mediums sit around a table, dressed in white like hospital orderlies, and music by Gounod, Schubert or Chopin plays softly through a loudspeaker in the background. The mediums join hands and wait, until one of them is seized by a spirit and begins to speak with a spirit's voice. The leading medium then interviews the spirit, hoping to discover some details about its past life on earth."

I don't think I'm going out of the way of truth at all, in seeing a connection between the above-described holding of hands in a magic circle, and almost the same act of John Paul as 'pope', which was to have his "other religions" ecumenic visitors hold hands in three circles of "silent prayer".

Back to Rio de Janeiro: "On pavements, at crossroads, and along the beaches you will frequently see candles flickering far into the night; and besides the candles bottles of rum, unlit cigars and bowls of food placed there as gifts to the spirit world. In smart shopping streets in Copacabana and in the city centre you will come across well-stocked shops doing a brisk trade in magic herbs and soaps, incense and love potions, crystal balls and tarot cards, jaguar and alligator teeth, bat's wings and dried cockroaches."

More: "Almost anything that was considered to be to the Devil's liking was laid out for his perusal. There were bowls of tomatoes and onions and rice, and strings of smoked sausage. Many cigars were scattered about, along with countless bottles of the Devil's favorite drink the raw-cane spirit called *cachaca*, whose oily alcholic stench, mixed with the smoke of burning candle wax, hung in the air. Here and there, large bowls of black chickens with their throats cut and their blood scattered over the ground. In one basin, the severed head of a goat lay marinating in its own blood; its sightless eyes gleamed like polished stones in the candlelight."

Author Botting remarks about the status of many of those participating in these rites — well educated, wealthy, white and upper-class and smartly dressed, who had arrived in expensive motor cars. Except that the thing is not so open, many U.S. cities are not so far behind Rio. Probably worse than the Brazilian deviltry are the Rock 'music' orgies in the United States.

That which I've quoted about a new approximation of the Church is from Botting's TIME-LIFE "Great Cities" series, *Rio De Janeiro*, page 139. Here is the paragraph in full: "Although the Catholic establishment in Brazil is implacably opposed to spiritism in all its forms, the Vatican has taken a rather different line. In a message published in 1967, Pope Paul VI declared that the Church must take a new look at the pagan religions of African origin and cherish those aspects that might bring about 'a new approximation of the Church.' "

Years ago we distributed copies of the Belgium Catholic paper which contained the words of John Paul I, praising the diabolist poet Carducci, who wrote a "Hymn to Satan". I've quoted John Paul II's words favorable to Voodoo. I've written about the Haitian witch doctors who said that in John Paul they saw one of themselves. I've commented on John Paul's pantheistic ground kissing, his "night out in Tokyo" when he loudly applauded a stage performance of near naked pagan drummers, his talks at the Vatican extolling human nakedness. Most convincing of the Wojtyla displays of diabolism — so much in the news, yet passed over by the 'conservative' Catholic publishers — was his performance before 20,000 Catholic school children in Madison Square Garden, New York. Nine minutes of fearsome growls which seemed to come from a deep pit. Beastly, hair raising growls in rising crescendo. This is the man many Catholics look to for restoration of the Mass, one who carries the diabolist crooked cross.

With a new approximation of the Church goes an approximation of the Mass — something that looks much like the Mass — for the Devil plays always the ape of God.

I expect to continue these review notes in Letter 79, with more attention to the work of the Devil among the Traditionalists.

W.F. STROJIE LETTER No. 79 **27 March 1985**

Part Two,

THE OPERATION OF ERROR

In Letter 78 I gave it as my opinion that Vatican II and its works is the fulfillment of St. Paul's prophecy of an operation of error. For never has such a colossal fraud, actually preposterous, as is Vatican II "ecumenism", been imagined. The second reason for this conclusion of mine, is that St. Paul's prediction of a great apostacy, of a revolt and the appearance of the Antichrist, are closely linked in the chapter of II Thessalonians which contains these predictions — all the events to occur close to the end of time. It is for this reason I do not hesitate to rule out of consideration as the operation of error, the general movement we call Socialism or Communism. Communism is of the Vatican II spirit, but it is not the thing itself.

In I Thessalonians, St. Paul writes of a time when "They shall say 'peace and security,'" at which time "sudden destruction shall come upon them." The world powers produced the atom bomb and tested it on two large Japanese cities. They now live in abject fear of the destructive force let loose upon the world; and so have been saying "peace and security", as no other generation of men have ever thought of it. Scarcely three months go by without our hearing of a new "peace conference" among the political frontmen of the world powers.

We need not join these atheists in abject fear that their destructive devices can destroy the world. That insane notion they have recently held, of man as all powerful, they continue to hold. But world will end as the Creator of the world wills to end it.

In these writings I have quoted Fr. Henry Coleridge, S.J., as saying that the Scriptural operation of error is judicial. On what does Fr. Coleridge base this conclusion? Quite certainly, on St. Paul's words, 2 Thess. 2, 10: "Therefore God shall send them the operation of error, to believe lying".

Notice that this action by God is extraordinary. It is not the usual permissive will of God in regard to error, but a positive divine decree.

Why does God decree this operation of error? St. Paul tells why: "because they receive not the love of the truth, that they might be saved." It is a punishment for the men of our time, who regard not the truths of salvation.

In the time of Sodom and Gomorrah, and of the Flood, men had sunk deeply into sensual sins and were punished accordingly. These sensual sins are more widespread today than ever, but the sins of modern man most offensive to God are those of the intellect, by which God is, first, paid only lip service, then forgotten. God is no longer "relevant", they say, unless He be at the service of man's worldly progress.

This sin peculiar to the men of the twentieth century is that worst of sins, the sin against the Holy Ghost, which "will not be forgiven in this world or the next". If men despise Truth itself, they will be permitted to believe lying.

Altogether new in this way, the Vatican II Council was announced as a "pastoral Council", said to be an inspiration of the Holy Spirit. There was already a peculiar, Modernist meaning attached to this word "pastoral", which meaning was well understood in Rome. It was the false doctrine behind *Humanae Vitae*. It goes like this. One may not deny the truth of a Catholic doctrine, but this truth must be adjusted to circumstances. Thus the circumventing of births is wrong, but not in "hardship cases". Fornication is wrong but "where genuine love exists. . .," etc. These errors appear in the "updated" catechisms.

The Council was to be not only "pastoral" but "ecumenical", thus questioning all truth and the Church's divinely given authority to teach and govern. In the words of Pius XI *(Mortalium Animos)*, this ecumenism "utterly abandons divinely revealed religion".

So then, aside from St. Paul's prediction of an operation of error, Vatican II in all that it has done, reveals itself as a deliberate deception of the greatest magnitude.

The method? To say one thing and do another. The pope will speak for the right (or seem to) but always he will act for the left.

Early in the Council the directing hand of Paul VI appears in all this. It is he who will sign the Vatican II articles. He will radically change Mass and sacraments. He will announce that "revelation is only at the beginning", and so on.

The Vatican II popes will speak enough of what at least sounds like Catholic doctrine to satisfy the 'conservatives' and others who generally do not like "the changes". For instance, they speak words generally upholding marriage, while allowing

unlimited 'annulments'. Every heresy and abuse among the bishops, the lower clergy, the religious, the teachers in the universities, and among publishers and writers, will be ignored by the Vatican II popes.

Lately a move has been announced to appease cultural and "Traditionalist" Catholics, an uncertain and conditional seeming-promise to restore the Tridentine Mass. It will be some form of the John XXIII Mass (which resembled the 'mass' of occultist Bishop Leadbeater) which will appear again.

The Vatican II popes speak for the majority of Catholics, who ask only that they can somehow see the old Church in Vatican II. They have been given the words "nothing essential has been changed". And, "The pope is the pope".

"Near the end Satan must be loosed for a time". Before all, Satan is the Father of Lies, so that St. John's prediction follows and confirms that of St. Paul.

One of the false arguments the operation-of-error uses is that of the powers of this world. It is said that change is in the nature of things, and since that is so, the Church must change in our 'advanced' age.

There is no truth, no doctrine, no legitimate application of moral theology which has not been distorted and misused by the operators of error.

It is not suggested that since God sends the Spirit of Confusion, that we are not to resist its evils. But the completeness of the operation ought to be a caution to all who think to act or write in defense of the faith. There are wheels within wheels, and much harm can be done by those who do not have a fairly complete grasp of Vatican II and its methods. This I have known from the start of my own writings: All can be used. A sick, an apologetic, an accommodating or compromising writing is worse than none. It is necessary to grasp quite fully the depths of evil which a loosing of Satan makes possible. The devil is *fiendishly* clever.

That God sends the operation of error puts into a somewhat different light many things. For instance, my own thesis of the enemy within the Catholic Church. This is true, as far as it goes. But that enemy, this evil occupation of all the high offices in the Church, simply reflects, is a result and expression of, the Great Apostacy. As Fr. Coleridge has written about the Antichrist, interpreting St. Paul, "He will come unto his own, and his own will receive him". Nearly all have welcomed or defended the Vatican II popes.

Of course there is a Conspiracy; there always is. But it has not been until the modern industrial age, when financial empires and technical developments, especially in communications, that it was possible for evil to become effectively organized.

That Catholics refuse to consider that these are the latter days, is one of the signs of the latter days. The early Christians were eager for the second coming. Catholics of our time refuse to hear of it.

Many sectarian preachers attach to the word "Antichrist" fantastic meanings, thus carrying on in their way Satan's program of latter days confusion. But St. Thomas identifies the Antichrist as one perfect in evil, perfectly opposed to Christ. That Paul VI effectively, in a unique way, opposed Christ in His Church, as no pope before him ever did, cannot be doubted by those who have watched the action from the beginning. Montini did so deceitfully, his ordinary language being what we call double-speak. "Nothing essential is being changed, absolutely not," he has been more than once quoted as saying. The pope speaks for the right, but acts for the left, as no other man could possibly do. He leads as false pope the operation of error. He is the leader of the revolt.

The Scriptural prophecies have a mystery, a reserve about them, so that their full meaning may become apparent only at the time of fulfillment. The revolt and the operation of error are cases in point.

For that matter, at no time do the devil's assaults go beyond what is permitted by God for a good end. St. Thomas explains: *The wicked angels assail men in two ways. Firstly by instigating them to sin; and thus they are not sent by God to assail us, but are sometimes permitted to do so according to God's just judgments. But sometimes their assault is a punishment to man: and thus they are sent by God; as the lying spirit was sent to punish Achab, King of Israel, as is related in Kings (XXX.20). For punishment is referred to God as its first author. Nevertheless the demons who are sent to punish, do so with an intention other than that for which they are sent; for they punish from hatred and envy; whereas they are sent by God on account of His justice.*

Thus far St. Thomas. St. Paul's operation of error is the great, extraordinary instance of God's sending a "lying spirit", as this spirit was sent to King Achab. It is surely significant that throughout all the Council years the innovators spoke constantly of "the Spirit of Vatican II", which lying spirit was not long in manifesting itself. The Spirit of Vatican II is no longer proclaimed. Instead they are trying to explain away the abysmal failure of their promised Renewal.

Granting the clarity, the certainty of St. Paul's prediction, does it apply to our time? Common sense easily sees the modern confusion about man's ultimate purpose, and of man's absorbing earthly concerns, to say nothing of growing immorality, the spread of paganism, including infanticide and sexual perversion. As mentioned above, these things have existed openly in other ages and were suitably punished. It has remained to the Catholic clergy whose responsibility it is to teach and govern ac-

cording to the Truth, to put all of Catholic truth up for questioning. In effect, to deny certain knowledge of the Truth in an "ecumenical dialogue". It is not a question of individual error, here and there, but of an official declaration by pope and council that the modern church is no longer committed to teaching Catholic doctrine as it was taught in past centuries.

In plain words St. Paul speaks of a revolt: . . . *for unless there come a revolt first, and the man of sin be revealed, the son of perdition.* Here St. Paul directly connects the revolt and the son of perdition, spoken of elsewhere in Scripture as the Antichrist. St. Paul's connection is unavoidable. The Antichrist will be leader of the revolt.

More than twelve years ago, it became apparent to me that Paul VI, by his words and actions, was not following the teachings of the popes but of, as he said, a "revelation only at the beginning". He made dozens of such pronouncements, many of which I have quoted often. So then, what of Christ's promise to preserve the popes from error? That promise I could not doubt. The ancient Enemy could not lead into error a true pope. That one false to the papal office, a betrayer, sat in the papal chair was the inescapable, the only explanation in terms of Catholic doctrine. However reluctantly one might come to this conclusion, there was no other. Surely such a significant occurrance would appear in the Gospel, as it does, along with references to a great apostacy to arrive near the end of time.

My sights were fixed on Catholic doctrine. It is not necessary for most Catholics to understand all the connections. The very simple faithful may be capable of holding only to a general belief in all that the Catholic Church believes and teaches. Others may need to know more, to have a fairly complete knowledge of what has been predicted, as even a pope of this century predicted it. Christ himself had spoken of that time near the End when very little of faith would remain upon the earth.

As we know, the Gospels are for our instruction. We are told to "Watch", that the End will come "like a thief in the night".

The point I would stress here, is that Christ does not simply wait to be acted upon, or against, or as if He did not exist, or as if He were some other kind of Christ than Catholics have always known. "Who is Christ?", words posed by Paul VI, thus suggesting a question yet to be answered by Vatican II.

To those who have despised His truths, who have treated His Real Presence lightly or with contempt, God sends His operation of error. God acts; He remains in control. The devil does not operate against God in any contrary way, but is God's own errand boy, the tempter. As St. Thomas and others teach, this was always so. The demons have their own hateful motives but are compelled to do the work of God. For a time near the End Satan and his hordes will be frantically busy, having been given extraordinary freedom.

The Great Apostacy is not reversible. This follows certainly from the Gospel account, especially that of St. Paul. Again St. Thomas: *Wherefore although men be terrified by the signs appearing before judgment day, yet before these signs begin to appear the wicked will think themselves to be in peace and security, after the death of Antichrist and before the coming of Christ, seeing that the world is not at once destroyed, as they thought hitherto.*

I leave to their opinions those of our readers who will deny the main argument from St. Paul presented here, or who might say the Mass can exist apart from the Church, or despite the divine decree by which the Sacrifice is taken away. I have simply decided to set down, as I read it in the Gospel of St. Paul, a view of the present state of the Church, consistent with what I have written during the years following close on Vatican II.

When He gave up His life on the cross, Christ vanquished the devil, then and there. The conditions under which Satan is yet permitted to operate are for the greater glory of God. And so it will be, writes Fr. Fernand Prat, S.J., in his excellent study of the Gospels, *up to the consummation of the ages, up to the limit fixed by God for the expansion of His Church.*

All is in God's plan, even to the last day. He is not frustrated in any way, not contested by the Devil who, doing his own thing, full of hatred of God, yet does the will of God despite himself. The certain knowledge of all this is for our comfort, and puts in an altogether different light most of what we read about conspirators. Not of course that the conspiracies do not exist, but they are no more free from the power of God than the Devil himself.

If God decrees the operation of error, then He decrees certain consequences, one of which is the ending of the Mass, in accordance with the prophecy of Daniel, of a time when the "continual sacrifice shall be taken away."

It is of course God who takes away the Mass, the continual sacrifice. Paul VI does the falsifying necessary for the destructive action to take place. He thus acts out the devil's fury (as St. Thomas explains) while acting in accordance with what God has decreed.

Any person undertaking to write against the Vatican II operation will soon be made aware of the confusion caused by self-styled Traditionalists. On they come, one after another, contending, quarreling, offering 'solutions', rescue, or a substitute for the parish church. I had intended to say something about these things in this Letter, but have decided to let it go until later, to be included in a brief survey of the state of Catholicism since the time of the First Vatican Council.

PART THREE

THE OPERATION OF ERROR

The Mass.. .The Traditionalists.. .The Antichrist...Fatima...The Conversion of the Jews ...Popie Jopie

To my parts One and Two *of The Operation of Error* I have thought to add this third part, touching on a few items which it seems to me useful to clarify or emphasize.

THE MASS. When around 1971 I started distributing my papers (later called "Letters") against Vatican II and its works, priests stopped by to visit us, and said Mass on the altar we had set up in an otherwise bare basement room. We had all the requirements, including altar stone. But I never felt easy in conscience about what we were doing. My feelings became more disturbed after a little group began to form, to attend these Masses. It seemed that what we were doing was in accord with the mind of the Church. But was it? Unlike the others, I knew something of the possibilities of schism, and even of simony; and I became aware of the much greater possibility of sacrilege in the circumstances. More compelling, I think, was my consciousness of the part played by authority in all of Catholic .practice. I later became aware of the decree of the Council of Trent, "Concerning the Things to be Observed, and to be Avoided, in the Celebration of the Mass", and the strict manner in which this decree is interpreted in Canon Law. I had already seen enough of the so-called Traditionalist Movement, so that I wanted no part of it; nor did I care for the prospect of becoming a member of one of the little Traditionalist sects, followers of Father X or Y or Q. I knew something of Jansenism, of its spiritual pride of a puritan elite, and I did not like that. The thought of breaking off from the majority of baptized Catholics disturbed me.

True, many of those Catholics who positively welcomed the changes were new Protestants of a bad sort. But many others were, however much at fault, mainly deceived. I was mindful of the Scriptural "Strike the shepherd, and the flock shall be dispersed". Fr. Joseph Deharbe, S.J. in his catechism, July 1882, expresses this truth as follows: "Were it possible that the Teaching Church might err, the Hearing Church would likewise fall into error, as she is to be instructed and guided by the former". The Church has not erred by teaching error formally, as defined by the First Vatican Council, a true council. But by a combination of madness and treason on the part of the modem clergy, instigated by our old enemies, the Devil has brought on all the evils foreseen by St. Paul for the *Latter Days*. Despite these evils, Christ has promised to remain with His church until the end. This being so, I wanted no part of a "Remnant Church", or any association with pretenders of this sort. Since I had ventured to write at all on these matters, I felt compelled to speak of the Traditionalist bad elements, as well as the total falsehood of the Vatican II reform.

The bad elements, there's the rub. Who is to say for sure who are the good? As Catholics we must act on doctrinally sound principles. I knew about Canon Law and how parts of it, such as the first part of Canon 209, and "mind of the Church" arguments, were being used to open a wide door by every kind of self-proclaimed Traditionalist. It was obvious that the average Catholic would be inviting spiritual and possibly financial disaster in attempts to find that "good" Traditionalist priest they so desired, especially for their children. I could fill a book with an account of the really bad actors; and of some not so bad, ready to provide a substitute for the old parish. There could be no answer to the question, except the Law, which exists for the common good – the Divine law by which Christ decreed that all authority in the Church must come from Peter and his successors.

"But" it is objected, "these are extraordinary times. The papal chair is in control of our enemies". So much the more reason for holding close to the law. The notion that these truly extraordinary times make it permissible to disregard the law, is one of the ways in which the modem satanic revolution turns things completely around.

A strict law, applicable at all times, is the only way, in certain essential matters, of protecting an institution and of assuring the common good. The law of God regarding matrimony is such a law. A man may plead that his wife has been committed to an insane asylum, that his two young children need a mother, and that a good young woman is willing to take on the responsibility of marriage to this man. A king may insist that he needs an heir, which his present wife can't give him. These arguments are impressive, humanly speaking. But we all know where human weakness and lack of wisdom can lead where the law regarding matrimony is put aside. It is the same with regard to the Divine Law which subjects the priest to higher authority. The good priest strictly obeying the law is possibly hurt more than we others by Vatican II. But while his priesthood is forever (in itself a great gift of God), there may come a time when he, too, like we others, must become resigned to those evils which God at least permits.

In the name of piety and love for the Mass, a French archbishop introduces open revolt as a principle of action among the Traditionalists. He carries the traditionalist disregard of the law a step further, and that in the name of St. Plus X.

These remarks on the Mass are prompted by a reading of ***The Mystery of Faith, Book II, The Sacrifice of the Church***, by Fr. de la Taille; S.J. I was aware from the first of what theologians teach explicitly, that to offer a valid Mass is not necessarily to obtain the fruits of that Mass, that those in schism may be condemned for doing so.

Fr. de la Taille explains that the mass is always acceptable by God, because it is the Church's own sacrifice, however unworthy the minister. According to this teaching, which Fr. de la Taille says all Catholic theologians now hold, the Church as the essential font or *terminus a quo* of sacrificial offering is not lacking, even in the case of those offering Mass separate from the Church. But what happens when a pope decrees a new, an "ecumenical" Church and liturgy, a "new revelation", as Paul VI did? Christ had promised to bind or loose in heaven what the Church on earth in its head might bind or loose on earth. Considering this Divine promise, and the necessary requirement of the Church as the "essential font", can there be a valid Mass anywhere today?

A negative answer – no valid Masses now remaining – would accord with the prophecy of Daniel, which closely links the coming of Antichrist, the latter days and "the continual sacrifice taken away". The times given in this prophecy, like all Scriptural times, are certainly figurative; they in no way "add up".

For years I have thought Paul VI's and the Council's announcement of an "ecumenical" church and new liturgy meant an end to the official Church, in accordance with Christ's promise to bind or loose. But I had only this partly doctrinal intuition regarding the Mass apart from the Church; and I wondered if it were a truth which might only uselessly disturb good people. But after studying the great work of Fr. de la Taille on the Mass this past year, it has seemed to me permissible and good to add this last piece to my proof of the completeness of the *Operation of Error* and *Great Apostacy*.

What is the use in my attempting to prove the Great Apostacy and that the continual sacrifice has been taken away? I do this first as an individual Catholic who wants to understand, so far as this is possible and good for us, the Divine Will, so that I may more closely conform to that Will. I do it to show that Christ has not failed His Church; but that, on the contrary, He has nearly completed what He promised to do; and so give encouragement to the supernatural hope and light-heartedness of those who value, above all, that kind of hope. Perhaps more on this later.

THE TRADITIONALISTS. I call Traditionalists all who, taking their main concern, join at least in spirit with the elements of a dubious underworld of bad or mixed motives. "It is the Mass that matters. It is the Mass that matters" was the message t heard repeated like an incantation by a Traditionalist priest years ago. That nothing much else matters is the evil doctrine implied by such an attitude. Of this spirit are the Traditionalists.

A person cannot simply write to expose the falsity of Vatican II and its works. As I wrote in one of my early papers, "There will appear seven grinning devils, saying "Give 'em hell, we are with you in this." This is the false traditionalism, a great clamor of quarrels and scandals, of raised and then dashed hopes, which adds to the Vatican II confusion.

Whereas the fundamental means to salvation – faith and trust in God, careful attention to the ordinary duties of our state in life, prayer and good works – are sufficient, the Traditionalist would place a heavy burden of anxiety on good people, by urging the 'necessity' of somehow getting the Mass.

It is necessary for those of us who write against the Vatican II corrupters of doctrine and practice, to avoid even the appearance of revolt against the papacy, and of general lawlessness on our part. I, for one, refuse to be led into this false position.

THE ANTICHRIST. Our friend Mr. Hutton Gibson writes in his quarterly paper, published in Australia, that "It matters little whether Paul VI is the Antichrist ...we have enough on our plates with the Johns and Pauls – the main event". With this I can agree to a certain extent. It has been my argument that we need only to keep the Faith, stay away from the Paul VI corrupted liturgy, and so on; but that we are in no position to effectively oppose the Johns and Pauls and those who are behind them.

The Antichrist comes into these Letters in my attempt to provide a Catholic doctrinal explanation for a pope who leads the main body of Catholics astray. In other words, a pope who does the opposite of what, according to Christ's promise, a pope would be divinely protected from doing. How a pope could lead almost the whole Catholic body astray has to be answered in Scriptural-doctrinal terms. That Christ's promise cannot fail, can only mean that we have come to the end of the long line of true Successors of Peter, a fact which, as the years go by, becomes more apparent as we observe the antics of John Paul II.

Carrying on this doctrinal argument: If we have come to the end of the line of true popes, marked by a total false reform by pope and council, then we are in the time of the Great Apostacy. The question then arises: What of the Antichrist? Where is he? I answer: Just where he could most effectively oppose Christ, in the papal chair, opposing Christ as no other than a pope could possibly do. In signing the articles of Vatican II, Paul VI opposed his will and that of the Council to the Church Christ founded. So my reason for bringing in The Antichrist, is that he fits. Pope St. Plus X who forecast the modern "universal apostasy", analyzing it in detail, did not think the matter of the Antichrist to be irrelevant, but suggested that "the Son of Perdition may have already been born". That was in 1903, when Paul VI was six years old.

These Letters, as regular readers of them will surely have noticed, while touching on many more or less related subjects, carry on a basic theme of confidence in God, in the Divine Providence. It is one of firm belief in the divine promise made to Peter and his successors, that the Church will not teach error. This doctrine precludes all attempts to reconcile error and falsehood, as the Catholic 'moderates' attempt to do. And it is a most pernicious error to try to explain, or rather explain away, the great deception by the Vatican II popes in terms of invalid papal elections, as some Traditionalists try to do. To speak thus is to argue that despite His well-meaning Promise, Christ somehow slipped up, He not having foreseen that the ancient Enemy might put his

agents on the papal chair. Of course our Lord did no such thing. On the contrary, He foretold a time near the End when there would arise false christs, a time of very little faith remaining on earth. He did not promise positive proof of the approaching End, but directed that we use our common sense, and observe the signs of the time – "When the leaves on the fig tree turn green, you know that summer is nigh ...when the wind is in the southwest, you say it will rain", and so on. It is this kind of discernment, guided by the Catholic faculty of seeing things whole, which we need to apply to the doctrine of the latter days and the coming of Antichrist, not that of the modern skeptic, or of the sectarian preachers of Antichrist as a fantasy figure or world political ruler and tyrant.

FATIMA. The "miracle of Fatima" is within the power of the devil to produce signs and wonders. St. Thomas demonstrates this by citing the disasters visited upon Job and his family, as from the devil. Christ refused to produce such signs, which the Pharisees wanted as a sign of the arrival of the Messiah. But whether the original "miracle", apparitions and messages were from heaven, the Fatima message of rescue as we get it today from Fatima devotees, Traditionalist and New Order, contradicts the doctrine of St. Paul, that there can be no reversal of the Apostasy. As to the conversion of Russia, to what can Russia be converted in our time of an "ecumenical" Church? What is being preached by leading Fatima promoters, such as the Abbe de Nantes, TFP, Bayside and others, is the false Millenium.

THE CONVERSION OF THE JEWS. Again, as asked above, about Russia, to what will the Jews be converted? In the strongest terms St. John the Baptist condemned the Jew doctrine of salvation of the Jews as a race. As to the present Jew world population, it is very much mixed, most of it not Semitic, riot "sons of Abraham", racially or religiously. Was St. Paul wrong in his prophecy concerning the Jews' conversion? Like others of his time, including the Twelve, St. Paul did not anticipate the long life the Church has had. Timing is always the most uncertain part of prophecy. St. John the Evangelist, writing on the Island of Patmos in advanced age, and who had certainly read the epistles of St. Paul, wrote the final word on this subject: "He came unto His own, and His own received Him not".

Of the Jews in Christ's time Fr. Fernand Prat, S.J., in his *Jesus Christ,* Vol. II, writes as follows:

> Jesus, in pleading their cause before His Father, does not ask for their pardon absolutely and unconditionally. He implores for them the grace to repent and a time of delay for their repentance. And His prayer is not in vain. God will wait forty years before making His hand heavy upon this unbelieving people; and in the interval, the members of the Levitical priesthood and the Pharisees will flock into the Church in such great numbers that they will threaten to falsify its spirit and to disturb its peace.

We are now in that period of time, 1962 when the Vatican II Council was assembled, to the year 2000, the anti-type of that forty years from the Crucifixion until the destruction of the Temple, the forty years God allowed to the Jews for repentance. On this and Paul VI's repudiation of the true Church, I refer our readers to page 2 of Letter 69, to page 4 of No. 70, and to page 2 of No. 77.

From TIME magazine, May 13, 1985, The Pope's Rancorous Trip.

> My name is Popie Jopie.
> I happily travel 'round', And always when I arrive
> I spontaneously kiss the ground ...
>
> So runs last week's fifth-most popular song on Holland's hit parade. The mild piece of satire contains a punster's slap at Pope John Paul II; *popie jopie* is a Dutch expression meaning obnoxious. The song is but one indication of the hostility that will greet the Pontiff when he arrives in the Netherlands on Saturday for a four-day visit. More disturbing are the threats of violence. Dutch authorities have mobilized 12,000 police for what will be the country's biggest and most costly security operation. In Amsterdam, police have already arrested two young men for displaying posters offering a $4,200 reward for John Paul's assassination.
>
> The purpose of the Pope's visit is to defend orthodox church teachings before Holland's more than 5.6 million Catholics, whose free-thinking clergy have been heavily influenced since Vatican II by Calvinist individualism and Protestant independence.
>
> To papal advisers, the animosity with which the Pontiff will be received only underscores the need for the journey. John Paul, says one, "Sincerely believes he can help promote reconciliation within the church."
>
> End of quotation from TIME.

Years ago it would have been impossible to imagine such a crazy 'papal' performance. Consider the commotion and fabulous expense of this one visit by JP2 to a small country. And the notion that a pope might by these public spectacles charm away the heresies of a free-thinking clergy – a clergy who had produced the notoriously heretical "Dutch Catechism" before the time of Vatican II. And what is this "reconciliation within the church" the papal advisers think JP2 can promote? Surely the Masonic reconciliation of truth and error, of light and darkness.

In this Dutch protest against John Paul's visit to Holland, we see a display of the greatest "turn around" ever – as JP2 is vilified for being too orthodox!

In Letter No. Two I quoted what Cardinal Henry Edward Manning wrote one-hundred years ago. "For three hundred years", wrote the English Cardinal in his book on the First Vatican Council,

> ...the Church dispersed throughout the world has been in contact with the corrupt civilization of old Catholic countries, and with the anti-Catholic

> civilization in open schism (Protestant). The intellectual traditions of nearly all nations have been departing steadily from the unity of the Faith and of the Church. In most countries, public opinion has become formally hostile to the Catholic religion. The minds of Catholics have been much affected by the atmosphere in which they live ... While this impiety spreads on every side, it miserably comes to pass, that many even of the sons of the Catholic Church have wandered from the way of piety, and white truth in them has wasted away, the Catholic instinct has become feeble.

The hostility Cardinal Manning wrote about has abated, as the Catholic instinct continues to weaken,, rapidly so since Catholics have become ecumenists.

Thirty-six years after Cardinal Manning, Pope St. Plus X warned in great detail of the pernicious presence of those he called the Modernists (liberals, Gnostics, ecumenists or syncretists) in Catholic universities, publishing houses and seminaries. These people then went underground, or, as we say, "cooled it", for a time, only to emerge in full force at Vatican II; at and for which Council phenomenologist Wojtyla was a Leading Spokesman. Wojtyla is apparently disgusting now to even the rabid New Age Catholics of Holland. They do not want JP2's pretense to speak for the right while acting for the left. They don't want creeping revolution and double-speak, but direct revolutionary action now.

The Dutch radical heretics don't know or don't approve of the broad program the employers of John Paul have set up, a few signs of which I have touched on in these Letters – the loosing of Solzhenitsyn from Russia, who showed up at Harvard where phenomenologist Wojtyla carne also in due time. Gulag and hammer and sickle Communism is to give way to university and computer Communism, a Swedish kind of world welfare state, even as the biggest gulag is lorded over by slave-master Castro in Cuba. Abp. Lefebvre had already put in appearance with his "peaceful coexistence of pre-conciliar and of post-conciliar rites" and "total Christianity". (See page 15 of my *Popes of the Revolution*). Two more signs are Jopie's public display of his favor toward certain powerful Jewish organizations, and to the shadowy Spain-based "professional man's" Opus Dei. Now comes word from Mexico that the institutional ruling party, the PRI, is at last going to be openly opposed by a National Action Party, or PAN, which is said to resemble the U.S. Republican party. A late news report at hand reads as follows· "PAN'S admiration for supply side economics and Pope John Paul II contrasts sharply with the statism and anti-clericalism of the PRI." This move in the program of World Revolution will at least cause confusion and weakening resolve among those Mexicans who have known from childhood the PRI for what it is.

This move by the dark powers, approaching Mexico under the banner of the Vatican, follows closely the Soviet Invasion of Central America. I hesitate to express my fears of what will result.

The deceits and ramifications of the Operation of Error are endless. At present the Operators see it as expedient to pretend a step backward. These days, orthodoxy, tradition, conservatism are "in" – or so they would have us believe. Thus the greatest fraud of all time proceeds, as John Paul, riding like a conquering hero, waves his arms at the gaping crowd.

A broad, insane and ambitious program, this Vatican II ecumenism. It would reconcile Catholicism with Paganism and Protestantism, Christ with Lucifer; make Humanity God.

So much for sample moves toward a religious! political synthesis; with which brief notes I end this three-part summary on the Operation of Error.

W. F. STROJIE LETTER No. 81 **9 OCTOBER 1985**

A LETTER TO OUR FRIENDS

In Letter No. 80 I wrote that I have attempted to understand the present state of the Church, partly so that I might better conform to the Divine Will. It has become obvious since then that God's will for me is to do some suffering.

The surgeon who operated on me says that circulatory troubles seem to run in certain families. This is borne out by the experience of my mother's family. In his seventies, at about my present age, my Uncle Bill had part of a leg amputated. My Uncle Jack, who died at about ninety, spent his last ten years in a wheelchair. Another of my mother's brothers and a sister ended their years in like manner.

But the leg has not been the main trouble. What is tearing me down is a bronchial disease, bronchiectasis, which started in my boyhood. My present condition is one of extreme weakness, and of constant pain — "phantom pains" from the leg amputated. It feels as if the leg were still there in place.

Why do I tell you these things? Because many of our readers have requested to be informed. Since the notice my wife sent out, 10 August, we have had an average of two phone calls a day, inquiries about my health. We have received about one hundred and fifty letters or notes of sympathy, nearly all with assurances of the sender's prayers. For all this I'm very grateful, and pray for all of us. But the main purpose of this report is to call attention to the precarious state of these Letters. I have gotten through the leg amputation, which operation I feared I would not have the strength to survive. But then came the great let-down, the weakness I now experience. I'm only skin and bones.

What follows is a brief account of my illness this year. The February "flu" period in which I sat up whole nights gasping for breath. Walking pneumonia through March and April. Congestional heart failure in May. Leg pains and arteriogram tests in June, which tests caused another heart failure and brought me very close to death for twenty-four hours, someone having mixed in a wrong ingredient. Then, hard on that, the amputation. In this time my awareness of Eternity — what the eternal loss of God and with that the company of the damned forever can mean — has weighed in on me, not only for myself but for our family, relatives and friends. I think that the most frightening words of Scripture are "Depart from me, ye cursed. . ." Next to that text I fear this other: "Well done, thou good and faithful servant. . ." How can these words apply to those of us who, impatient of the humdrum, have not done well in many essential matters, who have fallen habitually through love of self? Another text that ought to disturb many is this one: "I was hungry and you gave me nothing to eat. . . I was in prison and you did not visit me. . . and so on. In our day of the welfare state atheists pretend to play God by taking over as a state function the corporal works of mercy. Fr. Fernand Prat S.J. in volume 2 of *Jesus Christ* explains that the main lesson of this text concerns sins of omission. What did we not that we should have done? What duties have we neglected, say, while we expended our energies on things not of obligation? As a layman with a family to take care of, I have not, as I see it, an obligation to write as I have and so perhaps shorten my life. Thoughts like this have bothered me. How can we be sure that we are not guilty in some degree of serious neglect to do always God's will, and that only?

But I am not attempting to worry the scrupulous, or even the ordinary lax Catholic, such as I am myself. God is infinitely good and merciful, not given to the harsh judgments of those who are of the self-righteous, Jansenistic bent of mind, the bitter spirits who think that salvation lies in knowledge and strict observance of the letter of the law. St. Paul had a thing to say about these pharisaic spirits: Let a man have all knowledge, etc. and have not charity, that man's religion is in vain. These are some thoughts that, in one form or another, have come to mind in this time of illness.

At this time of utter chaos in the Church we do not require theological arguments to show how the clergy have departed radically from the Faith. These gentlemen are busy doing and talking all the heresies in the book. They have become a scandal to all who yet retain any Catholic sense or sanity. A news item at hand shows Pope Wojtyla receiving the blessing of the gods of African witch doctors, as he assures these diabolists of the blessing of his god, whoever he may be. Aside from his special mission to smear the Church, to make it appear as not now Divine, or as never having been Divine at all, Wojtyla (as I've shown in these Letters) obviously has a great liking for the black belt which consists of most of Africa, parts of the Carribean and South America, the Solomons and New Guinea.

What about the fall assembly at Rome? It is part of the Modernist requirement for evolutionary 'progress'. All things must continue to change. "Dogma is not only able, but ought to evolve and to be changed. This is strongly affirmed by the Modernists, and as clearly flows from their principles", wrote Pope Pius X about these corrupters of the faith of millions, who will assemble at Rome this

fall. As usual, they will fill the air with double-talk and contradictions.

Accepted with patience and resignation at least, suffering increases our awareness of the things of God — and of the Devil. It has increased my abhorrence of the evil thing which now parades itself as an ecumenical church, having a common worship service for all religions. When God says that He will let the Devil loose for a time, that He will send an Operation of Error, this word of God must be taken in its full meaning. Anyone honestly searching for the truth about Vatican II and its fruits in terms of Catholic doctrine, must come to this conclusion.

The Mass Ended. Someone has asked me to explain further the doctrine of Fr. Maurice de la Taille on the Mass, and how it supports my conclusion that valid Masses cannot be offered by any priest since Paul VI declared an ecumenical church. I am unable at this time to review Father de la Taille's great work in which he examines the writings of all the most learned theologians on the Mass. What I can write from memory is that while the priest is God's minister (as Fr. de la Taille says) the Mass is the Sacrifice of the Church. Our scholarly author explains in detail why this is so. What gives to his writings special significance for our time is the declaration of Paul VI of an ecumenical church, a "new economy of the Gospel", "revelation only at the beginning", and a liturgy which distorts, falsifies or leaves out Catholic doctrine.

It is simple catechism, an article of the Faith, that Christ promised what the popes would bind or loose on earth would be bound or loosed in heaven. Paul VI, of set and long-planned purpose, chose to loose what even the worst of his predecessors affirmed as Catholic doctrine and practice.

No priest offers Mass validly or forgives sins on his own but does these things only by the powers invested in the Church, of which Christ is the real head. This is as much as I can tell my inquirer offhand, on the doctrine of the Church's Sacrifice, and how it applies to the Vatican II rejection of Catholic doctrine.

It might be objected that God would not permit all this to happen. But it has happened, and that by divine Providence which sends an Operation of Error on a people too taken up with the "things of this world". As I recall, it was the 16th Century Protestants G. K. Chesterton had in mind when he wrote about a people who had "wickedly wearied of the best". The remark applies even more so to modern Catholics who assemble Saturday evenings and Sundays to parrot banalities rather than pray the beautiful words of the Mass.

No, God will not go back on His word to bind or loose in Heaven what the popes would bind or loose on earth. To say God might do so would be to speak the fundamental heresy of all the early leading Protestants.

I have elsewhere given prudential reasons and reasons of Divine Law why we must not go to the self-styled Traditionalist priests who offer the faithful what can only be had through the Church, the holy Sacrifice of the Mass. I suggest that those who might want more information on this subject read some of my past Letters, of which we have made a selected list.

It has been the work of the modern Gnostics to muddle and make complicated the simple truths of our religion. As for me, I hold fast to the clear and firm truths the clergy taught in my youth, among which is that God is faithful to His promises — that He will hold strictly to all that the Divine Redeemer promised while on earth. Among the clearest of these promises is that about binding and loosing. And it has been prophesied that some day the "perpetual Sacrifice" will be "taken away".

We are sending with this Letter a copy of my light satire *The Cathedral*, written ten years ago under the title *Hugo Pugnini, Bishop*. I believe *The Cathedral* is a much better title, and I've modified some of the boldface type as it appeared in the original. I hope the story will, after ten years, seem fresh and to the point.

We have available copies of most of what I've written on Vatican II and its works. We thank you for your generous support. Please make checks payable to Teresa F. Strojie.

W.F. STROJIE LETTER No. 82 *8 December 1985*

THE FINAL CHAPTER

. . . written by Pope St. Pius X. It is more than twenty-five years since we were startled by strange and unsettling pronouncements from Rome. We were now to have a "dialogue" with the leaders of hundreds of erring sects. A liturgy for all in common was proposed at the first session of the Council. No objection was made by pope or bishops. Radical changes in the Mass and in the forms of the Sacraments followed, and in the teaching manuals. The infallible, the indefectible Church had admitted herself to have been mistaken in past centuries. The bishops and parish priests said, "Nothing essential is being changed". Was a greater lie ever spoken . . .

It was evident right off that something extraordinary had happened, and with the coming of the "new Mass" I set myself to find the Catholic answer, for there had to be one. My conclusion came within a short time. There could be only one explanation: we were in the time of the Great Apostacy, the revolt foretold so plainly by St. Paul especially. The Man of Sin, the Son of Perdition, the one who could and would oppose Christ in a unique sense, sat upon the throne of Peter, changing all laws and customs. Yet Christ himself had promised that the successors of Peter would be preserved from doctrinal error.

A pope of our own century, Pius X, had in essence repeated the warning of St. Paul, and gave warning of the now present New Age return of heathenism, foretold by St. Paul. But who cared to believe him? And perhaps the very pious but unthinking were made complacent by the arresting action of reforms, and the selection of many good bishops made by St. Pius X. And had we not learned from our catechisms that the popes were infallible, the Church indefectible, that the Gates of Hell could never prevail against her? Of course we had, and it was all true, and would remain true, as I shall presently show. But what was lacking was the last chapter of the catechism, that which would have, had God so willed it, been made quite explicit, doctrine on the latter days. Instead, a certain obscurity had been allowed to surround the matter. The obscurity is not so much in the words of prophecy; indeed, those of St. Paul are very plain, but in the time of their application. St. Augustine and others had taught that only at the time of fulfillment could a prophecy be fully understood. Such is the way of prophecy, that it does not spell it out. The Scriptural prophet himself will not clearly understand in detail what he has been inspired to write. St. Paul and all the apostles expected that Christ would not be long in returning. How, then, if it is a question of the time of application of a prophecy, in this case that of the latter days and Christ's imminent return, dare I say that time has come in our century? I do not say this merely because of the present widespread decadence of morals, bad as that is known to be. I do not say it because of the atheism of our time and the general religious indifference or wild notions of such as the "born agains". I say it knowing that only near the End would there come such a revolt as we have seen since Vatican II was announced, and the Church was made to appear not as The Teacher of the Truth but as denying revealed Truth along with atheists, Theosophists, modern Gnostics. No, the last chapter of the catechism had not been spelled out. Why not? Because God willed to send upon this unbelieving generation an Operation of Error. If men will not believe the truth, they will be permitted to believe lies.

As a Catholic I cannot, I must not, deny that the Church teaches with that authority, and that certainty, Christ commanded her to teach.

This denial of the Truth, the Scriptural prophecy of a revolt, and of a great defection among the faithful, was predicted to come only near the End, so I say the End is imminent.

From St. Matthew 24: *And when He was sitting on Mount Olivet, the disciples came to Him privately, saying: Tell us when these things be? and what shall be the sign of Thy coming, and of the consummation of the world?*

Christ said to them: *Of that day and hour no man knoweth, not the angels of heaven, but the Father alone.*

How can it be said by the Divine Redeemer that He cannot foretell the day or the hour of His Second Coming, and of the consummation of the world? Fr. Fernand Prat, S.J., after examining and rejecting some earlier opinions, explains that Christ always attributes to the Father the initiative in the work of redemption and the effects of predestination. Now the end as well as the beginning of the work of redemption enters into the order of things in which the Father has the initiative.

So while Christ as God has the knowledge of the time of His return, and the right of course to reveal it,

He wills not to reveal it. Let the disciples and all who will come after them watch for the signs which have been revealed in the Gospels.

A pope and at least one saint had preached the imminent return of Christ and the end of the world centuries ago, and were proved wrong by events. A later pope forbade that any preacher should name a definite time when preaching the Second Advent. As shown above, the Gospel bids us think about the End: to "watch", observing those signs indicative of the End.

We are not to be, as St. Matthew warns against, like the men in time of the Flood:

So as in the time of Noe, so shall also the coming of the Son of Man be . . . eating and drinking, marrying and giving in marriage, even till that day in which Noe entered the Ark. And they knew not till the flood came, and took them all away; so also shall the coming of the Son of Man be.

And if we bear all this in mind, we will not be dismayed at the present state of the Church; that men of the later centuries would abandon her has been foreseen by Christ and His prophets. We need not be confused by thoughts concerning what we learned in our old catechisms — about the Church's infallibility, indefectibility, and that the "Gates of Hell" shall not prevail. We will rightly understand those teachings in view of the fulfillment of Prophecy, that the "updated" teachings of Vatican II are not those of the Church Christ founded.

It would seem nevertheless that Satan has prevailed in our day. About this appearance of defeat we cannot know. It is part of the "mystery of iniquity", a final testing, about which we are not required to know.

There is reason for deep concern, that we are part of that generation which will almost entirely have abandoned the Faith. But we know too that each one will be judged individually, according to his deeds, his degree of malice or lack of it. And that the mercies of the just God are above His works.

With the revolt foretold by St. Paul, the Mass, the Church's Sacrifice has of course been "taken away". It is absurd to claim it as their own, as certain self-styled Traditionalist priests do. I discuss this in recent Letters.

That an entire official clergy could cease their functioning as Catholic priests is too a mystery, but not a greater one than that foretold by the Apostle Paul, of a general revolt, and by Christ himself, who said: *Think you that when the Son of Man returns, will He find faith upon the earth?*

But, is it necessary for all Catholics to reason out such an explanation as herein presented? Not at all. While we are obliged to know our Faith as well as we can, salvation is not through knowledge. The simple faithful need only reject, refuse in any way to take part in or support, the strange actions of their clergy, and the plain lie of the Vatican II Council to have founded an "ecumenical" church.

There ends my view of the matter. It begins with St. Paul and Pope St. Pius X and ends with these two prophets, the one Scriptural, the other following Christ's admonition to take notice of the signs of the time, which he did, expertly, thoroughly. Thus it was Pius X who wrote the last chapter of our catechism.

W.F. STROJIE LETTER NO. 83 **10 FEBRUARY 1986**

THE SYNOD

We are in 1986, 1985 having ended following a much publicized Synod in Rome, which Synod ended exactly twenty years after the First Vatican Council.

To understand the purpose of John Paul and company in assembling this extraordinary Synod and its attendant publicity, one should read *Redemptor Hominis,* John Paul's first encyclical, from which I take the following sample quotations. It is addressed to the Catholic clergy and laity and to "all men of good will".

We will join "in a shared investigation of the truth in the full evangelical and Christian sense." The Catholic Church, then, according to John Paul, does not have the truth, but has all these centuries only pretended to have it. And, "For the Church all roads lead to man . . . He is the primary and fundamental way for the Church." These and similar denials of Christ as the foundation of the Church are scattered throughout *Redemptor Hominis.*

In case there might be doubt concerning what he was getting at, John Paul had this to say about Vatican II and its popes. "I am entering into the rich inheritance of recent pontificates. This inheritance has struck deep roots in the awareness of the Church in an utterly new way, quite unknown previously, thanks to the Second Vatican Council. . . "

John Paul does not say right out that he and his Vatican II predecessors intended a radical transformation of the Catholic Church. But it is clear from a reading of the whole encyclical that this New Way cannot be reconciled with Catholic doctrine and the Church's claim to teach unchanging Truth. John Paul thanks God that "this great predecessor of mine," Paul VI, "knew how to display the true countenance of the Church." During more than nineteen centuries, then, men have waited for a pope who would show them the Church as she really is.

But now that we *know* and have seen the New Way in action, Why the Synod? This is the question which appeared in print several times before the Synod opened. There was speculation, much of it stirred up by Cardinal Ratzinger and his book, that the Synod would take steps backward toward traditional Catholicism, a hope encouraged in advance by John Paul's granting of an indult for a modified Latin Mass. But of the fifteen reports I have read, all deny that the Synod had an intention to repudiate any part of Vatican II and its works. We who have been aware of what goes on in this Church of the New Way — and who could fail to see it in the parishes, in the new catechisms, in 'Catholic' magazines, and even in the secular Press — had no need of such an assurance. It was obvious from the start of the 'Mass' of Paul VI that a Strange New Thing had entered the sanctuary.

Of the reports mentioned above, I think three or four ought to suffice as evidence of John Paul's purpose. One is from Cardinal Ratzinger himself, as it appears in the November 25 issue of Newsweek. "The Cardinal spelled out his views in a series of forthright interviews that were published in book form this year in several languages. Ratzinger's remedy for the 'self-destruction' of Roman Catholicism over the past twenty years is to 'reconstruct the Church' by returning to 'the authentic texts of the original Vatican Two.'" Here is a frank admission, from one of the top men, that the Vatican II Renewal, said to have been promised by the Holy Spirit, has not panned out. "Authentic" has been from the start of the Council perhaps the most frequently used code word of the Modernists (modern Gnostics) who instigated the reforming Council, many years before John XXIII had his "inspiration" to do so.

The writers of the Articles of Vatican II presented them in restrained language, being careful to obscure the ultimate objectives of the Council. These could be worked out in practice, and spelled out in papal audience talks, and by the lower clergy at parish level, and in papal encyclicals. What then of the special purpose of the Synod? This main purpose can be seen in Cardinal Ratzinger's words, "to reconstruct the Church". The "on-going", "updating", "Progressive" reformers would want to do that.

But there seems to have been disagreement about the form restructuring ought to take. Newsweek reports that "Ratzinger criticized the growing role of national councils of bishops' conferences, as an 'ecclesiastical innovation that has no warrant in Scripture or tradition.'" This is, I think, what John Paul wants, less of conferences, control to remain in Rome. A photo shows John Paul and Cardinal Ratzinger cordially embracing, John Paul wearing his tight-lip smile.

Malone, president of the U.S. bishops' conference, was reported in advance of the Synod as

expecting to defend the conferences and their "pastoral and social involvement", and press for "new initiatives on ecumenism."

Several accounts stressed "collegiality", which is more evidence of concern about structure. Again Newsweek, issue of 8 December: "One of the most important teachings to emanate from the Second Vatican Council was 'collegiality', the concept that the bishops collectively govern the Catholic Church in union with the Pope. In a concrete application of that principle, since Vatican Two ended in 1965, Popes have periodically summoned synods of bishops to offer advice on issues facing Catholicism. In practice, however, churchwide power is exercised by the Vatican Curia and Cardinals who supervise its administrative agencies.

"At an extraordinary two-week-long synod now meeting at Rome to review the work of Vatican Two, collegiality was clearly in the minds of many of the 161 delegates. Indeed, one of the most radical proposals . . . was that there should be a permanent synod 'sitting in Rome as an on-going body, empowered to act in the name of the entire college of bishops.' " It was requested that "delegates petition Pope John Paul to establish the new body."

It would appear that the American bishops lead the opposition against strong central control in Rome, and it is these bishops who carry by far the most cash to the Vatican. It is the Americans who give most in support of councils, synods, new printings, new bureaus, and John Paul's endless travels. How to molify the Americans? That seems to be the question. Ratzinger and the Synod are to provide the answer. They would drum up a "concensus", another of the buzz words of the Council.

Have I any other evidence, aside from what I've suggested above, that John Paul is opposed to the power of the bishops' conferences? Well, yes. It can be found in the section **Collegiality and Apostolate** in *Redemptor Hominis,* which begins as follows. "In spite of all appearances, the Church is more united in the fellowship of service and the awareness of apostolate. This unity springs from the principle of collegiality, mentioned by the Second Vatican Council . . . The Council did more than mention the principle of collegiality: it gave it new immense life, by — among other things — expressing the wish for a permanent organ of collegiality, which Paul VI founded by setting up the Synod of the Bishops . . . " John Paul goes on to say that this policy of permanent Synod "was also later reflected by John Paul I", and by himself.

"Expressing the wish" is one of the fatuous phrases the Modernists use to launch a trial balloon, or to plant the seed of dirty work to come. As to John Paul I, what could he have "reflected" or done about synods in his very short 39 days or so? And what JP2 says, "In spite of all appearances the Church is more united . . . " In spite of appearances indeed! The Johns and Pauls constantly speak this way. Let us not pay attention to, or at least not mention, the reality of things. Let us take our dreams for reality, our wishes. But even while denying the real state of affairs they occasionally speak some truth, as Cardinal Ratzinger did when he spoke, as quoted by Newsweek, of the "self-destruction of Roman Catholicism over the past twenty years."

What is Vatican II ecumenism, collegiality, and concensus as we hear these things from the Vatican II reformed clergy? It is hypocrisy of a bold kind, pretending to be Catholic while announcing a previously unknown Church, "revelation only at the beginning" (Paul VI). It is an official repudiation of the Catholic Church's claim to have the Truth, and of her divinely given command to teach the Truth to all nations. Those who instigated the Council knew very well, as they know today, that the hundreds of Protestant sects, plus pagans and Jews, are not going to agree on a common religious formula. There is behind this thing an objective which is certainly not that of the Catholic Church, but of a party unseen at the Synod.

In a Chicago Tribune article from Rome, it is said that the Synod "has resolved but few of the particular issues of contention between traditionalist and progressive forces in the church. But it cleared up at least one major area of debate — the reforms enacted by the Second Vatican Council remain firmly in place . . . " And Bishop Malone was reported as saying, "The synod's deliberations have provided a resounding reaffirmation of the teaching and authentic spirit of the Second Vatican Council." Malone is further quoted as hoping the "rather fevered speculations that the synod would overturn or repudiate the work of the Council will cease." All were agreed there would be no turning back.

In a letter from Spain one of our readers quotes at length the effusive approval of the Synod by the editors of El Alcazar. I would publish the whole letter as it comes from once fervent and militantly Catholic Spain, if American religious publishers were not printing the same line of high praise for the "people of God", which expression they have harped on since Vatican II, and which El Alcazar sings. No more the Catholic "communion of saints" or the "mystical body of Christ". El Alcazar gives out the usual Modernist dream world stuff about the solidarity of man based on love. They write of "a civilization which is the only one worthy of man", while this is precisely what they are in the act of destroying.

I have in these Letters remarked on the enormous presumption of the new reformers. The Church has failed all these past centuries to influence man in his vocation of love and peace; this the Council will soon rectify. It is the angel of light, ape of God approach. But divisions, contentions and widespread distrust have increased since the Second Vatican Council. The way — the New Way — was prepared for the fake love and peace solidarity which El Alcazar puffs forth, by the at least indirect denial since the Council of original sin.

Now, as I've shown in writings on the New Baptisim, the child is baptized into an undefined community. In other words, he is baptized into the church of man, not yet proclaimed as such in the daily news outlets, but made plain in New Baptism manuals. The issue before the Synod was the question of who shall wield the power and obtain the loot.

In a photo at hand, Chairman Charley Wojtyla sits with a hand over the lower part of his face, a pose of his when he wants to appear reflective. He is listening to the bishops, one of whom had said no agenda had been given them by John Paul; no "guidelines", as they say now. He counts, I think, on popular support, the concensus he has been building up by his constant travels, his Big Brother image. And he knows that behind him is a power that will, come what may, establish the permanent Synod, the new Sanhedrin. Chairman Wojtyla represents that unseen power, mentioned in a foregoing paragraph.

It will be seen by our regular readers that I have, so to speak, been pirating my earlier writings. This I shall continue to do, for the main reason that I have often written things which could have been further developed, or that were not so easily seen to be especially pertinent and timely until later.

At this point in my Letter I was tempted to repeat a few paragraphs from my booklet *Truth and Vatican II*, and from Letter 57, on the Jews. But I dislike to dwell overly much on the dreary details of our subversion and betrayal, about which we can do nothing at this time. However, a few lines from my past writings are, I think, worth our attention now. One is from *Nostra Aetate* in which Paul VI urges Catholics to visit the synagogues and to "learn how the Jews define themselves" — a slippery bit which is typical Montini. Well, here is what one Jew, a well known author at the time, writing for a newspaper in that most Jewish of cities, New York, writes about the Jews. "The Talmud to this day is the circulating heart's blood of the Jewish religion. Whatever laws, customs or ceremonies we observe — whether we are Orthodox, Conservative, Reform or merely spasmodic sentimentalists — we follow the Talmud. It is our common law." That from the New York World-Tribune, 17 Nov. 1959. And this from the well known American rabbi of the time, Stephen Wise. "The return from Babylon and the adoption of the Babylonian Talmud marked the end of Hebrewism and the beginning of Judaism."

Herman Wouk, then, writes that it is not religious truth which binds Jews together in our time. What is it? It is race. Like the Scribes and Pharisees in the time of Christ, they think to call themselves Sons of Abraham while feeling free to disregard the law of Moses. It is not so with Catholics. When a Catholic gives up the practice of his religion, after some time we no longer regard him as a Catholic. Today we see a mass exodus from the Catholic religion, led by the clergy. But there is in this an element of deception. This being so, I see as apostate for sure only those who are actively promoting Vatican II ecumenism.

On either side of John Paul at the Synod sit Cardinals impressive in appearance. Unlike John Paul, they wear their clothes as belonging on them, and in facial expression show a composure befitting their office. I think of what Pope Pius X said about the Modernists, that among them are "men of a certain merit". I don't know if there were bishops of real Catholic religious merit at the Synod. I mention the remark of Pius X as a caution. Many are taken in by appearances. It is the method of the new reformers, to put on a Catholic face while radically transforming the Catholic religion.

The Portland Oregonian in its 14 Dec. issue quotes the "Rev. I. Page, executive director of Ecumenical Ministries of Oregon," who said he was "delighted with the outcome of the Extraordinary Synod". They quote also a Boston Globe report that Cardinal F. Law of Boston "pushed the need to strengthen relations with the Jews, but nothing came of it at the Synod." "But", says the Oregonian, "Rabbi Emanuel Rose of Temple Beth Israel said the work of Roman Catholics was 'continuing beautifully.' "

Why are the Jews so interested in what goes on at a supposedly Catholic synod? If the Talmud is the Jews' common law, as Herman Wouk wrote, what do the Jews have in common with Pope Wojtyla?

The Jews express their approval of Vatican II and its works. At times they applaud particular acts of the Council, such as the recent Synod. But they do not themselves join in silly Vatican II ecumenism. They stand behind the Council for reasons of their own.

But all this is not part of the news that fits. I would have thought secular scribes might occasionally attach some significance to the decline of the West, which they sometimes bemoan, in connection with the decline of Catholicism, especially since Vatican II. But although I have read rather widely, including secular 'conservative' magazines and books, I have not seen even a hint that the West is approaching chaos because of its abandonment of the Catholic religion. Instead, they are for more of the same, as they show their approval of what Vatican II has done to speed up the process of destruction. The reformed Catholic writers and editors, having soaked their brains with the Great Renewal (which is also Brave New World and the Millenium), are the blindest of all the blind. Certainly they lead into the ditch.

What faction of the Church's destroyers will win in the Synod power struggle? Can it matter at all to those of us who only struggle to keep the Faith? I do not think so. Our redemption has been accomplished; eternal salvation will follow in time for those who will keep the Faith and the Commandments. What I would point out here especially, is the unmistakable message from the Synod: There will not be a reversal of the Apostacy.

There will not be any turning back, they say. But the truth as it was taught before Vatican II remains unchanged by Vatican II. It is not in the least altered by any concensus of the Gnostic bishops. *Heaven and earth shall pass away, but my words shall not pass away.*

Faith and Reason

It will be seen by those who have read my past writings that, aside from news items on the Synod, I have not presented anything new here. I've repeated parts of *Redemptor Hominis* in which we are informed of a previously unknown Church, the ecumenical church of Vatican II. And I've pointed out that it is now twenty years since Paul VI announced his new revelation, which is actually the old Gnosticism, and that men occupying the papal chair have for twenty years propagated error which wipes out totally what the Church had taught for twenty centuries. How explain this in terms of Catholic doctrine? — considering the divine promise that the popes will be protected from teaching error officially. I know well enough the Vatican One definition of Infallibility, which of course is sufficient to test the truth or falsity of doctrinal innovations. And I am well aware of the arguments of some self-styled Traditionalists, that the Vatican II popes were invalidly elected. But all this cannot account for the actuality of false teaching by the self-professed ecumenical popes who seek the truth with sectarian leaders. I have explained this by citing St. Paul and his prophecy of a Revolt to come near the end of time, and an Operation of Error which God sends as punishment for mens' indifference to revealed Truth; and that, every thing considered, we are in the time of the Great Apostacy St. Paul predicted. Opposed to this explanation we receive protests which amount to no more than "It just couldn't be; it couldn't happen here and now." But I have not seen an attempt other than mine to explain what has happened during and since the Council, but only various "have faith" assurances of a rescue of some kind, notably that of Fatima, which as interpreted by Fatima devotees means in effect to have no faith in the divinely inspired words of St. Paul, St. John and other prophets concerning the latter days.

As Catholics we believe in mysteries which transcend reason, but not in that which is opposed to reason, or to the divine assurance of protection from error to the Church. I therefore reject as false mysticism the "have faith" kind of muddled thinking which goes willy-nilly with "the changes"; or that which complains but offers no explanation in terms of Catholic doctrine. That the man who sat as chairman of the recent Synod, and who wrote *Redemptor Hominis,* might turn the Church back into its former path, is the wildest of all the "have faith" notions I have heard.

Vatican II is a work of men who do not believe as Catholics, whose intention is to destroy the Catholic Church.

W. F. Strojie Letter No. 84 *15 April 1986*

CATHOLICS AFTER VATICAN TWO

The New Protestants and Go-alongs. . . The Moderates. . . The Traditionalists

Of a number of titles I might have used, I decided to call this Letter *Catholics After Vatican Two.* It was then, twenty years ago, that Catholics officially joined the modern confusion, religious, social, political. All the organs of modern propaganda — newspapers, magazines, movies and television — then began focusing on the Vatican, and on all that the news hounds dimly supposed to be Catholic. No doubt about it, the Vatican and the Catholic Church in general could put on a good show.

Until Vatican Two, news of the Church had been suppressed, downgraded, ignored. No longer would the election of a pope be relegated to an inner page of the daily paper. We Catholics were now hot stuff. Liberal theology became liberation theology, a nasty, murderous business. Guerrilla priests and nuns and a ground-kissing pope are news in anyone's book. Gnosticism and masonic brotherhood appeared in the garb of Vatican Two ecumenism. "After all, we all believe in the same God, don't we?" Or do we? Anyhow Brotherhood was in. Ecumenical smiles all around. And so much did religion get into the "media" that even secular columnists and reporters got religion. Religiosity spread like a plague. Even the U.S. Bible belt types got into the act; and with sufficient TV commercial coverage a few born-again and doomsday preachers cashed in. There was even agitation to allow a hint of religion in the public schools — a minute of silent prayer had been suggested, but that was put down by all right-thinking administrators.

Of course, the school administrators were right in a way. If there had to be public schools with students of a number of Protestant sects attending, plus Catholics, Jews and, after World War II, pagans, religion as a subject had better be left outside the classroom. If religion were to be taught, it would have to be of one doctrine or another, otherwise you are not teaching religion. But it did not appear to be this kind of thinking that guided the self-styled educators in the public schools system. They did not want religion at all, except their own negative religion, atheist or Humanist which the bitter spirits of secularism fought to establish and retain. Certainly the educators "had a problem".

But why did those who proclaimed their intention to educate only for daily living in this world, have to teach at all about the origin of man and the world? A strange thing this fervor of the educators to impose absurd Evolution on young minds. Stranger yet attempts to palm off their bitter fanaticism as tolerance. But this was the New Age of darkness. War is peace, truth is the latest twist of the truth; the oppressive state is Big Brother; religious freedom is freedom from religion.

But, you might object, what has all this about educators to do with what Catholics have become since the Second Vatican Council? Pupils of the public schools and secular colleges will form the adult majority with access to money and position in later years. They will be the writers, editors, teachers, cultural and political leaders. And they in turn will be influenced by photo magazines, Hollywood and TV as educator. It was not surprising, then, to see, about twenty years ago, a book having the title *Why Johnny Can't Read.* "Why Johnny Can't Think" would have been more to the point. Johnny was becoming tuned in to Rock and a wave of pornographic filth. The adored Generation of the Future, using stereo equipment and tape decks, soaked in the jungle music by the hour. Outside their "peer groups" they had a way of tuning out the speaker when the program wasn't exciting. Their ability to turn off radio, TV or tape deck carried over to turning off humans. Of course I am over-simplifying. But the low-life influence, especially as it appears on films and television, is self-evident.

Actually the insanity starts with the modern industrial and commercial age. "Business is business, you know." New prophets arose after the first world war. Dale Carnegie, for example, with his *How To Win Friends And Influence People* — Influence Them To Buy The Product. Good, clean living, horribly virtuous young men were Frank and Dick Merriwell, and Horatio Alger. "Small Town Boy Makes Good. Overcomes all obstacles. Receives hearty handshake from big city banker." "Honesty is the best policy." "A penny saved is a penny earned." Spiritual descendents of John Calvin, Frank and Dick and Horatio's young men were popular heroes in paperbacks when I was young. How to sell the customer and keep him on the account, that was the pitch. Good old Dale would show you how. No need to wait for one's reward in heaven, although that would assuredly come. And there was Norman Vincent Peale with his *The Power of Positive Thinking.* Behind Peale came The Force and the Big Bang. Science had come of age. The old religion of Protestant family respectability gave way to that of the educators. The atmosphere created by these people would at least indirectly influence Catholics, especially the young people.

Prohibition and the rise of gangsterism. The jazz age. FDR and government by borrow and boondoggle. The War Effort, Mother to the Factory. The beatnik and hippy. Pop art. Sports craze all the time.

Country music and gospel singers... Nashville... Elvis. The New Frontier, Space lunacy.

In Catholic Europe the situation was different. It is not easy to throw off centuries of Catholic religion, customs and culture. And Europe suffered directly the two world wars to "Make the world safe for Democracy". Hundreds of thousands killed, homes and other buildings destroyed by mass bombings. Hollywood and religious lunacy would have to wait until rebuilding was done, and Vatican Two got into full swing. Not that the Europeans were much better, but their insanity was of a different kind.

The Catholic decline in Europe began long ago, with love of the good life, wine, women and song. If Catholics are guilty of over-emphasizing any one Gospel text, it is that of the wedding feast at Cana. The grim Socialist society, a Puritan reaction, is Jewish, with the hypocrisy of the Pharisees.

How we are influenced by the world around us is told by Cardinal Manning of England in his book on the First Vatican Council (1870). "For three hundred years the Church dispersed throughout the world has been in contact with the corrupt civilization of old Catholic countries, and with the anti-Catholic civilization of countries in open schism (Protestant). The intellectual traditions of nearly all nations have been departing steadily from the unity of the Faith and of the Church. In most countries, public opinion has become formally hostile to the Catholic religion. The minds of Catholics have been much affected by the atmosphere in which they live... While this impiety spreads on every side, it miserably comes to pass, that many of the sons of the Catholic Church have wandered from the way of piety, and while truth in them has wasted away, the Catholic instinct has become feeble." So wrote Cardinal Manning.

Other careful observers, late in the nineteenth century and early in the twentieth, had written that the modern world of the West was coasting on its Catholic heritage. Until about World War II most westerners held, however loosely, Catholic doctrines about God and the hereafter, marriage and the family, law as a rule of reason. But something 'new' had been in the schools for years. Men and women formed by this new thing would gradually impose a new way of thinking — actually a stale old paganism — on the peoples of the West.

When will Catholics get with the modern age spirit? Fr. Teilhard de Chardin will lead the way. He will give a spiritual dimension to the world of modern science. ("Dimension" is one of the words frequently used to convey the murky ideas of the latest updaters. It applies well enough to Teilhard's religious fantasy.) The Joseph Kennedy family are an outstanding example of the Catholic success in business and politics. In the work of population control, a priority work of the New Age planners, surely Mother Teresa is number one. She has received a Nobel prize and the approval of a UNO inspecting team. They credit her with preventing in one year 100,000 births in India, using the new scientific methods.

We Catholics held out for many years. We had our churches and schools, well attended in the USA, and Catholic periodicals, many of whose editors and writers warned against false ideas as they surfaced. But evil movements are often insidious, not always seen to be such at first. The Catholic mind gradually merged with the commercial and Hollywood mind of the middle twentieth century. With television the line of demarcation between reality and the modern muddle became even more thinly drawn. But of one thing all were sure. We had Democracy at work, the religion of progressive man; and who would dare to think against Democracy and Progress.

How all this would lead into Progressive Vatican Two is a fairly long story, which I've touched on in other writings. But lead it did, with the bishops heading the parade. Relevant and meaningful they were, no longer outcasts of Protestant, secular and atheistic society. Paul VI would appear before the United Nations assembly to "beg a permission to serve." "Behold the day we have awaited for centuries." Behold it and weep for this wretched pope.

So much for background. What of the Council? At the first session it was proposed to make up a liturgy in which all religions could join. The N.Y. Times printed news of this at the time. It appears in the official record, Council Daybook. The Vatican periodical, *L'Osservatore Romano,* October 1967, announced "We are moving toward Lutheran liturgical reforms." Not long after that, they began removing altars and setting up tables; or, where removal of the altar might seem too abrupt, or be too strongly opposed by the parishioners, they simply set up table in front of altar. Constant hymn singing began, intended to get Catholics into the new way of thinking. It was followed by a mixed reaction. As shown by figures on declining Mass attendance, 60% in France, for instance, empty seminaries and convents, millions simply dropped out. But there were those who said they liked the new worship service, that it was time the Church changed. These are the new protestants. Others simply went along. The pope is the pope, they were told. He wants the changes. And so he did.

The Moderates

A second rough category of new Catholics is comprised of those who, for want of a better name, I will call Moderates, Catholics who don't like the lunatic doings of the reformed clergy and nuns, and who are even aware of the change of doctrine taking place. But they too are stuck with "the pope is the pope" false argument. The main idea of these people, led by publishers of small periodicals, is to rescue themselves and the pope by deceiving themselves that Vatican Two is being misinterpreted by some bad guys, but that their Holy Father is opposed to these bad guys. Their papers are typically given over to complaints about "the abuses", only to end with something like, "But, thank heaven, our Holy Father is standing firm." Yet it is self-evident that the Vatican Two ecumenical popes are doing no such thing, that they have been the chief instigators of the Council and its works. Intentionally or not, these publishers do a necessary work of Vatican Two, which is to help maintain confidence in the Vatican Two popes.

The chief of these publications in the USA has been *The Wanderer.* Others are *The Remnant, Maryfaithful* and, lately, *Fidelity.* There are a few whose names escape me now. From France comes *Counter-Reform,* from England *Christian Order,* from Scotland *Approaches.* From Brazil *TFP* black berets, capes and banners. The leader in the work of promoting loyalty to the new kind of popes is Archbishop Lefebvre. His fellows in the United States publish *The Angelus.*

Some of the Moderates, like many of the new 'Catholic' protestants, favor certain pretended changes in the moral law, such as the new "natural methods" of birth prevention. And they have children and relatives caught up in the general abandonment of morals. Divorce and the new free handing out of 'annulments', which many Catholics have gone in for in recent years, further complicates family relationships. And so, many who would otherwise be firm in their opposition to the reforms are inclined to wait and see. Some wait too for that good pope who, as they think, was promised at Fatima.

The main trick of the Council innovators was to employ a false mysticism, beginning with John XXIII's "inspiration". Soon after that came the crazy 'charismatics', led by Cardinal Suenens, and the women 'seers' with their "poor suffering Paul" (or John Paul) messages from heaven. It is the U.S., Mexico and Belgium, it would seem, in which the hysterical seers have found their most numerous followers. I'm sure that not many of the Moderates fall for that kind of thing. But they and most of the "Traditionalists" (my third approximate grouping) have faith in the "Fatima message." Their leaders and writers all promote it. The original Fatima apparitions, miracle and messages might be authentic. There are Catholic arguments against the miracle and interpretations of the message, some of which I've mentioned in these Letters. But true appearances of the Blessed Virgin or not, they cannot in the slightest way justify any Catholic publisher's refusal to speak out against the heresies of the Vatican Two popes.

The Moderate publishers can read as well as I can. What do they make of the following words of John Paul II in his *Redemptor Hominis?* — which, by the way, was distributed by one of them, publisher of *The Wanderer,* without comment.

Addressing his remarks to Sons and Daughters of the Church, and to "all men of good will", John Paul writes that "We join in a shared investigation of the truth", and he writes of a "previously unknown church". That, of course, is a total denial of the Catholic doctrine of the divine commission given by Christ to the popes to teach revealed Truth with authority. It is a denial of an Article of the Faith which we knew as school children.

Along with many other wild, unCatholic assertions in his first encyclical, John Paul writes this plain falsehood, which he obviously hopes will give support to his "shared investigation": "The Fathers of the Church rightly saw in the various religions as it were so many reflections of the one truth, 'seeds of the word', attesting that, though the routes taken may be different, there is but a single goal to which is directed the deepest aspiration of the human spirit in its quest for God, for the full dimension of its humanity, or in other words for the full meaning of life." A long and slippery sentence to support the Vatican Two theosophic search for truth, as it was first expressed by John Paul's "revered father", Paul VI.

Redemptor Hominis is loaded with that kind of thing. It is a poor editorial office that doesn't have a copy.

I wondered where John Paul could have gotten even the slightest seeming support for his lie about what the early Fathers of the Church had said. A reference appears in a footnote — to the Second Vatican Council, from which comes the entire New Revelation.

Two Moderate publishers appear disturbed by John Paul's efforts in India to show that he had not come there as a Catholic, but as one who respects all the gods. But, of course, the foregoing from *Redemptor Hominis,* as well as John Paul's travels in Voodooland, and his upholding of Vatican Two ecumenism, have been sufficient right along to show that the man is not a Catholic.

Considered as a group, the Moderates must be lumped in with the majority who accept the ecumenic new religion. The few who might be inclined to reject the pretensions of the Reformers are kept in the fold by the Moderate writers, publishers, and priests.

The Traditionalists

The traditionalists can't be lumped together as smoothly as the compromising Moderates and simple go-alongs can be. Perhaps a brief account of a few of their priest-leaders might be the best way to give an idea about what is sometimes called the Traditionalist Movement.

When Archbishop Lefebvre comes to town, the newspaper reporters usually write him up as the "Traditionalist archbishop and spokesman". He is no such thing. It was ten or so years after the Council before he emerged as pretended chief spokesman against the Council, all the time protesting his loyalty to Paul VI and John Paul while openly defying Paul VI's lawful order to close his private seminary. He had begged Paul to "only give us a few churches". Contrary to all that, the Traditionalists mostly say that Paul VI and John Paul II have been, in one way or another, false popes, not having had any intention to teach and govern as Catholics. Time has shown this judgement to have been correct. The Traditionalists do not request churches from the Vatican Two popes but set up chapels, or what are used as chapels in private houses. Unlike the Lefebvre priests, most of the Traditionalist priests were regularly ordained before the Council. Lefebvre priests were ordained illicitly, if indeed their ordinations were valid.

A certainly Traditionalist priest was Fr. A., well known as the "tape priest" from his taped preachments on the Mass. "It is the Mass that matters. . . It is the Mass that matters" was his message, as it is of all those I call Traditionalists. But these men have no authority for their Mass centers; they lack the necessary delegated

jurisdiction to absolve sin in the Confessional. Anyway, the tape priest died recently and was buried as bishop. Who had made him bishop? The tie-in of Traditionalists with the schismatic Old Catholics and bishops of the "ecclesiastical underworld", as the thorough investigator Peter Anson called it, surely explains Fr. A's graveside emergence as bishop. We had a priest on our mailing list who, as we were informed at the time of his death, was also buried as a bishop.

And in the northwestern USA is a man who at first put on a cassock and styled himself "Brother", then was made priest and bishop by an Old Catholic of even more dubious antecedents than most of his kind. He called himself and followers "Fatima Crusaders"; and they practiced a wierd 'Marian' theology in his commune. His apparatus — it has "cells" in most parts of the USA — recently suffered serious scandals, whereupon "Bishop Francis" absconded with the loot, leaving his "vicar" in charge.

A pre-Vatican Two ordained Traditionalist priest is a Fr. N, who appears on his own years ago in Kentucky, where he published a small periodical. He wrote about his monastery, the inmates being himself, a Brother Joseph, and a cat. He wrote of going on business for the Order, but there was no Order he could with good reason lay claim to. He moved to Oregon where the law caught up to him on a morals charge. He now has a 'monastery' with five or so young men, his Monks of Sion Abbey, another ordinary house.

A pair of Traditionalist priests, one of them regularly ordained for sure, write of a "Remnant Church" to which they belong. In a recent issue of their monthly publication they put forth a tentative scheme to have Traditionalist priests elect a pope. They already have a pope in Canada, and one in Spain where the aged Vietnamese-exiled Abp. Thuc, hardly responsible mentally, was persuaded to consecrate a number of bishops, who in turn consecrated more bishops and ordained priests. He came to the U.S. where he consecrated yet others.

Another Traditionalist priest, one who has written a book on the Council and Paul VI, was a member of a phony "Knights of Malta order", headquarters Shickshinny, Pennsylvania. This order of "Knights" had five or so sections, such as "the Roman Catholic Section, the Lutheran Section", etc. This information from Shickshinny, the Maltese Cross Press.

The Traditionalist door is wide open to all priests who come speaking their opposition to Vatican Two, and who promise Mass and the Sacraments to Catholics opposed to Vatican Two. A few laymen sell books, mostly of orthodox Catholic content. Many parents have sold home and farm or business, and moved a thousand miles, more or less, to be near a Traditionalist Mass center, only to become bitterly disillusioned and impoverished.

I might seem to have deliberately chosen mostly bad examples of Traditional priests. Not at all. I have painted a dark picture lightly. When the door is open to any priest who calls himself Traditionalist, and who is therefore accepted by laymen uninformed in these matters (many are misinformed and self-deceived), the house, wide open to every kind of opportunist, is sure to be crowded.

A few laymen, self-made canon lawyers, supply justification for Traditionalist initiatives. Of two who do not hide their light under a bushel, one is in London, the other in the Ozarks.

Most Traditionalists are Catholics faithful to "all that the Catholic Church believes and teaches" — to what the Church has always taught, not to Vatican Two ecumenism. But they do not long for Christ's return in this time of general apostacy, but only for a return of the old parish.

Anyway, there are my three rough categories. Of the up-to-60% who do not show at their parish church since the Council, I myself know of several hundred families who simply say their prayers at home. They decline both the New Religion and offers of Traditionalist priests to act for them in place of the Church.

I should add that although there are certainly good people who call themselves Traditionalists, the Traditionalist clamor and quarrels divert attention from attempts to explain the Council as part of God's plan of Salvation. I have written on that subject in other Letters, so will not repeat myself here. Perhaps more next time.

A note on Vatican Two "ecumenism": The first in a long string of word twists by Vatican Two innovators, the word is derived from the Greek *Oecumenical,* applied by the Church to the Catholic bishops in general council. It has nothing to do with a Dialogue between Catholics and representatives of other religions.

Reformed Catholics join with Protestants and others in various discussions and get-togethers, including prayer in common always forbidden by the Church. They congratulate themselves on being charitable. Before Vatican Two Catholics cared enough about their Protestant friends and neighbors to want them to have the fulness of the Catholic Faith and practice; the whole Catholic truth, not a muddle of sectarian confusion. We were concerned about our souls and theirs. Now our reformed clergy wallow in the added confusion of the Second Vatican Council. Catholics and others are invited to join them in their renewal of the ancient Gnosticism.

W.F. STROJIE LETTER No. 85 20 June 1986

THE MOTHER OF GOD

. . .Abp. Lefebvre again . . .Dr. Hugo Maria Kellner . . .La Popessa . . .The Space Lunacy

May has come again; soaking April rains carried into May, washing the snow from the lower mountain slopes. Now the sun. The fields are a green green.

May is the month especially devoted to the Mother of God. I'll quote the excellent Donald Attwater, his Catholic Dictionary, on that. "MAY DEVOTIONS. The custom of dedicating the month of May in honour of our Lady, erecting a shrine, having processions, and meeting together daily in church for prayers and hymns. It is said to have originated in the Franciscan church of St. Clare at Naples about the end of the 16th century, though some investigators do not recognize it before 1815, in Rome. Pope Pius VII approved and indulgenced it. The word May is derived from Maia, a Roman goddess, and there is no traditional connection between our Lady and this month; the May Queen and Maypole are unrelated to her, and only one feast of our Lady, as Help of Christians, occurs at this time, on May 24." So much from Attwater who certainly does not mean to imply that Mary was not honored before the 16th century; of course she was. But it was not until the time of the Arian heresy in the 4th century that theologians were led to fix the exact place of Christ's mother in Catholic theology. It was then that public devotion could safely proceed, avoiding heresies.

Concerning Mary, I cannot think of anything better for our instruction than some lines from the Addis and Arnold Catholic Dictionary of 1883. "Mary in Scripture — It may be fairly alleged that the Bible begins with Mary. When God cursed the serpent, He said, 'I will put enmity between thee and the woman, between thy seed and her seed.' The woman and her seed are put close together — the 'enmity' of the one is compared with that of the other, and to what woman is all this applicable except to Mary? She was the virgin who was to bear a child, and that child was to be called Emmanuel, 'God with us'.

"This prediction was fulfilled, and Mary received the highest dignity possible to a mere creature. She was not indeed the mother of the Godhead, but she was the mother of God, for the simple reason that Christ her Son was God and man in one Person. True, her Son did not take His divine nature from her, any more than a son who is a mere man receives his soul from his mother. The soul is infused by God, but as body and soul are united in one human person, we reasonably speak of a woman as the mother of her son, not merely the mother of a human body. . .

"Mary is exalted above the angels, for surely God's mother is nearer to Him than the angels who stand before the throne. From her Christ took the blood He was to shed for her and for us all. Moreover, whereas the two great dignities of virginity and maternity are, according to God's ordinary law, incompatible, in Mary's case they were united. . . We do not know where to find more beautiful or more impassioned language used by the Church about Mary than the words which occur in the 'Common' of the Breviary office: — 'Holy and stainless virginity, with what praise to extol thee I do not know; He who the heavens cannot contain was contained in thy womb. Blessed art thou amongst women, and blessed is the fruit of thy womb.' Yet these words, strong as they are, simply state a primary tenet of the Christian faith."

The Mother of God, Virgin Mother, what striking expressions are these! Yet Catholic children of my time in school accepted these truths as naturally as we welcomed the coming of spring. More from Addis and Arnold.

"But Mary was not merely the passive instrument of the Incarnation. By the free use of her own will she co-operated in our salvation, and was associated with her divine Son. It depended on her will whether or nc the divine economy by which the Incarnation and our redemption were accomplished was to be frustrated, as the first dispensation had been by the disobedience of Adam and Eve. . . Mary chose her part, and the freedom of the consent is expressed in her words, 'Behold the handmaid of the Lord, be it unto me according to thy word'."

Mary is the great exemplar of perfect obedience to the Divine Will. Except Christ himself, there is none other like her in this. And it is the primary obedience all of us owe to God, to conform as closely as we know how to God's will.

What about the Woman of Apocalypse 12? I quote here from *A Catholic Commentary on Holy Scripture* (Nelson). "Who is this Woman? Clearly, the Mother of the Messias, but also of a vast posterity which endures to the end of time. She is, then, as symbolic as the Dragon, and indeed John says so, and is comparable with the 'Jerusalem on high, the Mother of us all'. . . The Mass of tradition sees in the Woman both the Synagogue and the Church: there is no break, in God's eyes, between them."

No break in the Divine Plan of Salvation. This is the way St. Augustine sees it in his masterful study, *City of God.* The Vatican Two new order, in reaching out to the false synagogue of our time, presents a travesty of that oneness of the Old and New Testaments which the Church has always upheld as Catholic truth.

More from the Commentary by Nelson. "Hippolytus (after 235), 'Never shall the Church cease from producing from her heart the Word that in the

world is persecuted by the unbelieving'. Victorinus (303), the first Latin commentator on Apoc: 'She is the ancient Church of the Patriarchs and Prophets and the Saints and the Apostles. The groanings and the torments of her yearnings were upon her until she should see that Christ, the fruit of her people according to the flesh, had from that very race taken up a body'. Augustine (on Psalm 42): 'This Woman is the ancient City of God'. Bede (735): 'Ever the Church, though the Dragon fight against her, is bearing Christ'. Beatus (776): 'Ever was this woman, before the Lord's advent, in travail'. This does not exclude John's having seen our Lady in this Woman — how could he *not?* having spent so long in her company, he *could* not have written of the Mother of the Messias without being conscious of her any more than he could have written about 'eating the flesh and drinking the blood' of Christ without thinking of the Eucharist."

(Mary is not from that race who now comprise 90% of those who call themselves Jews, who have sprung from an asiatic people called Tartars. It is impossible to six with certainty any descent from the Hebrew race of Christ's time.)

As Cardinal Newman points out, faith and devotion need not be one and the same thing; that devotion lagged behind in the early centuries, but that it could run ahead, often leading into heresy, such as that of Nestorius. The Middle Ages were a time of ardent, manly devotion to Mary, as we see it in the great cathedrals constructed then, especially in France. Ours is a time of general decline and corruption in religion, a producer of vapid "holy cards", effeminate christs and "weeping" plastic madonnas; a time when the Prophets are again rejected, and when we are given instead camera 'miracles' and the vaporings of female 'seers' in every land. Their message does not vary, one from another: Have confidence in the Holy Pope, regardless of what he says and does. It is the message of heretics, cynical commercial promoters, and the shallowly pious alike.

Charlatans and pious dupes make a happy marriage. The first want to deceive, the second to be deceived. It is not Catholic doctrine that holds them together, but a frothy sentimentalism which works to the advantage of the deceivers.

St. Augustine pays special attention to the Prophets from the time of Abraham, stressing Mary's descent from King David. As Cardinal Newman and others observe, Mary lived generally a hidden life. She did not preach or teach, either before or after the Ascension. "And she brought forth a man child . . ." (Apoc.), certainly Christ. That was more than nineteen centuries ago — nineteen centuries too late now for the Dragon to "devour her son". But that does not prevent the various promoters and operators from proclaiming a militant Mary who will reverse the Great Apostacy. At hand is one of those "Fatima Crusader" magazines, most of which feature John Paul kissing, or praying in front of, a "Lady of Fatima" statue. On the front page, next to the John Paul and statue photo, the publisher announces: "Our Lady of Fatima is the Fulfillment of Biblical Prophecy." And so, according to these fellows, Fatima is no longer simply the pious cult permitted by Pope Pius XII, but a doctrine of the Faith; that is, if only we will believe the publishers of certain magazines.

The same magazine (the Fatima Crusader, Feb.-Apr 85) announces: "Only Our Lady of Fatima Can Help Us." So much for God the Father, Son and Holy Ghost. So much for the Scriptural prophecy of Christ's promise to remain always with us, even to the consummation of the world. Do not suppose it is only in this issue of Fatima magazines that these startling pronouncements are made. Using the Woman of St. John's apocalypse to their purpose, they all promote the false, the Jew millenium, Vatican Two "Renewal".

In what way will Christ remain with His Church until the End? He himself has told us: "Heaven and earth shall pass away, but My words shall not pass away." By "heaven" in the text just quoted is meant the Church on earth, our normal entrance to Heaven, and in a true sense part of it. Paul VI brought to an end the Catholic functioning of the Church by proclaiming a "new economy of the Gospel", a "New Revelation", and a liturgy for all religions.

What about prayer to Mary in this time of general apostacy and betrayal? She remains always "Help of Christians, Mother of Christ, Gate of Heaven," as we pray to her in her Litany. We are urged to pray always, for all that we need, and our prayers will be answered in the way we request if it be for our spiritual good, or for that of another. But prayer cannot reverse the Apostacy, for the reason that God made man free. He does not force us to obey His laws, or to remain faithful to the Church's teachings.

The Great Apostacy does not come at the End because God by the Prophets has foretold it, but because it *will* come about. In these Letters I have pointed out that Pope and Council together have given us, in a reverse manner, the certainty Catholics could always count on in matters of the Faith. God has not left us without assurance of His providence in our time, but through St. Paul foretold an Operation of Error near the End, which explains the present seeming failure of the Church.

The Operation of Error is, in one way, a divine punishment. If men no longer have love for the truth, they will be allowed to believe lies. In another way the Vatican Two Operation of Error is a divine favor. For those who love the truth, Catholic doctrine, God permits the Devil to bring about Vatican Two, so that the conspirators and apostates declare openly, officially, their abandonment of the Catholic Faith. Thus does our religion at all times give certainty of doctrine.

I think the general feeling of most well-intentioned but confused Catholics is that somehow Vatican Two and its changes will eventually come out right; that God must see to this. The Very Pious are encouraged in this notion as they look to Fatima and a supposed promise of rescue by the Mother of God. Such an expectation is contrary to Catholic doctrine about Mary, and to the plain words of St. Paul concerning the latter days.

Abp. Lefebvre again

All is fish which comes into the devil's net. Whereas Mary crushed the serpent by her perfect obedience, Abp. Lefebvre pretends to save the Church by disobedience.

I had hoped to keep this Letter on a higher, happier level than usual, but near the end of May we received copies of a thing headed "The Archbishop Speaks", which I think deserves a few minutes of our attention.

In his "Letter No. 9 to Friends and Benefactors", 1976, Archbishop Lefebvre writes concerning Paul VI: "We are the keenest defenders of his authority as Peter's successor", and "We must save the true Church and Peter's successor from this diabolical assault." What diabolical assault? Why, the one led by Lefebvre's "true successor". I am not being facetious. This insanity has from the beginning been woven into the fabric of the Vatican Two deception, so that most people no longer take notice of it, if they ever did.

But, defender of Paul VI's authority, as he says, Lefebvre refuses to obey Paul's order to close his private seminary. And when Paul VI suspends him from priestly functions, Lefebvre goes out and makes a public spectacle of defying him, by saying Mass in public places. It hardly needs mentioning that this loyal defender of Paul's authority has not to this day obeyed the order to close his seminary. On the contrary, he has continued to expand his personal, international Church.

Now the fellow — and this is almost laughable — writes that the pope, Paul VI's successor, is "suspect of heresy, and if he continues, he is a heretic." Lefebvre's 'heretic' openly, by word and deed, makes it plain that he is totally without belief in the Holy Roman Catholic Church.

Marcel Lefebvre makes low noises about the kosher pope's visit to a Rome synagogue, and about his appeal last year to the Moslems. But Paul VI made the same ecumenic overtures to the Moslems, to Red China, to Fidel Castro. Shortly after he "entered the Papacy" (as he put it in *Redemptor Hominis)* John Paul welcomed a delegation of world Jewry to the Vatican, at which time he endorsed, quoting several lines of it, Paul VI's *Nostra Aetate,* directing Catholics to attend the synagogue, to pray with Jews, to "learn how the Jews define themselves". About all that we did not get an "Archbishop Speaks" word of caution.

So why the latest Lefebvre switch, if you can call it that? In my Letter 25 I wrote that a time might come when "Moderates" and Traditionalists would have to face up to the heresies of the pope, they would not say "we were wrong" but that "we were prudent". This is precisely what Lefebvre says in his latest in the great game of Doublespeak.

For those who won't follow the devil's disobedience of the Left, he sets up his ape-of-God net on the Right. The absolute test is this: Retired bishop Lefebvre has no authority at all; no bishop has authority to set up his own international Church, as he has done. That he is of the same party as Paul VI and John Paul II is shown by his repeated requests to them, "Just give us a few churches"; and by his twenty years silence about, or defense of, the Vatican Two popes in their open departures from Catholic doctrine and practice.

I do not trust these Conservative or Traditionalist leaders, writers and editors who can ignore for ten years or more the open departures of the Vatican Two popes from the Catholic faith. Their occasional slight words of disagreement with the Johns and Pauls deceive only those who want to be deceived.

Dr. Hugo Maria Kellner

Of those who have written to expose the Vatican Two departures from the Faith, I was in closer agreement with the late Dr. Kellner than with any other that I had read. He it was who first directed my attention to the Montini heresies. We agreed on the essential point, on the eschatological — of the latter times — explanation. Dr. Kellner was very thorough in his many papers exposing various Traditionalist frauds, which writings brought on him much bitter enmity. God called him from this life in February of this year. I pray that his labors and spiritual anguish will have been for him sufficient purgatory.

La Popessa

All of us are aware of the numerous books, mostly paperbacks, obviously written to cash in on the post-Vatican Two interest in the Vatican. The authors mix facts and fiction and real or imaginary conversations as they might seem to interest the general public. At the least they often over-emphasize or misinterpret one thing or another, partly because they don't understand what is at issue. Anyone can get into the business. Since the Council we are all supposed to know most everything about Catholicism and its practice. Occasionally the results are a bit absurd.

Unlike some scurrilous books written by our old enemies against Pius XII, the authors of this one do at least pass on a fair understanding of the extremely difficult position of a Pope caught between cross forces, in this case those of the pagan National Socialism of Germany and Bolshevism.

The German nun, Sister Pascalina, now 88 years old, is apparently judged by these authors to be good copy, and the book begins with a short account of an interview with her by one of the authors. How much of her actual conversations with Pius XII in her position of housekeeper, nurse and companion can be relied on, can only be guessed at. What we do see as quite certain is a Pope frail in health from childhood, later, an old man sharply alert mentally but with certain eccentricities and failings, surrounded by Cardinals and others in Rome opposed to his policies. There is no hint of anything sinful in the relationship of Pius XII and his housekeeper — unless we except as culpable indiscretion the Pope's having such a housekeeper, and the resulting taking of scandal from it in certain quarters. The arrangement seems to me not good; I'm sure his immediate predecessors would not have gone in for it; but a certain weakness, a need for close physical and moral support seems to have led to it. Mother Pascalina thinks that poor health, the unusual stress of the war years, and too much early

reliance on his mother led Pius XII, after he had become accustomed to her efficient services in Germany, to invite her to Rome. And the lady did want to come. I get the impression that she was super-efficient and a bit too assertive for her little congregation of teaching and nursing sisters.

We know how certain Jews have smeared Pius XII because he refused to join in their howls of Holocaust; and how much the New Order crowd would like to drag Pius XII in on their side, so as to carry on the fiction of continuity with Catholic Tradition. How much, if at all, did Pius XII yield to their ideas? After reading this book and one other on Pius XII after it, I am more certain than ever that Pius never compromised officially on anything essential. He was the last of the true Popes — 12, the number of completion.

A curious thing — or perhaps not so curious — is that among those who call themselves Traditionalists exists a mean spirit of criticism bent on dragging Pius XII into the Vatican Two plot. It is the same spirit, sometimes generating similar stories, which was directed by the enemies of the Papacy against Pope Pius IX.

As to Sister Pascalina, she comes through as a woman of great natural talents and energy, a woman of moral integrity, of a German efficiency which is a bit too much. From her youngest years she exhibits a flair for taking over. But the authors of this paperback certainly exaggerate her religious/ political influence on the Pope. I would say she had been both mother and daughter to him, nurse and watchful guardian against those persons and things she thought would require too much of her patient's energy. That she has come to think of herself as having been something more than that is perhaps not surprising. We are dealing not with angels but with human beings, in the last years of a vanishing Catholicism.

The Space Lunacy

An ape was the first U.S. astronaut. It was an ape which rode the first space capsule, lobbed from Cape Canaveral to near Bermuda. Another ape rode the second one. They performed well, hitting all the right switches when zapped through ground control on their feet. The Navy commander who made the third flight did quite as well as the apes. The Air Force fellow who rode capsule no. 4 from Florida to near Bermuda, after landing hit a wrong switch, panicked, got tangled in some lines, and nearly drowned himself. The first three or so orbital flights were by one man each.

John Kennedy had been well advised to put a stop to the Space program, which required tons of deficit dollars. But after the Bay of Pigs debacle he saw possiblities for his New Frontier way up there. He made a speech before Congress, whooping it up for NASA unlimited funds. Vice President Johnson spoke too, saying that to beat the Russians "we must grab the high ground." Our representatives stood on their hind legs and cheered. I don't think anyone called attention to the crazy idea about grabbing high ground in outer space.

The NASA shuttle which blew up recently, school teacher and all, was to have been Democracy's showpiece — of its science and technical ability, and of its all-important lunatic Equal Opportunity. So they scheduled for this ride a good white American, another Navy Commander who would do such chores as are necessary to get the shuttle out from the atmosphere and back in. In addition would be a school teacher, precious cargo who received the bulk of the publicity before and after the shuttle blew up. There was a Jewess rider, an Oriental, a Black, and one other white American. At great expense and trouble many school children were brought to the launch site, to see the shuttle fired off. In schools all over the country they had bought what was needed for viewing the launch from classrooms, and to hear the words of scientific wisdom from the teacher. I don't want to sound cynical about some of this, certainly not about the sudden deaths of those in the shuttle. But it should be kept in mind that the space craft occupants were all volunteers, including the Navy commander. I pity of course the children made orphans by the explosion. But if God does not allow a sparrow to fall without His knowledge and permission, then surely the hand of God must be seen in this affair. Who can suppose He is pleased by the show-off efforts of Godless Science and Democracy. The clergymen who came into the act after the explosion tried to outdo each other in preaching Democracy's glory, rather than the sobering reality of God and eternity. The affair recalls to mind another prideful, ***challenger*** kind of widely publicized venture of this century, that of the Titanic.

W. F. STROJIE LETTER No. 86 *20 August 1986*

LET THE DEAD BURY THEIR DEAD

The crockpot... Mount Angel... The Holy Ghost gone?... The Liberal Catholic

Summer 1986 and again the battle is on. What battle? The annual one here in Oregon and along the West Coast generally, wherein the heat of a land heating up over the western mountains region and the yet cool air of the Pacific contend. Generally, a comfortable compromise prevails here, but we can expect in western Oregon each summer a few short periods of 95 to 105 degrees.

So, why the weather report? It's my excuse — "too hot here" — for not making any considerable effort to add anything substantial to my effort to explain the Big Battle of all time, or at least that part of it which has to do with the Vatican Two reformed clergy, how they got that way. I had thought to assemble in this Letter some of my past material, making up a proper rogues gallery. But it's summertime, as I say, and I'd rather do something less dreary, or, better yet, nothing at all.

To spare myself then, and you too perhaps, I shall limit this Letter to a few short topics on matters of possible significance or entertainment that have suggested themselves in the course of a month or two.

The Crockpot

When I lay last fall at death's door, a skeleton which needed to be pulled up from his pile of pillows, I urged my wife to look for a grave site. I thought of one Catholic cemetery in the higher hills that might do. To get there, you take a road leading mountainward from a little town called Scio; turn off ten miles out, over either one of two covered bridges crossing a mountain stream. After a short, steep rise you come on a plateau, a small church, rectory, what had at one time been a Catholic school, and a neat little cemetery. French Trappists once were there. Very peaceful, clean, out of the way; maybe the priest there might be, in a confused way, secretly Catholic.

German-born, 73 or so years old, pastor here for thirty years, rather heavy, with white hair and ruddy complexion, Father kindly welcomed my wife and daughter into his large living room. Serving as his own housekeeper, he had going his crockpot. The air sniffed of stew. Oh, yes, there was plenty of room in his cemetery. "Are you Catholic?" "Yes, father, we are." He told about taking the boys of the parish to the county fair, how they insisted on his taking at least one ride on one of the dizzy-making contraptions there, which he did. The grave plots cost $100 for one, $400 for four of us. There was more talk, edging around to why we wanted to be buried there, not in our parish cemetery. It appeared that he would insist on having the new liturgy for the Dead and Already Risen performed; a bargain if it works, but we have doubts. Wife and daughter said a polite goodbye. They said they would talk it over with me.

This little church, Our Lady of Lourdes, is on the outskirts of the almost entirely Catholic region of Mount Angel and Sublimity. Despite Vatican Two, it is unchanged interiorly, as are those in the other two towns — except they all have the Table in front of the Altar. And this old priest has put up a shoulder-high panel to prevent adults from kneeling to receive his communion. A man of prudence and foresight, as you see. And that is all right. Perhaps it will be counted in his favor on the Day of Judgement — his seeing to it that no one kneels to receive a mere piece of bread.

Yes, the crockpot was giving off a smell like beef stew. I am tempted to ask here, for how many pots of stew will a man sell his soul? But that would be going too far. Years before Vatican Two, *Worship,* "the journal of the official American liturgical bureaucrats", as one writer put it, was publishing only the Protestant doctrines of Transignification, whatever that might mean. It is evident now that most of the bishops were even then in on it. The Vatican Two popes do not believe at all. I don't understand how older good priests could have drifted into the new Protestantism; but there it is.

What can the clergy do about those they admitted into their cemeteries before Vatican Two? — those who believed in the true, substantial Presence, who were not baptized "by and into the community", who were buried without the new liturgy of the Resurrection? I suppose they will have to let them be. What these older Catholics could not have known, was that the Church had been so wrong for more than nineteen centuries; that we had to wait for the popes of our time to set things straight. But surely God will take pity on those who were deceived by the old popes and other teachers of the past.

To return to Father's question, "Are you Catholic?" We are baptized and confirmed Catholics, attended Catholic schools, were married at nuptial masses. We believe all that the Catholic Church believes and teaches, including that which comes from true development of doctrine, such as the Immaculate Conception, and papal infallibility as defined by the First Vatican Council. We believe in the immutability of Catholic doctrine, in the two sources of

Revelation, Tradition and Holy Scripture, and that the Catholic Church was commissioned to teach the divine, unchanging truth with authority. As Pope Pius IX put it: "For the Church by its divine institution is bound with all diligence to guard whole and inviolate the deposit of the Divine faith, and constantly watch with supreme zeal over the salvation of souls, driving away therefore, and eliminating with all exactness, all things which are contrary to faith or can in any way bring into peril the salvation of souls."

We believe what Pius IX taught, along with the other pre-Vatican Two popes. We do not believe, as the Vatican Two popes and council with them have declared and acted upon, that the Catholic Church is searching for the truth with Jews, Protestants, pagans and atheists. We make no attempt at the mental contortions which, in order to go along with the crowd, can somehow see in this enormous lie of Vatican Two "updating" a work of the Spirit of Truth. On the contrary we see only what they called it, the "Spirit of Vatican Two", a work of the Devil which God permits, so that the rottenness within will declare itself.

Paul VI was a sly operator. But now all can see what is up as diabolist and insane egoist John Paul growls in Madison Square Garden like a motorized ape, and as he shows his special liking for voodoo and related diabolisms in Africa, South America, Haiti and the Solomons. Then his recent abject performance in a Rome synagogue. As reported in my Letter 78, "In a message published in 1967, Paul VI declared that the Church must take a new look at the pagan religions of African origin and cherish aspects that might bring about a 'new approximation of the Church'." This was reported in the LIFE series on famous cities, Rio de Janeiro. The Brazilian clergy spoke against it at the time. After his visit there, the Haitian witch doctors said they saw in John Paul one of themselves.

Except to throw out a few words of pious pap, and do some awkward kneeling before "Our Lady of Fatima" statues, John Paul is completely open about his Humanity religion. Now it has been announced that the crazy fellow will hold a "summit meeting of all religions" at Assisi this year. I'm sure it was this, along with his visit to the Rome synagogue which impelled Abp. Lefebvre to speak his silly piece, that perhaps John Paul might be a heretic "if he continues on as he has in the past". Even members of the Econe church could hardly be expected to swallow John Paul's summit meeting.

I am reminded of an author of fiction some forty years ago, who wrote about a comically frustrated young preacher who decided to start his "Church of Christ Without Christ". The Vatican Two popes started a Church of the Gnostic Christ. The Traditionalists responded with their Churches of Christ without the Church. I look on all this as a spectator now, seeing no possibility of a turning back.

We have a large pile of recent news items, all reporting insane doings by 'Catholic' organizations. We have been receiving this stuff for years — agitation for female priests, mergers of Catholic and Lutheran congregations, the reception of sex pervert groups by archbishops, their perversion treated simply as "lifestyle". And incest — "there might be situations where incest would be OK", that in a paper with a Catholic name. Such things, and the writings and films in which the Virgin Mother is made the object of foulest slander, and which have appeared frequently since the Council, can be traced in origin to the Talmud.

I have a news clipping at hand, from Mankato, Minn., where they sing, "I'm a street-wise woman coming into my prime, I'm a fight-back woman coming into my prime" — five hundred mid-western students, lay women and nuns beginning a spiritual conference. This is only one of hundreds of that kind going on since the great Council of Renewal. And the participants would all be eligible for burial in the cemeteries controlled by the New Order bishops.

Perhaps the saddest farce of all are those laymen and women who call the attention of the bishops to these things, and write letters to the Vatican. They live in a world of "as if" — as if things were pretty much the same as before the Council. "Surely our Holy Father ought to know about this . . ." The very enormities the Vatican Two popes speak and do present no obstacle to this kind of mentality. There are none who see less clearly than the self-consciously pious.

Might it not be the Great Apostacy, which is to be followed shortly by the second coming of Christ? "Oh, heavens no. What *would* the children say?"

Anyway I had thought that, despite the new religion of the reformed clergy, I would prefer to be buried in one of the old Catholic cemeteries, in consecrated ground, among men and women and children who had been baptized and lived as Catholics. But to be thus buried we must approach those who have brought spiritual death to so many. So, let the dead bury their own.

Mount Angel, Oregon

In these Letters I have several times written something about Mount Angel, nearly 100% Catholic when we lived there for two years shortly before Vatican Two. We had left the little hill farm near Sheridan, so that our daughter Maria could complete her high school studies in a Catholic girls' school, such as they had at Mount Angel. I remember that Maria at one time came home and told me about Sister X who was always bragging up the Protestant devotion to the Bible, and how deficient we Catholics were in that respect. I told her to tell Sister that it was the Catholic Church which had decided what writings were of divine inspiration, to be assembled in what we now call the Bible, that our worship was composed largely of Scriptural parts, that selections from the Gospel were read out at every Sunday Mass; and if

Sister were so enamored of Protestantism she should toss off her habit and join one of the Sects, of which there is no lack in Oregon. Sister X didn't do that exactly, at least not then. Instead, shortly after the Council, all but two or three of the Sisters ditched her habit, the priests set up their little table before the high altar, they plunged into "ecumenical" gatherings with the Lutherans, and the Sisters started their *Shalom Prayer Center.*

The monks at the time published a magazine. They had hired an editor from back east — Peter, I'll call him. It turned out that Peter was not too happy in his work. The German Benedictines bugged him, and he them. They couldn't agree on what part of Catholic sanity should be thrown out. Peter didn't like the new social gospel, otherwise he was amenable to "the changes". Once or so a month he would visit a bar in town, where, wearing his green tam, he usually managed to make a few sparks fly. The Germans were a generally peaceable crowd but would only take so much; and it happened, so I heard, that a few times Peter was energetically shown the sidewalk. Peter might lose his religion but not his Irishness. He was an ex Trappist.

When we at first moved to Mount Angel they had the Corpus Christi procession, with altars at a number of locations in town. Under the New Order that Catholic practice is of course, out. So is the once excellent Sisters' academy. What took its place was a co-ed college, which went broke. Then the Collegio Caesar Chavez, which quickly folded too. The present Oktoberfest and ecumenical street bazaar shows promise of an annual event likely to last. There's no holding back religious progress.

The Holy Ghost gone?

In the April-June *Veni Sancte Spiritus,* published by Francis Panakal and John Parrot, Panakal quotes from a note I sent them: "I agree with Francis that something has gone out of the world — that we are in a spiritual desert." Francis maintains that it is a "Someone, namely, the Holy Ghost has gone out of the world," that "the Church has lost its soul." That is an interesting thought, the more so since our time is being loudly proclaimed the Age of the Holy Spirit. I have had a few things to say about that. But what I had in mind when I wrote the note about a spiritual desert is a condition of the modern mind divorced by technological science, not only from the thought of God, but from direct contact with the land and the fundamentals of daily sane living. I was thinking of the "asphalt jungle" and the state of mind that goes with it, called "amoral", a loss of the sense of right and wrong, of true and false, of even the real and unreal, as we get it from Hollywood, television, and publishers of all kinds. It is the former general sense about there being a moral right and wrong which even the old pagans held, that I see as having gone out of the world in this age of a shoddy materialism, manipulated by a world money power. I have written tiresomely about how the Vatican Two popes have joined in this kind of Progress, as they call it. Says Paul VI, "In our time we must listen to the factory whistle, not the church bells." And the crowd responds "Amen". Home to television. But I'm not ready to believe that the Holy Ghost has left us entirely to the Devil. The "devil loosed for a time" seems to me more realistic and doctrinally sound.

The devil cannot do more than God permits him to do. If men will lose their love for the Truth, as St. Paul predicted would happen, then they will have abandoned the Holy Ghost, the Spirit of Truth, not He us. If the Truth is no longer proclaimed by the leaders of the Church on earth, then men will lose the power of thinking straight even about their ordinary daily affairs, as we see happening in our time. I am willing to believe in some mystery here — it all started long before Vatican Two — but I leave it at that.

In the same issue of *Veni Sancte Spiritus,* writing on Prophecy, John Parrot stirs up speculation concerning the return of Elias, a Jew expectation even to this day. Parrot writes that any new opinion must be reconciled "with the traditional interpretations". Well, it is traditional enough for this present writer that our Lord himself has said that Elias had already come in the person of John the Baptist. Curiously, Mr. Parrot, further along in his article, quotes these same words of Christ which contradict him. And according to Catholic scriptural commentators I have read, including St. Augustine, prophecies are written so that they can only be recognized as fulfilled at the time of their fulfillment, and then not by all. As to the Two Witnesses of Apocalypse XI, St. Jerome wrote that the Apocalypse contains as many mysteries as words. It is not, as Mr. Parrot writes, only Modernists who deny the possible physical return of Elias. But enough of this. It is hot and for that reason alone I am not going to the labor of repeating what I've written on prophecy in other Letters and booklets on the Two Witnesses and who they may very well have been.

The Liberal Catholic

I thought of him (or her) on re-reading a book composed of letters by Flannery O'Connor. Miss O'Connor, as some of you will surely recall, wrote as a Catholic novelist from her mother's home near Milledgeville, Georgia. Only a few of her stories were distinctively Catholic. Mostly she wrote with sympathy about odd "Bible belt" Protestant types, stretching at length the Catholic doctrine of the Divine mercy, baptism of desire and Christ's intention that all might be saved. That she firmly believed in all that the Church teaches need not be doubted. When at a meeting in which a well-known Catholic 'intellectual' writer, Mary McCarthy, spoke of the Eucharist as symbol, Flannery, usually reluctant to speak up at such affairs, spoke on this occasion. She said, "If it is only a symbol, then to hell with it." Of course. Yet her numerous letters to friends and others show that she read and thought as Catholic and

especially good the writings of Teilhard de Chardin, Karl Rahner and their like. About a book by Rahner she wrote: "It was *The Theology of Death* I was reading. I finished it but could read it once a year and still not know exactly what he has said . . ." This of Rahner is typical of Modernist writings. She read *Commonweal* and thought it smart and Catholic, as I did at one time. She read all the 'informed' writers promoted by the Catholic press twenty or so years before Vatican Two. Notre Dame and other colleges gave her honorary degrees. Yet it is quite certain that she hadn't much of basic Catholic theology on her book shelves — although she does express interest in some parts of St. Thomas published at the time. Miss O'Connor attended a Catholic parochial school for six years; from then on through college, secular schools. She evidently placed full trust in the output of the Catholic press of the time, from which source mainly she derived her Catholic education.

Based on her undoubtedly deep faith, and even though confused by the new religious and social gospel already far advanced, Flannery gave sound advice to many inquiries about the Faith. She did not suffer fools gladly. And yet she will advise a prospective convert not to concern himself about certain political and social positions of the popes. The Church, so she writes, may well be 200 years behind in regard to politics and social questions, but is always sound in religious doctrine. True enough, as far as it goes in regard to our religion. But it is this religion and the Vatican's extraordinary knowledge of world affairs, that put the popes 200 years *ahead* in their warnings against the pernicious social policies which have brought on two world wars, wholesale political murders and starvation in Communist countries and now religious, social and economic chaos all over the world.

With Vatican Two the influence of the popes as a force for sanity and good order ended. Pope and Council had joined the Revolution. It turned out as Pope St. Pius X had forewarned.

"Calm, slow, funny", as a biographical note describes her, and as she comes through in her letters, Flannery was never pietistic. Patient in her years of suffering from "Lupus", she died young. I shall think of her when the question of the Vatican Two Catholic comes to mind. But I think her strong Catholic sense would have come to her rescue had she lived to experience lunatic Vatican Two Renewal. She died in August, 1964.

In 1964 Flannery would have, I assume, been buried with the Requiem Mass. I remember that in one of her letters she had expressed annoyance, caused by the so-called Dialogue Mass, by which the new Reformers hoped to condition the people to accept the coming Paul VI Gnostic service. About her prolonged bodily suffering the lady seems not to have complained inthe slightest.

Of course there cannot be such a thing as a Liberal Catholic. Theologically, one is a Catholic or he is not. The term has nothing to do with the virtue of liberality, and Liberal Catholics did not get that name because of their open-handedness. If they were liberal in respect to money, it was usually other people's money. More cash to politicians who promised to "solve the problem of poverty". The Liberal is before all an activist, ready to join in reform movements, political and religious; so that when John XXIII spoke his "opening to the world" he was hailed with joy by those who were ready to jump that way.

As Pope St. Pius X warned, the enemy was already, in 1907, within the Church, publishing his murky theology and false social doctrine.

Of course this is to greatly over-simplify. Many outside influences went into the making of the 'Liberal' Catholic. But, thinking of himself as compassionate and with new, enlightened insights, he is a bird hard to unfeather. Liberal yesterday, Vatican Two reformed Catholic today.

Another Catholic novelist (this one not Liberal), Evelyn Waugh, complains in his letters, recently published, of Vatican Two reforms. I pass on here a few excerpts, the first one not, I'm sure, altogether humorous. "January 1964. It has been a sad disappointment to me that the Pope escaped from Palestine with a buffeting. I had hoped for assassination. He has two very fine houses of his own in Italy. I think it very vulgar of him to go touring with the television. All this talk of ecumenism is exceedingly painful to my crusty nerves. In a happier age Kung would have been burned at the stake."

"15 April 1965. Rt. Rev. Monsignor, Pray forgive me for troubling you. I do so because I am told you are often kind enough to give expert advice to troubled laymen.

"When I was instructed in the Faith some 35 years ago I was told of the obligation to hear mass on the appointed days, that it applied only to those living within three miles of a church and the invention of the motor-car had not modified this ruling. Is this still the law? I do not ask what is best for me; merely what is the least I am obligated to do without grave sin. I find the new liturgy a temptation against Faith, Hope and Charity but I shall never, pray God, apostatise."

The Monsignor affirmed that the Law said only three miles.

"5 September 1965. The buggering up of the Church is a deep sorrow to me and to all I know. We write letters to the paper. A fat lot of good that does."

"30 March 1966. Easter used to mean so much to me. Before Pope John and his Council — they destroyed the beauty of the liturgy . . .I now cling to the Faith doggedly without joy. I shall not live to see it restored. It is worse in many countries."

Mr. Waugh died suddenly of a heart attack, Easter morning, 10 April 1966, shortly after having attended Mass.

W.F. STROJIE LETTER No. 87 23 OCTOBER 1986

THE MILLENARIANS AND FATIMA

...War as Programmed ...The Great Betrayal and the Smile

I'm sure the most widely self proclaimed of the millenarians in the United States have been the Seventh Day Adventists and their offspring the Jehovah's Witnesses. I refer to the Seventh Day Adventists in my Letter 64, in connection with the destruction of St. Pierre and other towns of the eastern Carribean. I quote from their book *Looking For The End Of The World* the following lines: "Yes, we are sure that what are regarded by most people as natural phenomena of earthquakes in the West Indies are the forerunners and sure signs of the approaching end of the earth and the second coming of Christ." This book was published in 1902. Signs of the end, so they say, but after a period of darkness our earth to be brought back to the state of Eden.

Curious reasoning, that; but not new and we will hear it in our day, even among Catholics. I think the haunting vision of paradise lost is at the root of it. The devil suggests that paradise can be regained, that we can have heaven on earth, a "golden age" to come, the Jew-Gnostic kingdom of this world. "Back to Eden" the Adventists (a protestant sect who follow Jewish observances closely) were preaching when I was young. I am not sure exactly what line they are following now — except that I recall one of their pamphlets of a few years ago in which they had updated their millenium in line with political promisers of a good and a peaceful new world order, soon to come.

On Millenarianism, in my *Last Days of the Catholic Church* I quote *The Catholic Doctrine of the Last Things* by Msgr. Joseph Phole, as follows. "Chiliasm in its two forms — There are two forms of Chiliasm or Millenarianism. The exaggerated form is heretical, while the more moderate form is simply erroneous.

"The heretical form of Chiliasm may be traced partly to the Jewish expectation of a temporal Messias and partly to the apocryphal writings of the Old Testament, which abound in fables . . .This error in a somewhat more respectable form still persists . . .A third, still more moderate group of Millenarianists, which is not yet extinct, contents itself with asserting that an era of universal peace and tranquility will precede the second coming of Christ, to be suddenly interrupted by the great apostacy and the forerunners of Antichrist." End of quotation from *The Catholic Doctrine of the Last Things.*

In our day we hear variations of the expectation of an era of universal peace and tranquility. John Paul II has said that he is preparing the Church for an age beginning with the year 2000. On the kind of foundation John Paul is preparing is spelled out in his *Redemptor Hominis,* near the end of which he speaks of "the People of God's march towards the Promised Land in this stage of history approaching the end of the second millennium." Certain Protestant "evangelists" preach the Zionist/-Communist doctrine of an age of universal peace yet to come, as do some Catholic "Traditionalists" a "Fatima peace promise".

The widely read *Counter-Reforme* of the Traditionalist leader Abbe Georges de Nantes has been consistent and strong in its promotion of Fatima. Father De Nantes heads an organization which he calls the Phalange, a religious/political movement. I quote here the De Nantes publication *The 150 Points of the Phalange, Catholic, Royal, Communitarian.* "Towards a New Christendom: The phalangist considers that the time is not far off when Antichrists's power will fail definitively and when his rationalist and revolutionary counter-church will fail. Amid what catastrophes and at the price of what gigantic collapse? God only knows. Christ's disciple knows that he is not to be troubled whilst awaiting *the advent of a new Christendom, or rather the epoch of Christendom become universal and victorious over all her enemies."*

Another promoter of a new order is Professor Plinio Correa de Oliveira of Brazil who operates an international organization called *Tradition, Family, and Property* (TFP). He writes in his book *Revolution and Counter Revolution* of the "present time of trial" (page 67): "Because of this way of history, the Order born out of the Revolution shall shine forth even more than in the Middle Ages, as regards the three capital points affected by the Revolution:

A profound respect for the rights of the Church and the Papacy and the sacralization to the utmost possible extent of temporal values, as against secularism, interconfessionalism, atheism and pantheism, as well as against the sequels thereof.

* A spirit of hierarchy, pervading all aspects of society and of the State, of culture and of life, as against the metaphysical equalitarianism of the Revolution.

* The diligent disclosure and struggle against evil in all its early, initial, or covert forms; the fulmination thereof by execration as well as by change of infamy and the punishment with unswerving purpose, in

every instance and particularly where orthodoxy and decent customs be at stake, as against the liberal metaphysics of the Revolution and its propensity to shelter and give free rein to evil."

That much from Professor Plinio Correa.

The reader may wonder about the kind of mind which composed the foregoing sentences, especially the last one. To start with the first, the idea of a "working of history" is a manner of speaking of Communists and their sympathizers. Catholics speak of divine providence. When I first read, years ago, Plinio's "Order born out of the Revolution" I wondered, What can he mean? Could someone have gotten the original sense of the text (Spanish or Portugese?) mixed up in translation? But then, what of that amazing long, last sentence? — punishment with unswerving purpose". By whom? And, as it appears, not only punishment of what are properly called crimes, but also "in any instance where orthodoxy and decent customs be at stake" — even in their "early, initial, or covert forms". All of this is in the spirit of the Scribes and Pharisees and their descendents the Khazar converts.

Msgr. Ronald A. Knox, surely the most knowledgeable of all who have studied in detail European religious sects and movements, provides this additional information on chiliasm, page 136 of his *Enthusiasm:* "This was chiliasm — the conviction that the existing world-order was about to come to an end, and that an earthly millenium, during which the 'saints' would reign, was to succeed it." By Plinio Correa the pharisaic appears in Christian garb. Present is the harsh self-righteousness of the Scribes and Pharisees and, of course (as do all new order movements), the Kingdom of this World as expected by the Sanhedrin.

Plinio Correa, the Abbe de Nantes and the Vatican Two popes are agreed on the desirability of a New Order, incorporating the religious and political, of which Mazzini spoke in 1849, one year after the appearance of the Communist Manifesto.

Mazzini spoke of a "General Council of the Church" to come, a council "of all believers — a Council which will be alike Council of the Church and Constituent Assembly." The present figurehead-showman and straw boss of this operation is John Paul II who appears in photo after photo embracing, or kneeling awkwardly in front of, "Our Lady of Fatima" statues.

Another kind of person than was Mazzini is a John M. Haffert who has written a pentecostalist book *Explosion of the Supernatural* (1975). Opening his chapter 23 Haffert writes as follows: "Let us presume that the world-wide wave of crime and violence would indicate that Satan is fighting violently for his supremacy in the world, and that . . .in view of the miracle of Fatima and subsequent miracles the Immaculate Mediatrix is fighting with an assurance, confirmed to all the world in the Fatima miracle, for the reign of Jesus."

Here again, in this prediction by Haffert, we hear of a golden age, an age of the saints. Haffert goes on to speak of a Marian age. "Certainly the Age of Mary was fully upon us by the time of the first Vatican Council. The Immaculate Conception was defined and the world was shaken by a sequence of apparitions and miracles at ru du Bac, LaSalette, Lourdes."

Haffert's assertion that the world was shaken by these events is, to say the least, a bit far fetched. As to LaSalette, surely the most significant part of that message, was that Rome would become the seat of the Antichrist.

According to Haffert, "This Age of Mary is an *age*, not the flash of a few years. Its' ultimate phase will be the triumph of Christianity . . ." Here is the Millenium in all its glory.

On the back cover of his book, John M. Haffert is said to be one of the celebrated lay Catholics of the world, co-founder of an apostolate of 25 million members. By chance, so it is said, he attended a Protestant Pentecostal service in London in 1973. "Sixteen months later, as the only lay speaker at the 14th International Marian Congress in Rome (opened by Pope Paul), he explained this Explosion of the Supernatural which the Pope at the same time endorsed as a sign of a great hope and joy."

Of course Paul VI was happy to endorse Haffert's vision of a Millennium, which is in line with his and Mazzini's vision of a New Age. What I would call attention to here especially, is the figure of 25 million followers of this Fatima propagandist, and that his message is contrary to the Gospel predictions of a great apostacy, to be followed closely by the End.

Others in the United States who propagate the "Fatima message" are "The Servants of Jesus and Mary" who distribute the magazine *The Fatima Crusader*, published in Canada. SOUL magazine of New Jersey carries on the Haffert Fatima message. From Bayside, N.Y. come updates on Fatima and defense of the Vatican Two popes. The woman who puts on this show receives, so she pretends, regular scheduled messages direct from Christ and Our Lady. In N. Dakota, a Fr. Nelson publishes *Maryfaithful* in which (next to his Powers Lake establishment) Fatima is his main promotion. *Veritas* of Louisville, Kentucky preaches Fatima. There was, perhaps is yet, a regular publication by the F. Schuckart Fatima cultists in Idaho and Washington.

Whether as carrying on the Jews' demand for a kingdom of this world (updated in New York, Moscow, and Rome), or as propagators of that

second error of the Millenarianists (quoted on page one of this Letter), these publishers raise false hopes and distort the meaning of the plain-words prophecy of St. Paul.

The common or Catholic sense ought to deliver us from these fantastic notions of a good Order to arise out of apostacy from God. The fact of Christ's victory over Satan, as having been accomplished with His death on the Cross, is Catholic doctrine. Those who foolishly give ear to stories of a final battle of the Mother of God with Satan are, to say the least, in error.

Now that the Vatican Two popes have declared "a new beginning" (Paul VI), a New Order, and have radically changed Mass and Sacraments, so that they have lost their Catholic signification, when should we expect the End to come? According to a news report I read some time ago, John Paul said he was "preparing the Church for the year 2000, the beginning of the third millennium." I think he and his crowd, carrying on the Operation of Error, have prepared the End, but not as John Paul sees it.

What about conservative noises that John Paul sometimes makes, particularly a recent encyclical against Communism? This man opposed a condemnation of Communism by the Vatican Two council, saying it would be "counter productive". The time then was not propitious. But now the powers behind the Council and John Paul, seeing, as they do, nearly all Catholics welcoming their New Order, their welfare state, are ready for the final phase of the Revolution. An indication of this entry into the final phase was conveyed by photographs of John Paul's visit to the Rome synagogue, his abject and clownish posturing there.

Despite all the revolutionary commotion they stir up — recall the street and campus riots of fifteen years or so ago, and how they suddenly ceased — those behind the New Order are, as were the Scribes and Pharisees, hard-nose conservatives. Far, then, from neglecting to prepare for traditionalist and conservative opposition, the Revolution will be, ultimately, conservative, according to the ideas of the Rabbis behind it.

The Kingdom of This World is not to be run by a rabble, or by vain and self-seeking politicians. When Solzhenitsyn was let loose from Russia to condemn the gulags, etc., I saw this as a sign of a soft turn-around; the gnostic or intellectual revolution among the academics, the scientists, publishers and politicians being far enough advanced to establish *detente*. Not that revolutionary violence will end. It is being cooked now in Central America, the Middle East, and the Philippines.

Anyway, as directed, John Paul makes occasional conservative noises.

Does Fatima lend itself to the influence of the Millenarians and other charlatans? It does, as do many private revelations. Not many Catholics will worry about the next thousand years or so, however much they may love the Church. The future is always in the providence of God — not, by the way, in John Paul's hands, or even in those of his employers. But many Catholics, especially parents, are worried about the conditions of modern living. They see the new paganism all around them, and the foolishness and worse of the clergy. So, putting aside solid doctrine and what remains of their Catholic sense, they give ear to a promise of rescue, contrary to the prophecy of St. Paul and of Christ himself.

In Letter 41, *Fatima,* I assumed the apparitions to be from heaven. Later, reading the various and fluctuating opinions about what must be done to convert Russia, and about the notion that the New Order bishops would do it, I questioned the source of the Fatima phenomena, which, as St. Thomas shows, citing the destruction of Job's family and possessions, could have been from the devil. I was impressed by the heroism of the two younger children especially, their clear, simple and consistent responses to expert questioning, and the prediction that they (but not Lucia) would be taken out of this world soon, as it happened. But as time went by and the Fatima confusion and charlatanry increased, I was compelled to question the "message".

I have at hand Wm. T. Walsh's *Our Lady of Fatima,* which I've read carefully several times. I hold Mr. Walsh in respect, as an honest Catholic historian and writer. I have never felt the slightest suspicion that the children could be party to a deception. They undoubtedly saw and heard at the Cova da Iria, exactly what they said they had seen and heard. It could be, as I've suggested elsewhere, that Sister Lucia in her later years might have taken some thoughts of her own as having been inspired. The Fatima promoters seem to have bothered her endlessly, so as to keep their part of the show going. And I'm inclined to believe, as a small Fatima publication seems to prove, that the Sister Lucia I have shown holding hands with John Paul "in prayer" is a fake.

On page 83 of *Our Lady of Fatima* I read, "If they will listen to my requests, Russia will be converted and there will be peace." Russia was not converted, and a second world war began in the 1930s. Religion and morality continued the steep decline of the war years, and pope and council at Vatican Two brought to an end Catholic teaching and Sacraments.

On this same page 83, the "if they will listen" unaccountably disappears, and, a few lines below, we are told that "The Holy Father will consecrate Russia to me (the Mother of God), and it will be converted and a certain period of peace will be granted to the world." The conditional had become unconditional. It could be argued that the peace after World War II (such as it has been), following the consecration by Pope Pius XII, is what was meant. But the Fatima professionals appear to have a

greater, more perfect, universal peace in mind, requiring a collegial consecration.

After having just now re-read my Letter 41, I would leave it stand as written. Here I only mean to emphasize that Fatima fits in nicely with the false promises of a Catholic renewal as proclaimed at the Second Vatican Council.

Fatima, as we get it from its chief propagandists, fits in with Vatican Two "inspiration" — non dogmatic but you must nevertheless believe in it. Vatican Two takes in the majority of those who want a relaxed moral code and discipline, Catholics inclined toward a comfortable Lutheranism. For the more restless spirits — what an amazing number there are of them! — every kind of social activism, an explosion of religiousity. For the sentimentally pietistic, as well as for many who simply want the old parish back, a return to Catholicism and sanity, there is provided the "Fatima message" of the professional promoters.

It seems to me that seemingly orthodox preachers of a peaceful millennium soon to come, will be listened to most readily by pious persons who see only too well the sinful condition of the world. And never will there be lacking leaders of their kind who will offer them something similar to the "Fatima peace plan".

War as Programmed

In 1914 President Wilson gave assurance that the nations "over there" — meaning Europe — were "all tarred with the same stick", and bade the people to be neutral not only in deed but in thought. Fr. Gillis, editor of the *Catholic World,* quoted this from Wilson. He commented on a youth group who in one month were crying for peace, but who a month later howled for war.

Shortly before World War II, President Roosevelt assured American fathers and mothers that their sons would not be sent into foreign wars. "Again, and again, I say, they will not be sent abroad." But they were.

The first time it was to "make the world safe for democracy". What was it the second time? The Japanese attack on Pearl Harbor; "the Jap threat", so it was said and believed. But war was declared also on Germany and nearly all of the men, ships, war supplies were sent into the Atlantic, to England and Russia. And long before Pearl Harbor, Roosevelt had been sending to England and Russia "aid short of war." Two American destroyers were sunk while convoying this aid, before war had been declared.

It was not said that we were going to war to save Christendom. Such a notion, spoken out loud, could only have provoked mirth. But there were some, including many Catholics, who held that we were somehow, in supporting England, on the side of the angels. What was known for sure was that we were on the side of the Bolsheviks. We were on one side of the two parties of the Ashkenazi.

Apparently the struggle still goes on, with the losing party more or less isolated in South Africa.

But I'm not so much concerned to produce a 'whodunit' here (generally useless labor, often misleading), but to take note of how well Propaganda works in our time. Certainly the American people were 90% opposed to each of the two world wars. But we got in just the same.

The Great Betrayal and the Smile

My first purpose in writing these Letters was to warn a few friends and relatives that Vatican Two was not what it pretended to be. But I also meant to caution those who might read my papers, not to blame the Church, which we may not do. God who does not allow a sparrow to fall without His knowledge and permission, does not permit that a world war or evil Council will take place against His will. We must look to men for the fault. That certain men of spiritual pride and arrogance, the Scribes and Pharisees, would work against the Divine Will was indicated by Christ himself, by these words: "You are of your father, the devil . . .whose works you will do." These are men who will have the world as they want it, not as God willed it, and their evil doctrines, being of the devil, as Christ said they were, will be passed on down through the centuries.

But it is not entirely to the plotting, lying and foul deeds of such men — far from it — that the final great apostacy comes about, but to a gradual weakening of the Catholic faith, especially among the clergy. The salt has lost its savor.

As usual in the Gospel, the lesson is not one which applies only at the time of writing, but to all ages. And it is according to the will of God that some day the Church's time will run out, when most men will give in to the things of this world, as happens in our time, more than in any age of the past. We may say that some few of us are not part of the Apostacy, but we are all part of the human race; and as Adam acted as spiritual head of the race of men, so it was ordained by God that Paul VI would act also, even as Caiphas as head of the Sanhedrin and spiritual leader of his time.

There is no question about free will in all this. Paul VI was simply that man who, having taken into his mind and soul certain ideas, became the elected representative of a corrupted clergy and, to say the least, an indifferent laity who, if they attend the Vatican Two churches at all, reduce the Son of God to simply a nice fellow in their own image. The ecumenical smile becomes the mark of the reformed Catholic, especially of the clergy and religious. The false doctrine of those who turn up offering themselves and their 'Remnant churches' as saviours in an emergency, or even promising a millennium of peace and a new and pharisaic Christianity to arise from the ruins, has been obscured by their clamorous piety.

W. F. STROJIE LETTER No. 88 *16 December 1986*

THE CROOKED PATH TO ASSISI

This being a Letter touching on some things that have happened since 1962, and which most Catholics could not, even thirty years ago, have imagined to be possible; for instance, that a great movement would arise to change the Catholic religion to one of search and dialogue in the rubble of humanism, which is practical atheism. What is quite as surprising, is that there has been little or no resistance to this thing among Catholics generally, but only various promises of rescue from it by self-styled Traditionalists without authority. How to at least partially understand this has seemed to me a matter to look into, which I've done.

The first thing which comes to light is that at a certain time, in the "latter days", evil forces will advance, so that, as foretold by Christ himself, very little faith will remain near the End. There are no plainer words in the Gospel. To know this, to know that whatever happens is within the plan of Divine Providence for our salvation, is for our comfort.

In Letter 44, *Advent, 1980* I quote from an 1884 Catholic encyclopedia, as follows:

"Advent, Season of. The period, of between three and four weeks from Advent Sunday (which is always the Sunday nearest to the feast of St. Andrew) to Christmas eve, is named by the Church the season of Advent. During it she desires that her children should practice fasting, works of penance, meditation, and prayer, in order to prepare themselves for celebrating worthily the coming *adventum* of the Son of God in the flesh, to promote His spiritual advent within their own souls, and to school themselves to look forward with hope and joy to His second advent, when he shall come again to judge mankind."

I would caution here about the "penance" part of the above admonition; that it should be taken to mean only that which the Church prescribed in a better time. Anything beyond that might be too much for those disturbed by deprivation of the religious consolations they formerly enjoyed. It is the last thought in that sentence which I have tried to emphasize in these Letters. I know the idea of "joy" in our present circumstances, when the Johns and Pauls have made a mockery of the Catholic religion, seems a bit too much for most of us, and quite impossible for many. Yet it was that note of joy in expectation of Christ's return which, so I have read, prevailed until the late Middle Ages or thereabout. Theologically it is the correct note, but it is drowned out not only by the cares and riches or poverty of the modern world but by noisy Vatican Two 'Renewal', and by a cacophony of fake Seers.

"Listen to me", said Satan to Eve, "I will release you from the humdrum." Whether the first sin of man was pride or not, it seems to me that what at first prompted Eve was Satan's offer of something new and exciting. Adam and Eve had a life in perfect harmony with God and nature, yet even here was a germ of discontent. No man can be perfectly happy on this earth, and for that reason should look forward in glad expectation to the End. But there are those "woes" the Gospel speaks of; and death and the approach of it may entail much suffering. Yet death will come for each of us and the best preparation for it that I know (for those of us not quite up to "joy") is the habit of resignation to all that God sends. To this kind of Catholic argument is opposed the various promises of reversal or rescue, and of Remnant churches.

False mysticism — what a wide range of possibilities it lets loose. It begins with Vatican Two "inspiration", is carried on by the New Order bishops and lower clergy, and by such devilish devices as *Cursillo,* an emotional, mindless thing which soon appears openly in the parish new liturgy. A person cannot attend these 'Masses' and remain unaffected in his Catholic sense by them. I have several times quoted the French priest-theologian who said this: "A minute examination of the New Rite discloses numerous verbal tricks, mental reservations, intentional omissions, etc. — tricks that are part of the equipment of experts; not at all theological experts but those phychological experts who excel in group psychology and public relations." The Spirit of Trickery is still with us, but takes a turn to the Right as expediency directs; as when John Paul declares an "indult" on the "old Mass"; this by the man who worships with African witch doctors. Which brings us to Assisi, of all places!

The Crooked Path to Assisi

Geographically, Assisi is not far from Rome, about forty miles north. But the route taken by the Pauls and Johns — to revolutionary hot spots in the Middle East, South America, Mexico, and elsewhere, to help regional agitators; to Africa and Haiti and New Guinea to worship with leading diabolists of Voodoo cults; to New York to bow down before the atheistic U.N.O., and to emit hair-raising growls in Madison Square Garden; and counting all the other twists and turns of the Johns and Pauls, the route taken to Assisi was a long one. Do I recall the title of a book, *The Trail of the Serpent?* Yes or no, it will do. And indeed, so a report at hand says, John Paul had a

Togo snake worshipper at his Assisi prayer "summit". "United in a quest for peace, Pope John Paul II and leaders of eleven non-Christian religions, from African animists to Japanese Shintoists, fasted and prayed together today." So one report tells it. What next? Why, full circle to Rome, the big top. This show, like other 'ecumenical' gatherings leading to it, has its mind-conditioning purpose. It may take thirty years to make us all insane, but, so they think, and are quite right in thinking so, it can be done.

If a writer of books thirty years ago had offered a novel based on the Assisi theme to a publisher of any kind, he would have been turned down flat. Too fanciful by far. Yet today news of this kind of thing is read by Catholics all over the world, some of whom may shake their heads, others will say "How nice". The pope is the pope.

Witch doctors, Moslems, Sikhs, Jains, Bahais, as well as Protestant and other non-Roman Catholic religions; and the unthinking mob. Why does God permit this mockery? Why did Christ allow a rabble of Roman soldiers and Temple guards to put on Him a shabby purple robe, a crown of thorns, and spit on Him? Of course He could have gone to Calvary without these indignities. And His Church could have been brought to a nice, neat end; a triumphant end, as many think must happen. The Jews thought to be exalted at the time of the First Advent. They weren't. The ultimate triumph belongs to Christ and the whole Church, not only to those faithful Christians who will be living in the last few years.

In a Catholic dictionary at hand, the Church Triumphant is defined as the souls in Heaven. In which place time is no longer.

One news report speaks of a "sour note" sounded at the Assisi prayer meeting. How sad. Don't we all love Religion these days? This sour note was attributed to Lefebvre followers. But then it couldn't have been *very* sour. A Lefebvre cartoon from Connecticut shows a smiling bishop holding up a hand — ecumenism not nice, is the message. But it is nice; not least nice is smiling Marcel. But his is a different kind of loyal followers than those of Karol Wojtyla. They expect a slightly different tune from *their* man. How hard Brother JP makes it for Marcel, what with these more outlandish affairs of his.

Give John Paul credit. He makes no pretense about what he is up to. He goes his way openly, step by step, to exhibit the "previously unknown church" of *Redemptor Hominis*. John Paul, one might say, is an honest crook. And he loves all religions. All are equally welcome.

All but the Traditionalists? None are more welcome on the scene than the Traditionalists. He needs this absurd, futile crowd comprised of schismatics old and new, this menagerie of underworld ecclesiastics, of Econe priests (?) without any pretense of authority; the pietistic crowd who wail to heaven for rescue, who search all over for a Trad priest they can approve. John Paul needs this crowd as a foil. "So, you are one of *them*." They are almost as useful to the Revolution as the pious Vatican Two conservatives.

I do not become disturbed by these things. They were in the mind of God from the beginning. The cat was out of the bag when they brought forth their new liturgy. Let those who will, moan and groan about "what they are doing to us". The angry ones, the great sisterhood of an unquiet devotionalism, those whose religion is the latest word from the latest Seer; let them all stew, as they will without help from me. I wish for them a peaceful Christmas season. But I can do nothing for them, but only to say: There is no Santa Claus. We are all going to have to stick it out, come what may.

So much for Assisi, October 1986.

Publications and Their Customers

They are on the increase as things get crazier. There are thousands of Catholics and others grasping at any straw of political or religious promise. But few for the hardrock religious reality.

Death is taking its toll, and those who were young at the time of Vatican Two had no experience of the Church, such as we older people can be thankful for. And I know now that Catholic instruction was already sick in the schools before the Council. The number of readers is a question of market, so to speak, and financial backing and push in the mainstream of lunacy. What dreary stuff one finds in the racks of vestibules of our once Catholic churches; hardly less so in that press I have called 'moderate', which is Vatican Two conservative. This is the strangest thing to come out of the revolutionary Council, confirmed at the 1985 Synod in Rome. Dozens of little Trad printings find their way here, most of them pietistic and doctrinally vague or erroneous in part. And there is the political stuff, which is a waste. We are urged to Uphold the Constitution, be for or against nuclear plants. Get involved, run here, run there, support Joe Blow. And there are the Trad 'monasteries' whose inmates we know not. They manage to sound good in their nice brochures, in appeals to religious nostalgia.

John Paul conservatism is surely the spiritual and intellectual bamboozle of all time. Here is a sample of it in action. From the April 1986 *Readers Digest*, "The Lonely Struggle of a Nicaraguan Priest", an excerpt: "Carrying chains and machetes, the Sandinista mob attacks the one-story, corrugated-roof of El Calvario Church in Managua with rocks and paving stones. 'You have fifteen minutes to get out,' their leader shouts. 'If you don't, we're coming in after you' . . .This incident occurred last May. It was the sixth time since 1982 that the Sandinistas' *turbas divinas* (divine mobs) had come for Mondragon, a stocky, bespectacled, 49-year-old priest. The Marxist leaders of Nicaragua accuse him, *and nearly 300 priests loyal to John Paul II,* of caring only for the rich, of being a *contra,* a counter-revolutionary." (My emphasis.)

What are these priests thinking about? John Paul has been on good terms with Marxist leaders in Poland and since. When the Sandinistas took over he had words of approval to a delegation of three or

four of them to the Vatican. And what of the religious, the liturgical revolution? The clergy went along with that, many of them filled, I think, with the Socialist doctrine the Vatican Two reformers managed to falsely identify as genuine concern for the poor. I have said that this fourth pope of the Revolution has been quite open about what he has been doing. But many Catholics today let their emotions lead them into seeing only what they want to see.

Our emotions and our worldliness, even that worldliness by which a man sees himself as champion of the poor, can lead off from true religion which seeks first the Kingdom of God. On the other hand there are certainly many real Communist infiltrators among the South American clergy. Consider these lines from *The Vatican Moscow Alliance* by veteran Vatican reporter, Avro Manhattan: "During 1976, and again in 1977, Cardinal Koenig, prompted by Pope Paul and his 'shadow Kremlin of Rome', began discreet negotiations with the Communist authorities of Poland with the precise objective of bringing Polish Catholic priests into Austria. The move had to be justified on the ground that there was a 'scarcity of Austrian priests'.

"The remarkable feature of this extraordinary export, however, was that those priests who were transferred from Poland to Austria, all had one striking thing in common: they had all been trained in leftist seminaries, where they had assimilated the idealogical 'truth' of Communism. The Communist Commissars in Poland had made sure that this was the case, prior to allowing them to emigrate . . .The unique creature — a Catholic-Marxist priest, simultaneously testifying for Christ and Lenin. Something to marvel at, truly."

May we not expect that the Polish seminaries will have produced a future Polish Cardinal become pope? Such a move would follow as night follows day. More from *The Vatican Moscow Alliance,* page 207: "The export programme became even more telling when it was revealed by an unusually candid and vocal Commissar that it had been permitted by Russia because — oh, Divine Providence! — the seminaries, all Communist-controlled, in Communist Poland, 'were full to overflowing'."

I had heard this kind of story from one of the pious followers of the Seers — that God had providentially filled the Polish seminaries through Communist persecution. Elsewhere in his book author Avro Manhattan tells of big exports of Polish priests to South America.

What has all this to do with post-Vatican Two publications? Not much, except to take notice of how the secular press suddenly became so interested in the affairs of the Church beginning with Vatican Two. Catholicism in ten easy lessons. John Paul the smiling pope who is on everyone's side. Big Brother Conservative, a force for political and economic stability in the world, they hope. What else is religion for, anyway?

Here are two loyal followers of Big Brother Conservative. Dom Helder is the notorious red bishop of Brazil; Mother Teresa the female gad-about of the Revolution whose main work is birth prevention. She succeeded in India where Planned Parenthood and Peace Corps failed even to persuade. For which she received a $200,000 Nobel peace prize. Always the Revolution proceeds in the name of Peace. "When they shall say 'peace and security'. . ."

Two Films on Activists for Poor

We can thank the Archdiocesan Communications Center for films on two inspirational figures: Dom Helder Camara, Archbishop of Recife, Brazil, and Mother Teresa of Calcutta.

Dom Helder, an activist against hunger and oppression, is the subject of "Excuse Me, America." This film illustrates the connection between economic and political oppression, between hunger and totalitarianism. Filmed in the poor sections of Brazil, San Francisco, and Philadelphia, "Excuse Me, America" shows Dom Helder conducting mass, talking to the poor, meeting with Mother Teresa, and serving communion to Cesar Chavez, head of the United Farmworker's Union. The 50-minute film rents for $50 and sells for $675.

A curious bit of photography from a Fatima magazine, April 1986, shows John Paul and Mother Teresa descending steps. The old crone is one step ahead, holding John Paul's hand, supporting the allegedly athletic, vigorous pope. It is all part of the phony equality of the Revolution which requires female seeming influence, or at least a certain amount of public exposure as such. And has it occurred to the New Order conservative nuns who seem to admire her so greatly, that this star actress of the Revolution is not wearing the old habit of the Catholic Sisterhood, but simply the native dress of the women of India?

I don't mean to bore you with tedious details about the steady advance of evil, things we already know about. About all that one can be tiresome without half trying. But for sane, faithful Catholics there is no

good news these days. John Paul does not even slip on a banana peel. I haven't seen any photographs lately of JP2 kissing airport blacktop or concrete, and he seems to have put away his crooked cross for a time; but these are only little signs of the new conservatism, .the new face of the Revolution. We have watched the diocesan paper here, and *National Catholic Register* for accounts of the Assisi doings, but have seen none. I suppose that was part of the news which doesn't fit with a certain kind of readers. The October show at Assisi seems to have been one of those affairs, like the 1985 Synod at Rome, about which the secular press gave most information.

Letters and Notices

We seldom print letters. For one reason, printing costs money, and I usually have enough of news and doctrine to fill the amount of space I've decided on; although in my hurried way I often leave blank space. I don't think we ought to publish letters of praise, some of which we do receive, believe it or not. Of notices we publish only one, for a liturgical calendar each year. We have on hand a thick file of abusive letters, many of them from Lefebvre followers years ago. Some of the abusive letters make for good reading. I recall one especially, from a lady in California. She took exception to what I was writing about Paul VI in the early days of the 'new mass'. I could visualize her as she stamped her feet, spitting fire. I thought she might fly up here and beat me over the head with her umbrella. We have received many others of that kind. An interesting thing is that nearly all letters from England and Australia are written by men; most of those from within the USA by women. We like to receive letters and are grateful for news clips and other pertinent enclosures. I know I have been neglectful many times in the past, when I should have and wanted to send comments and a note of thanks. But I weary of pen and paper and typewriter. My poor wife tries to make up for my deficiencies; and to tell the truth, she does most of the hard work of filling orders, acknowledging contributions, filing, and much of our proof reading. Hand me this, get me that, since I lost a leg. It has surprised me how many little, routine things become difficult when a leg is gone. What I have been more or less leading up to by this personal note is this: Nearly all letters received here from our regular readers inquire about my health and express sympathy. I want to speak my gratitude for these kind expressions of concern. I'm still semi-invalid, but up most of each day in a wheelchair, and go out several times a week, wind and weather permitting. Thank heaven (or even Detroit) for the automatic transmission which enables a person with a good right leg to drive a car. One can drive just as fast with one leg as with two. But what if I get a flat tire? I haven't come to that yet. Perhaps Big Brother will abolish flats, along with poverty. Anyway I am grateful for your expressions of concern; and we pray for all a peaceful Christmas Season.

W.F. STROJIE LETTER No. 89 **24 February 1987**

THE DIVINE PROMISE

January, 1987, twenty-five years since the Great Apostasy was officially announced and acted upon. Pope and Bishops would no longer teach and govern as Catholics, but would seek for the truth with Protestants, Jews, Pagans, and atheists.

In Letter No. 88 I commented on John Paul's "prayer summit" at Assisi, which included even a snake worshipper. I did this only for emphasis, for those who have not altogether closed their eyes to the "ecumenical" doings of Vatican Two, but who find it hard to follow doctrinal arguments. Among those more or less aware of the destructive intent of the Vatican Two popes, are some who need this kind of evidence. It might seem strange that our enemies openly provide this evidence, but the Revolution is far advanced, and it is their intention to smear the Church, to make it appear as no longer divine, or as never having been divine. This is the main work of John Paul. His performance with youthful decadents in Australia exceeded in a way even that of Assisi.

I see roughly five categories of acceptance of, or reaction to, the radical reforms. Number one is comprised of those who have gone along willy-nilly, or in enthusiastic acceptance of the "the changes". "We follow the Pope", they say, disregarding that the Vatican Two popes depart radically, totally from the Popes of more than nineteen centuries.

No. 2: The young people, of the television age, who, living in a closed world of "teen" talk, lack entirely the Catholic sense, and even common sense.

No. 3: Baptized Catholics who do not like the changes, who are even aware of departures from Catholic doctrine and practice. But with the Divine Promise of protection from error on the part of the Popes fixed in their minds — the only Catholic doctrine they seem now to remember — they think it all must somehow come out right in time. That it must come out right is true, but not in the way they like to think.

No. 4: Those who have faced up to the falsity of the reforms, but who have set up their own little Churches, so-called Traditionalist chapels and house-Mass circuits. The priests of these groups have no authority. More on this presently.

No. 5: Scattered Catholics who, seeing that the reforms are not Catholic, reject them in simple obedience to the Divine Law. No priest or bishop speaks for these people.

In view of the unCatholic words and actions of the Vatican Two popes, how ought we to understand the Divine Promise of protection from error, "even to the consummation of the world"? In this way: It is not Christ who has failed to keep His promise; how could He? It has therefore to be that the Vatican Two popes *deliberately* teach error. I waste no time on those who say the error doesn't count because these popes were invalidly elected.

The Promise provided only that any pope intending to keep the Faith would not lead the faithful astray because of his own moral and intellectual failings, or through simple inability to cope with the responsibilities of his office.

In case of doubts concerning a pope's claim to be giving a new direction to the Church, a great Pope and Council taught that Popes are not always infallible, but only within strictly defined limits. The Vatican Two popes have not made claim to infallible pronouncements; and it is in this sense that God protects absolutely from error. We are not required to believe in Paul VI's "revelation only at the beginning" (public audience address), or John Paul's "awareness of the Church in an utterly new way" *(Redemptor Hominis)*. In these Letters I have quoted dozens of other such plain expressions of error by the Vatican Two popes, and have shown how they have radically changed the Mass and the Sacramental forms by simple directives, leaving aside"infallibility" and even direct commands.

We may sum up, then, as follows. Christ promised the Popes protection from error, and the Vatican Two popes have not taught error within defined limits; and so the Church's teaching on her indefectibility is confirmed even in this time of the Great Apostasy. We are not required to believe the new teachings — or new directions or new emphasis, as they pretend. I should add to the foregoing (what I've touched on in other Letters), that it is God himself who promised to send an Operation of Error to that generation of men who would prefer to believe lies; and that this was to be partly as a punishment, and, I believe, so that the plotters would be led to display their errors in the open. Even so, only a few will face up to the plain lies of the new reformers, thus bearing out the truth of another prophecy about the "latter days", that in this time most men will act as they did in the days of Noe. Especially blind are those who see the evil modern insanity as primarily economic and political.

In Letters 79, 80 and 81 especially, I reminded our readers that God had promised the successors of Peter that He would bind or loose in Heaven what they would bind or loose on earth; and that God could only be faithful to His promise. We received an objection that the Power of the Keys could not be used to end the normal functioning of the Church. But keys are not made to work in only one direction, but to both close and open; and St. Thomas teaches that Popes hold the keys to Heaven and to Hell. The explanation lies in the Operation of Error prophecy,

which men will carry out as an inclination of the consequent Will of God, which always works for good.

St. Paul foresaw the Operation of Error as judicial. If men would lose their love for the truth, "they will be permitted to believe lies." The Operation of Error has to be something in particular, coming after error is already widespread, a disease of the mind and soul. It will set itself up in "the Temple of God. . . changing all laws", and so on. Pope St. Pius X surely had it in mind when he warned of the "reforming mania" of those he called Modernists, or Gnostics. Vatican Two satisfies in all respects St. Paul's prophecy of an Operation of Error, and the prevision of Pius X of a reforming mania.

Perhaps if we apply the foregoing information to the Mass it will be seen more clearly. At the first session of Vatican Two was proposed a rite of worship for all religions in common. There was no objection from Pope or Council fathers. The 'Mass' of Paul VI was imposed on a clergy apparently ready to accept it. It signified falsely, and the Act of Consecration was changed to narrative, a mere recital of words. There could be no question about the wrong intention of the innovators; and that the change from Act to narrative (plus false signification of the words) resulted in a false Mass, a Gnostic simulation of the true Mass. Thus did God "take away", according to the prophecy of Daniel. Our enemies can rage against us and do much harm, but is it only from the papal chair that the Mass can be taken away.

Paul VI legislated for the whole Church; there could be no question of loose ends, of various rites, Eastern or other, being excepted. The same reasoning applies to individual priests of the Roman rite. All come under the same loving design of the Creator, who gives and who takes away, who permits wars, plagues, famine and other disasters which the just suffer alike with the unjust. What matters is the spirit in which individuals accept their sufferings. Holy Job comes to mind; and the Good Thief.

It is objected that a priest is a priest forever, having received the "character" with ordination. This is true. But he is not an independent agent. He exercises the powers of his priesthood only as the Church's minister — powers delegated to him by his bishop who receives his office from a Pope. It was to Peter that Christ spoke the words, "Feed my sheep", and so on. The Popes hold the supreme power on earth, which Paul VI used even while casting it aside.

The *Quo Primum* decree of Pius V made it certain that no priest could be commanded to perform a radically changed rite of Mass, but the decree could not give priests a right to go out on their own. A few charlatans have quoted St. Thomas' "necessity knows no law", presuming to decree as necessary what God himself had said He would, near the end, "take away".

So what is a faithful priest to do since Paul VI imposed his radically changed 'Mass'? In simple obedience to a higher law, the Divine Law, refuse to perform the new rite. And let his parishioners know why he may not conform to the new, ambiguous and constantly changing Vatican Two reforms. If he has talent and access to a little money, he might, as a spiritual work of mercy (to counsel the doubtful) extend his influence outside his old parish. It is remarkable that no priest or bishop has spoken out in this way. The time is past when any one of them is likely to do so.

What about Marcel Lefebvre? As an outstanding example of priestly disobedience, this man has no right to a hearing from Catholics. He has publicly, scandalously defied those he upheld as true popes, and continues to do so by ordaining his own clergy. Bishops (as much as we others) come under the Divine Law. They do so to a greater degree because of their office, and because they have made special, solemn vows of obedience. Lefebvre knows all this, of course, so that we must look for another motive than his "saving the Mass of all time".

Certain "Traditionalists" make much of *epieikia,* or "mind of the Church" arguments, said to be contained in Canon Law. But I have noticed that each one's "mind of the Church" interpretation closely reflects the mind of the particular interpreter, who always tries to justify illicit Mass arrangements.

They say we must use the "ordinary means" to salvation, by which they mean valid Mass and Sacraments. But these "Traditionalist" interpreters themselves complain that these are extraordinary times in which Mass and Sacraments are not ordinarily available. From where we live it is seven-hundred miles to a few places where the traditional rite is performed. And if we are to think about the mind of the Church, we must think about the mind of God who, as said above, willed that one day the perpetual sacrifice be taken away.

The mind of God is not entirely contained in Canon Law; how could it be? So far as we need to know it, it is to be found in all that God has revealed to His Church; and for our time in the Scriptural prophecies, which provide a doctrinal explanation of the Strange New Church. The Scriptural predictions for the "latter days" are quite complete and include a "Son of Perdition", one who will, in a unique way, oppose himself to God. Even so, he can do only what God permits.

Many say that our enemies have brought the Church down; that in our time there has existed a terrible plot against the Church. This is true. Satan is always at work, and our materialistic age with its technical developments makes far easier than ever before the spread of lies. The Devil is well served by a generation concerned mainly with the things of this world, putting aside thoughts of eternity. That apostasy has grown with the growth of the money power can easily be demonstrated. We cannot serve God and Mammon.

I have set down briefly my observations on what is to happen in the last years. But what are we to do? The Gospel instruction on that is brief: "Watch and pray." Elsewhere in the Gospel we are admonished to be "as wise as serpents, but as simple as doves." Heaven has no place for the angry and defiant, however wise they might have been in their time.

There was enacted at the entrance to the Garden of Gethsemane a scene which was surely intended to teach this lesson. The Roman soldiers and the Temple guards had come to seize Jesus. "And behold, one of those who were with Jesus reached out his hand, drew his sword, and struck the servant of the high priest, cutting off his ear.

"Then Jesus said to him, 'Put back thy sword into its place; for all those who take the sword will perish by the sword. Dost thou suppose that I cannot entreat my Father, and He will even now send twelve legions of angels'."

As we know, the Church is not pacifist in the sense of forbiddng the use of force altogether, and Popes have spoken in no uncertain terms against those who have attacked the Church and oppressed the poor. There are times when the demand for justice must be placed foremost; at other times we think only of resignation. Clearly, ours is a time for resignation.

At hand is a monograph from France in which the Vatican Two revolt is blamed mainly on John XXIII. It ends with this cry: "O God, grant us a Pope." This is a wail from an "ultrasupernaturalist" (Msgr. Knox's term) which takes no account of present reality; and that not even God will produce a miracle against the free will that He has ordained for the governance of His Church. That we are to look for a good pope from among the present crowd of New Church clergy, and that this pope will then miraculously turn the Apostasy back, is a wierd notion which I leave to those who go in for that kind of thing.

The Catholic religion is, before all, a doctrinal religion. Whether we be Saint or mystic or genuine seer, Pope or peasant, we may not put aside doctrine and a down-to-earth sense of reality. So, when Pope and Council announce and put into practice a doctrine and policy which departs radically from Catholic doctrine, a virtual total denial of it, we must not look for the resumption of the officiating Church through some miracle, program of prayer, election of a good pope, or otherwise. The apostasy of Pope and Bishops is a sure sign of the Great Apostasy, the only Catholic explanation possible.

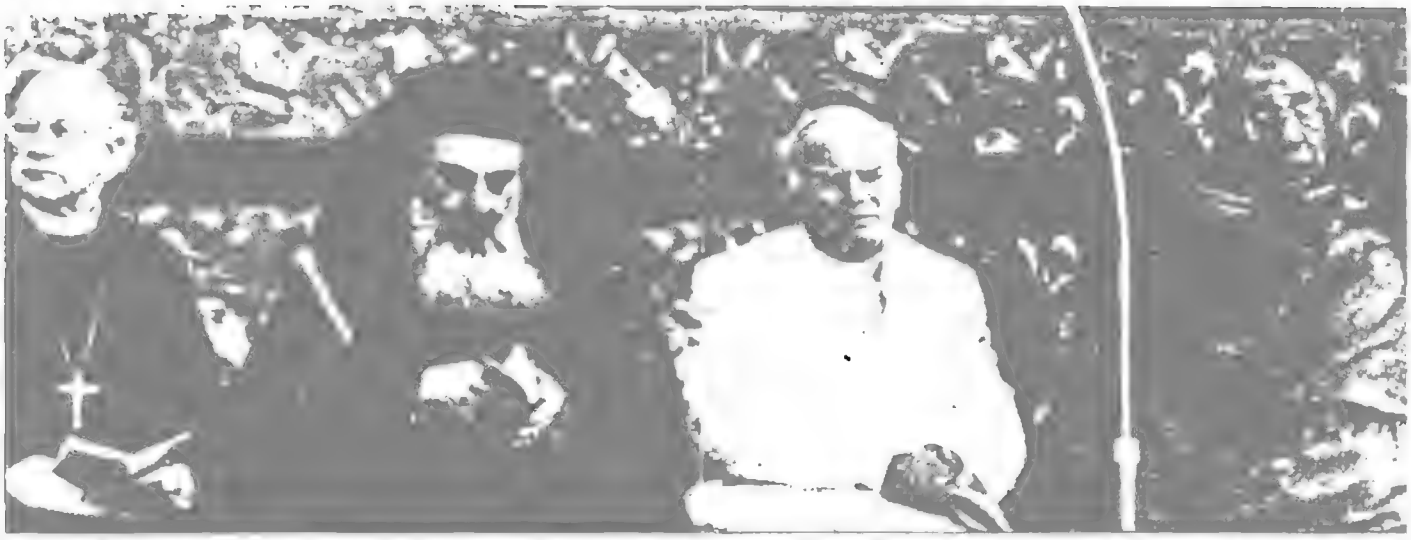
"Watch and pray". This "watch" surely does not mean that we should do as one who might stand idly watching the traffic go by. We are to think about what we are seeing, pray to understand it, and beg to be delivered from the evils consequent on it. But he looks in vain who hopes to see the Great Apostasy reversed.

God knows all, foresees all. And while He leaves it to men who because of the Fall are prone to sin and to every kind of error to carry out His work of salvation, God remains in control. He does not leave His Church to simply fizzle out, but Himself decides when it shall end. As Fr. Fernand Pratt, S.J. in the second volume of his *Jesus Christ* expresses it: "Through Him (Christ) the whole body, well organized and solidly knit together, thanks to the mutual aid of its members, which operate each according to its measure, increases and builds itself up in charity. And so it will be up to the consummation of the ages, *up to the limit fixed by God for the expansion of His Church."* (My emphasis.)

God is perfect. The imperfection of man cannot make His works less perfect. He fits it all in, and only in Heaven (perhaps even in Hell) will we be given an understanding of how the Divine Justice flows from the Infinite Goodness. And, quite surely, how God has woven His pattern of Redemption and Salvation to fit a given period of time.

AN ADDITIONAL NOTE: *And after that Satan must be let loose for a time.* Apoc. 20. The complete way in which God's decrees are fulfilled in regard to evil are shocking to the modern mind, which has trivialized all that pertains to religion. The evil insanity which has come upon Catholic clergy and laity alike in our time, leaves many not so affected baffled and angry. Something of this feeling appears at one place in the Gospels. In shocked disbelief when told by Christ of His forthcoming suffering and death, the apostles protested that it must not happen. Peter spoke for them to Christ, who said to Peter: "Get behind Me, Satan, thou art a scandal unto Me." So it is in our day when the ancient Enemy is permitted to do his worst against the Church.

Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom scandal cometh. See page 4.



John Paul II joins Archbishop Runcie of Canterbury, Metropolitan Methodius and the Dalai Lama in prayer.

W. F. STROJIE LETTER No. 90 *22 April 1987*

THE MASS ENDED

On prayer methods. Philosopher Karol Wojtyla. Excerpts from "The Enemy Within".

In this Letter I intend to explain further what I wrote in Letters 80 and 89, on the Mass having been ended by the action of Paul VI and the Council. The destruction of the Mass would, of course, be central in the work of establishing the Religion of Man.

My first paper (March, 1971), before I began to call them Letters, I named "The New Mass Invalid Because of Defect of Intention". This paper is still available, under the title "The Modern False Mass." In that paper I mentioned what a priest and layman had already argued convincingly, that the change of words in the Consecration Form caused the New Mass to be invalid — no Mass at all. I wrote that this change by a pope from the fixed Form of the Mass indicated a wrong intention on the part of those who made it. I pointed out that the Act of Consecration had been changed to narrative, and that the rite as a whole signified falsely. There was all that and more to show the destructive intent of the innovators. That this Mass could not be made valid by the personal intention of priests who performed the New Rite, was shown by the priest and layman I speak of, and by myself. I did not know it then, that we had uncovered the fulfillment of a Biblical prophecy, that of Daniel which predicted a time when the perpetual sacrifice would be taken away.

We can be sure that God would not take away the Mass miraculously. No political tyrant could do it, or even suppress it effectively. How, then, was it to be done? We had our answer from a man in the papal chair, the one who spoke of his Cult of Man. As time went by and the table replaced the altar, and a new spirit of irreverance began to show, the man-centered thrust of the New Liturgy became more open in the parishes.

The Vatican Two innovators had given us every reason to be sure that the Mass had been taken away, as foretold. But then we began to hear from those who styled themselves "Traditionalists", who said, "Oh no. The Mass is not ended. We have it, and will provide it for those who want it."

So then, has the Mass been taken away in our time, or does a tiny minority of unattached priests, and priests of the Eastern rites, still have it? If they do, how then in the future will anyone be sure that the Prophecy is being fulfilled?

It may be said that the priest acts in the person of Christ, and therefore his ministerial functions have to be valid. But the powers of the priesthood were given by Christ to Peter and his successors.

"And Jesus coming, spoke to them, saying: All power is given to me in heaven and on earth.

"Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."

The Gospel of St. Matthew contains these lines: "And I say to thee: "Thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it.

"And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

Peter and the other Apostles were to preach the Gospel and administer the Sacraments. The common sense of these texts compels the belief that the integrity of the Sacraments, and sound doctrinal teaching, will last until very close to the end. But that faith will fail we know from these words of Christ: "Think you that when the Son of Man returns, will he find faith upon earth." St. Paul foretells a Great Apostasy, a revolt and the coming of the Son of Perdition, a prediction repeated in our century by Pope St. Pius X.

It is possible to raise a question about the exact meaning of "taken away", by saying that the words are not to be understood in their exact sense, and that a few priests will have the Mass until the End. But such an interpretation renders the prophecy meaningless.

Leaving Prophecy aside for the moment, and the occult influence which is at the bottom of the Traditionalist operation, perhaps we should restrict our question on the Mass to whether regularly ordained priests who have rejected the Novus Ordo can offer a valid Mass.

In Letter No. 80 and one other I quoted from the 3-volume work of the eminent theologian Maurice de la Taille, S.J., who had thoroughly examined the writings on the Mass by all the most respected theologians. I did not hold as conclusive Fr. de la Taille's opinion by itself, but a point on which all those he studied were agreed upon. The question raised by Fr. de la Taille and the others concerned Masses offered by priests separate from the Church — vagrant priests, schismatics, operators on their own. They decided as follows: The Mass as the Church's own sacrifice is always acceptable to God, even though the priest may sin by offering it illicitly. It is the Church as the "essential font", as Fr. de la

Taille states it, which validates even the Masses of priests detached from the Church.

This is not a newly discovered principle, applicable to the Masses of schismatics mainly. It is well known Catholic doctrine that the priest can act only as the Church's minister. This is the point we must keep in mind.

The Great Apostacy has been declared officially. Pope and Council together, with all the bishops and most of the lower clergy and laity, make up the Great Apostacy, which has ended the officiating Church. That is the reality of the affair, what all can see who want to see. It is the Church of Darkness, the Counterchurch taking over. Thus has been destroyed that true Magisterium which in the past has sustained all priestly functions — the saying of Mass, the granting of absolution in the confessional, and the rest. That the Forms and signification of the Sacramental rites were all radically changed is uncontestable evidence of the Montini intention.

It is here that Traditionalist confusion enters in, by quoting these words of Pope Paul IV (1559): "Prelates and popes who turn out to have deviated from the Catholic Faith before their election are automatically deprived of any authority and office and their promotion is null and void and can by no means be validated."

It is said that this doctrine is preserved in Canon 188-4. Who would deny it? But it cannot give unattached priests any special rights.

The election of Montini was not contested by even those cardinals known to be orthodox. He was not charged with pre-election heresy by those who would be responsible for presenting evidence of this kind. And a pope-elect becomes pope immediately he accepts the office. No man or body of men is required to validate the election. All the bishops and most of the lower clergy and laity accepted him as pope. And for fifteen years he sat on the papal chair, changing all laws. It is upon such considerations as these that matters of Law are decided.

Montini wanted no validation of his authority; he came to destroy Authority. But he was elected in the regular way, and so held the Keys.

In Letter No. 89 I reminded our readers that keys are not made to work in only one direction, and that Paul VI chose not to bind but to loose. I wrote that Paul VI had legislated for the whole Church, repealing all laws by abrogation. All priests would thus be bound to the Mass of the New Order. This is the devil's own caricature of the Law, and of course no man is required to obey it. But most priests have.

My Letter No. 89 was intended as a concise summary for those who are uneasy about the New Order, not as an argument against the Traditionalists. So I wrote simply (as I thought) that the Divine Promise of protection from error had come to an end because of Paul VI's deliberate teaching of error. Again the Law: It was Paul VI who signed the deed, the Articles of Vatican Two, and who radically changed all the Sacraments. And God would not force men to turn back from the road to total apostasy. But my main argument for the complete ending of the Mass is that which I refer to in Fr. de la Taille's book on the Mass as the Church's Sacrifice, with the Church as the "essential font" of validity. It was by Paul VI's traitorous use of the Keys that the deed was done.

I believe the Mass to have been immediately taken away upon the Great Betrayal, even before the Betrayer imposed his radical changes.

The soundest of reasons compels the belief that from the time Paul VI signed the Articles of Vatican Two, thus making official his Cult of Man, God will take away the Divine Sacrifice. Why should He wait for the savage desecrations of Montini? For, "Whereas holy things ought to be administered in a holy manner, and of all holy things this sacrifice is the most holy . . ." (chapter IV, Council of Trent). To leave the holiest of things that men can touch in the hands of a generally apostate clergy, to be taken up by lawless unattached clergy, does not seem to me according to what we know of the mind of God, as we read it in these lines from the Council of Trent, which spoke truly of the Divine Sacrifice.

And apt too, from Cardinal Newman are lines I have quoted elsewhere, which read as follows. "God works by human means. As He employs individual men, and inspires them, and yet they die, so, doubtless, He might employ a body or society of men, which at length, after its course of two thousand years might come to an end. It might be withdrawn, when abused." Cardinal Newman is of course speaking here of the Catholic Church. He but echoes St. Paul's prediction of an Operation of Error, which God will send near the end of time.

The signing of the Articles of Vatican Two, of the Religion of Man, will end also the Papacy, St. Paul's "what withholdeth" (2 Thess).

What about the doctrine of the Church's indefectibility? We can no longer hold to the former general opinion on this, of a Pope and a number of bishops standing firm until the end. That opinion has been disproved by events. What will be the true state of affairs is contained in the text I have already quoted, about very little faith to remain near the end; in the prediction of a Man of Sin to come, the Lawless One who will "sit in the Temple of God, changing all laws"; and in this scriptural text: *Heaven and earth will pass away, but My words will not pass away.*

The Church is indefectible in the sense that any imperfection or seeming failure can only be the fault of men; and in this, that very grave fault will come only near the end, as foretold.

It is not Christ in His Church who can fail or be at fault. But men can grow weary of His doctrine, and cast off His burden, though light; and rejecting His graces become too much immersed in the things of this world, which is what St. Paul and others predicted would happen. But the Divine Sower has broadcast His seed of Truth for centuries, He has reaped a great harvest of souls; and not all the

hordes of hell, let loose near the end, can banish Truth from the earth. It is as I've written in another Letter, that the war is over and Christ has won.

And the visible Church? I think there will remain until the end priests and bishops ordained before Vatican Two, who, though corrupt in morals and doctrine, will yet retain their valid orders. The stones of our cathedrals and other churches will continue to cry out, and some priests and laymen will remain to profess the doctrine of the Faith without alteration. Undoubtedly much more could be said on this subject. But it would only be conjecture about details which we are not required to know.

About the ending of the Mass, five points should perhaps be repeated.

1. God does not take away the Mass miraculously, in a hidden manner. A New Order is proclaimed and shows clear outward signs of departure from the Catholic liturgy of the Mass — signs which all adult Catholics and some children will notice. For priests and all who will concern themselves, it is evident that several theological principles have been deliberately violated.

2. Man, in the person of one elected to the papal office, rejects that Church of which Christ is the real head. This person, Paul VI, is leader of the Great Apostasy, as shown by the quite complete acceptance of the New Order by nearly all baptized Catholics.

3. God, who is the God of Truth and of Justice, who has created man free, cannot tolerate this rejection by man of the Church Christ founded.

4. The rejection of the sustaining Power, of the "essential font", makes impossible a valid Mass, however right a priest's intention might be.

5. Christ will remain as the real head of the Church, his words to endure forever.

On Prayer Methods

We occasionally receive inquiries about books on prayer. I'm not up on that subject, being rather heathenish, inclined in spiritual matters to qualify rather than excel. But I do happen to know about Fr. Adolphe Tanquerey's *The Spiritual Life,* known worldwide, standard textbook, so I had heard, in American seminaries before Vatican Two. It might be obtainable from one of the sellers of pre-Vatican Two books. I have a copy from the Vatican Two book-burning, and can see that the book is excellent, well deserving of the high praise given to it in a Foreword by the Archbishop of Baltimore (May, 1930). But I'm not sure that any book can do what the searchers after methods hope for.

I recently re-read a paperback edition of Msgr. Ronald Knox's *The Belief of Catholics,* in which he has a chapter, "Liberty of the Spirit in Prayer". Fr. Knox advises to pray as best pleases us — that while of course there is such a thing as mortification, we aren't meant to go about our prayers in that spirit. He quotes St. Francis de Sales as teaching that if we find we can pray best by lying down, then it is our job to pray lying down. I'm sure St. Francis didn't think that many people need to lie down to pray — that he was only pointing out what is least important in prayer.

When the Apostles asked Christ to teach them to pray, He gave them the Lord's Prayer, which contains all the essential elements of prayer. But of course we can say this prayer or any other more or less fervently. Prayer is the lifting of the mind and heart to God, as we were taught as children. So much depends on our individual temperaments, surely, plus persistent effort, and patience with ourselves. To empty self as much as possible of disquieting activity, so prevalent in our time, to set if possible regular times for prayer, without hurry, most prayers to be read, thus engaging the mind through the visual sense, this much of simple "method" seems useful to me.

Philosopher Karol Wojtyla

We have received a copy of *Karol Wojtyla's Existential Personalism,* murky stuff, in which is pretended a new advance in knowledge and understanding of man. This is a thin book by one Andrew N. Woznicki, Ph.D., Associate Professor of Philosophy, University of San Francisco.

I wondered on reading the title how soon Woznicki would drag in St. Thomas, whose philosophy begins with what exists (existential). He gets to it on his very first page, under "Announcement". It reads in part: "Practically overnight, the University of Lublin has been catapulted into world prominence when its leading Philosopher, Karol Wojtyla became Pope John Paul II.

"Scholars in the Western world are beginning to learn, for the first time, that a new Christian Philosophy, known as Lublin Thomism, has been developed at this Catholic University of Poland . . .This Lublin Thomism forms the basis of the curricula of all 24 diocesan major seminaries in Poland . . .This philosophy is contained in some 15 books, authored by the Lublin masters. Unfortunately, the works are still in their original Polish."

The old Communist front again. Author of books on the Vatican and Vatican reporter for 25 years, Avro Manhattan, who has taken a hard look at the products of the Polish seminaries, calls them Communists. A late news report tells of a proposed debate of Catholics with Marxists in Moscow.

The philosophy of St. Thomas starts with what exists and leads to God the Creator and Sustainer of all life, and to the Church as teaching all Truth; that of Wojtyla to man as "the primary and fundamental way of the Church", as in the hotchpotch of *Redemptor Hominis.*

On page 43 I read of something called a "Reinterpretation of Thomistic Axiology", and "praxis" and "beingness" and "man-person" — "through which an individual man experiences himself in his own subjectivity." Loony stuff for the New Age man, it is likely to take in (as did Teilhard) the intellectually pretentious. But it is not in the usual Wojtyla style.

The press has built up an image of Wojtyla as worker, athlete, poet, linguist, philosopher. I have not seen real evidence that he is any of these things, least of all philosopher. Consider his hair raising growls before 20,000 school children in Madison Square Garden, how he stomps and sweats (Newsweek report) with African dancing girls, loudly applauds near-naked male dancers on a night out in Tokyo, joins an Australian youth group in their foot shuffling, wierd upward reaching gestures. He exhibits his liking for all such things, most of all for black African Voodooists, following his "revered father" Paul VI, who said in 1967: "The Church must take a new look at the pagan religions of African origin and cherish aspects that might bring about a new approximation of the Church." (TIME-LIFE Great Cities series, Rio de Janeiro.) Strange philosopher, stranger pope.

The Lublin masters. Surely this is the last Gnostic twist of the Father of Lies, his time being now short.

Postscript, excerpts from my second short paper (1971) "The Enemy Within The Catholic Church".

The Holy Father, Pius X, warned in 1907 that "the partisans of error are to be sought not only among the Church's open enemies; they lie hid, a thing to be deeply explored and feared, in her very bosom and heart, and are the more mischievious, the less conspicuously they appear..." Pius X accounted them "the most pernicious of all the adversaries of the Church. For they put their designs for her ruin into operations not from without but from within."

Defining their philosophy, Pius X notes that the Modernists teach that all religion, the Catholic no exception, must be sought for in man, that it begins with a "special sentiment." According to their teaching on the Evolution of Dogma the Modernists believe that dogmas do not express absolute truth, but must be adapted to the religious sentiment in its relation to man. "Dogma is not only able, but ought to evolve and to be changed. This is strongly affirmed by the Modernists, and as clearly flows from their principles," wrote Pius X.

Probably the identification of Modernism with Vatican II can most readily be seen in the current Ecumenism. On this subject the following from *Pascendi:* "It is well to note at once that, given this doctrine of experience united with that other doctrine of symbolism, every religion, even that of paganism, must be held true... In the conflict between different religions, the most that the Modernists maintain is that the Catholic religion has more of truth because it is more living..." By the usual half-truth, double-speak method, the Vatican II decrees maintain **no more** than this "more-of-the-truth" doctrine of the Modernists.

What follows is from Paul's sermon at his 1969 Christmas midnight 'mass'. "This celebration in the night has a symbolic character. Symbolic of what? Of man walking in the night and searching: searching for light, searching for a point of orientation, searching for an encounter with a Man who is necessary, a Man whom it is imperative to find. "There would be cause for weeping and despair if we were not supported by a wonderful interior force, that of seeking.. the hope of finding. Finding whom? Finding, as I have said, the Man who is necessary, the Man who knows all about us, the Man who can save us." To those who are unaware of Paul's Religion of Man, this sounds like gibberish. But it is fundamental Modernist doctrine, that religion is to be sought for in man.

In Osservatore Romano (the official Vatican newspaper), 8 May 1969, appeared the following in boldface type: " 'There are no true riches but MAN!' — Pope Paul VI."

So then, behind "personalist" Wojtyla stands Paul VI in his search for man — a search which will take in African witch doctors for "a new approximation of the Church". Trained in communist Poland, Wojtyla will "enter the papacy". The expression is his, from *Redemptor Hominis.*

W. F. STROJIE LETTER No. 91 *25 June 1987*

MORE OF THE SAME

I had written some notes in May, more or less carrying on from my last Letter, then later, having read them, I felt discouraged — for surely I must be getting tiresome. The same old stuff about the dreary actors on the rickety stage thrown up by the Vatican Two dishonest workmen. Incidentally, how many hundreds of times have I mentioned that fraudulent council? As many times as would tire a tin ear, I suppose. Yet it has been my only reason for writing.

Having begun, I have wanted to complete my explanation of how the Vatican Two revolt could happen. Part of the reason I have been slow to resolve certain questions of detail, is that like most of our readers I was quite unprepared for anything so totally disruptive of our life as Catholics. So then, with apologies I shall go over some of the same ground as in other Letters.

An opinion piece from the "Cleveland Jewish News" informs its readers that "The American Jewish community is on the threshold of a golden age." The secular Jew press is not crowing so loudly, possibly because most of its readers do not see the age as golden for them. We see it as an age of increasing disorder and impoverishment all around. An age of gold for the Jews, yes, but its duration will be short. According to St. Paul, *When they shall say 'peace and security', even then shall sudden destruction come upon them.* It is not certain that this destruction will fall only on those who call themselves Jews today; certainly many Catholics are more guilty because of having had the Faith. But it is the Jews who are bragging, meanwhile shouting *shalom, shalom.* The Benedictine Sisters at Mount Angel have what they call a "Shalom Prayer Center".

From the time of Christ the Catholic Church, especially the papacy, has been the great obstacle to realization of the Jews' demand for their kingdom of this world. That the obstacle no longer exists has been shown spectacularly by John Paul's visit to the Rome synagogue. In this connection I am reminded again of some words of Cardinal Newman: "If the Church falls sick, the world shall utter a wail for its own sake; for, like Samson, the Church will bury all with it." I quote Cardinal Newman as a prophet because he had always taken the long view of God's dealings with men, and because his "last days" views are sound. Already a great Christian scholar as an Anglican, it was surely his Catholic sense of history which led him into the Church.

Catholics divided. There's no end to divisions, which might seem remarkable to those who took seriously the Vatican Two promise of one flock, one shepherd as the aim of the Council. That was indeed the intention of the Council, but not as we Catholics understood them to say. A double meaning can be found in just about all that the Council spokesmen said then and since.

One flock, one Shepherd

Upon reading the Gospel for the second Sunday after Easter, that in which Christ says: *And other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd,* I could not help thinking of how the Vatican Two reformers have twisted the meaning of this text, so that it would appear to apply to their "ecumenism". It has been perhaps one of their most effective confusers among those of weak faith. It is of course Christlike, the desire of good Catholics for only one flock and one true Shepherd here on earth, as it will be in Heaven. But Catholic teachers understand this desire of Christ differently than do those who think, or pretend to think, that a broad religion of Humanity was meant by this text. The "ecumenism" of the Council is a basic Gnostic twist of the truth.

Our Lord made it very plain to the Apostles that He had come first to the House of Israel, and that it would become the work of the Apostles to bring in the Gentiles — His "other sheep". But until that time when the religious leaders of the Jews and the people would reject Him, He confined His mission (with the exception of one short journey into Phoenicia and the Decapolis) to Palestine and the Jews. Only reluctantly, it would seem, because of their great faith, does our Lord perform a miracle for the Canaanite woman and for the pagan centurion, friend of the synagogue whose words have come down to us a countless number of times in the Mass: *Oh Lord, I am not worthy that Thou should come under my roof . . .*

And one more thing that comes through on reading the Gospel texts, is the constant insistence of Christ on belief. This requirement of faith that our Lord can perform a miracle will in time require belief in all that the Church has taught since Pentecost. *Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Teaching them to observe all things whatsoever I have commanded you.

And so we have believed and acted as Catholics, more or less faithfully observing "all things".

What now? We know about the recent affair at Assisi, at which place John Paul assembled

representatives schismatic, Jew, pagan, and diabolist in a "prayer summit". Warning of evils to come, even then taking shape eighty years ago, Pope Pius X spoke these words: "It is well to note at once that, given this doctrine (of the Modernists) of experience united with that other doctrine of symbolism, every religion, even that of paganism, must be held true."

Was there ever a major prophecy so detailed seen to be fulfilled within a lifetime? But many who are aware of the evils will not face up to what must follow, the shortness of time remaining. They run to fake seers, schmismatics and illicit mass arrangements, and they hide the truth from themselves and their children. Thus it is seen that our time will indeed be like those of "the days of Noe". Never mind that the self-blinding of many comes from their desire for spiritual consolations. As one of the great mystical doctors wrote in his time, "the devil destroys the spiritual with the spiritual."

The majority of baptized Catholics simply go along with what's going, thinking how nice it all is. Many will say they believe as they always have, but not really, as their Catholic sense becomes weak and confused by the reforms, and by the insanities of our modern commercial society. Actually the Vatican Two reform (deformation) is the ultimate expression of the modern sickness of mind. (See my Letter No. 84, "Catholics After Vatican Two".)

Anyway, John Paul showed in a way that no one can fail to understand, what kind of flock the New Order thieves had in mind. He is the new kind of 'pope' desired by the younger Catholics who, in a wash of false prosperity after World War II, have put out of mind sin, death and the Judgement. As Catholics we can survive open persecutions and material hardship, but not the evil insanities that come with easy prosperity, soft living, and organized atheist propaganda on all sides. It starts in the schools, including nearly all of those which still pretend to be Catholic. Consider how John Paul and the lunatic nuns were able to turn on the young people at Madison Square Garden — with his growls and his "we shall destroy the program" slight variation of the Communist "we shall overcome".

These Letters are an outcome of my own concern to keep the Faith. I knew more than fifty years ago that to remain sane and Catholic I must abstain from watching movies and reading secular publications, most of them, which I have done. These things gradually erode the faith of Catholics. If our bodies need proper nourishment, more so do our minds. Since the time I became aware of all this, there has appeared television, a deadly educator. Catholics forty or so years old have grown up with it. The younger ones are a flock ready for the Marxist fold. The age of maximum confusion drifts in that direction.

Of course we won't call it Marxism to begin with. And only a few of the reformed Sisters will know what they are doing. They were weak in their faith, and so they just had to get television into their convents — "to watch Bishop Sheen". Not that there weren't a certain number of tough females come in to do a job, as seems evident from a reading of *The Battle For The American Church,* book by Msgr. George A. Kelly, a review of which appears in my Letter No. 47.

Gnosticism, Masonry, Bolshevism, Liberalism, Socialism, Communism, Vatican Two ecumenism, the Synagogue, all thrive in our commercial Jew society. In these Letters I have cited the ancient source of the others in parent Ghosticism. Here is an interesting comment on that, applicable to our time, by Fr. William G. Heidt, O.S.B., from his *The Book of The Apocalypse:* "There was no need for denying the Christian faith as such; but to get along in business, with neighbors, at the games, in government, one simply had to rationalize a bit. So at least went the thinking of the Nicolaites and the Jezebel crowd." Elsewhere in his book he cites this state of mind as leading to Gnosticism. This also from Fr. Heidt: "It is interesting to note that some years later a letter by St. Ignatius of Antioch to this same church (of the Nicolaites) refers to the dangers arising from Judaizing Christians rather than from outside Jews." This is precisely our situation today.

I have written about the Sunday morning when the narrative Consecration was spoken loudly in our church. A lesson I failed to learn then was this: I expected that outside after Mass there would be much wonderment and discussion about what we had all heard inside. But not a word was said about it. There was the usual friendly exchanges in front of the church; that was all. The indifference of these people, at one prosperous parish in Nevada. was a fair sample of the lack of faith of the Catholic body as a whole.

My thought was, even as I saw and heard, "someone who has no love for the Mass has gotten hold of it". How could it have happened? Certainly the integrity of the Mass and Sacraments come under the divine protection from error promised to Peter and his successors. And then there was this thing of "ecumenism" which pope and council were engaged in, a virtual denial of the Church's divine commission to "teach all nations". That a pope and council would thus deny their authority to teach and govern could mean only one thing, that we are in the time of the Great Apostasy. It is interesting that the Jews are claiming this time as especially theirs.

That the Mass had ended — that I had not heard Mass that Sunday morning or since — I learned only later. And evidence piled up of a conspiracy to destroy the Mass and end the papacy, which has been done, God permitting. It is the deprivation and punishment of a people too busy keeping up in an age of an increasingly wretched materialism.

For those Catholics who would prefer some old things — candles, incense, congenial company and consolation, but not doctrine or the law — I was sure the devil would provide. From the smoldering Old Catholic and occult underworld came the self-styled traditionalist sects — Feeneyites, ecumenical knights, vagrant priests, operators of communes and strange monasteries, all preaching Fatima. It was

one of the prescriptions of occultist Leadbeater "for those who would love His older Church", that a new form of *Mariolatry* be propagated. If they would not go with him to the Left, the devil would open an avenue to the Right, that of schism.

Yet there must be more to come, I thought. I looked for a big one, an "attractive personality", as I put it in one of my early Letters. It was the underlying thought in mind when I assembled my "Strange New Church" papers in a booklet under the title "From Rome to Econe".

After ten years of silence while Paul VI was tearing down the Church, my "big one" appeared, Marcel Lefebvre, a bishop lacking a diocese and therefore without authority. It was easy to see that he was a fake, one of the same party as the Johns and Pauls whom he upheld. Even so, I felt sure he would rope in many or most of those Catholilcs having an emotional attachment to the "old Mass" (which we all have), and who were ready to compromise on obedience. And rope them in he has been doing.

There is no more certain and grievous religious crime (of schism) than that of a bishop who starts his own line of ordinations; this regardless of what kind of man sits on the papal chair, or even it it be empty. Lefebvre does not even speak the fallacious argument that false Popes occupy the Chair; not at all, but openly defies those he has held to be true popes. Thus he carries with him into religious crime hundreds of young, illicitly ordained young men; and into the same schism thousands of the laity.

There are a few priests who feel called upon, so they tell us, to save the Church and valid Orders for the future, and who had persuaded an old Vietnamese retired bishop to consecrate new bishops. I could write on about this strange affair and the scandals among the operators of communes and Trad monasteries, but will not do so. Those Catholics who refuse to be convinced on doctrinal grounds will go from one to another of this crowd. My reason for mentioning these things here, including the Lefebvre operation, is to reject the absurd notion that God will take away the Mass, as foretold, only to leave it with men of dubious motives and no authority. These are men who make the simple truth complex, shadowy and distressing to thousands of earnest Catholics who have seen the falsity of Vatican Two.

Some objections

We received a number of objections to my Letters 89 and 90, most of them citing the Law. I will reply to one of them here, an objection that more or less contains the others. Here it is. "Paul VI wasn't eligible for election, therefore his acts are invalid." This sentence is only one from six paragraphs of Hutton Gibson's TWIN No. 25, tentative copy sent in advance to me as a courtesy. This paper may be obtained by writing to Mr. Gibson at 7 Harkness Road, Oakville 2765, Australia.

Hutton Gibson has read my Letters, so that, as it seems to me, I should here only mention points of basic disagreement between us.

I do not believe that invalidly elected popes can explain the present condition of the Church. I say that such men could not occupy the papal chair unless God permitted it. Why God has allowed it is explained by St. Paul's prophecy of an operation of error, to come as part of a great apostasy.

Gibson writes of the priest as "continuing as through any other interregnum". I don't see that twenty-five years of popes valid or invalid, leading millions astray, can be written off as an interregnum in the usual sense. It also presupposes a true pope to come, an event which seems to me quite impossible.

And this sentence: "His permanent assignment (a priest forever) has not been canceled by his bishop's or pope's apostasy." True, a priest forever, but he can have only the parish or other office his bishop assigns him to. Invalidly elected popes and apostate bishops do not make priests free agents. I will not mention here the kinds of priests that turn up when the free agency door is opened. But surely this is one of the practical reasons why God will take away the Sacrifice all at once.

It is useless to prove on paper that Paul VI and the Council couldn't have done it legally. That they did it is what counts.

It might be argued with some reason that Paul VI could not have ended the Mass completely by his open destruction of the Mass rite. But I say he did more, that he ended the papacy, as Caiphas ended the Jewish Church, and that with the end of the papacy came the end of the Mass. This is the argument presented in Letters 89 and 90, based on the doctrine of the Church as the "essential font" of validity for Mass and all the Sacraments requiring a priest.

As the destruction of Jerusalem is the type of the end of the world, so then is the rejection of the divine Redeemer by the Jewish high priest and Sanhedrin type of the betrayal by Paul VI and the Vatican Two Council. Both demanded a kingdom of man, of this world.

Caiphas was appointed High Priest by the Roman governor, so that it might be argued his appointment could not have been valid. But invalid or not — and this is perhaps the most significant fact in the case — Caiphas was, like Paul VI, the spiritual leader and chief spokesman for a people ready to reject Christ, a rejection which Almighty God could not fail to accept, and to punish.

The only reason I am responding here to the "popes invalid" argument, is that it comes from Mr. Gibson who usually speaks hard Catholic sense. I will admit that in this matter Gibson has on his side most of the vagrant and chapel priests, Feeneyites, Shickshinny Knights, Schuckardtites, Nugentites, the Thuc "new bishops" and others, and that I seem to be alone in speaking out against both the New Order and the schismatic sects.

Naturally it is an idea to boggle the mind of nearly all Catholics, that a pope (or popes) and council could lead millions astray. I do not know of any theologian or even an imaginative writer who has thought of it.

But what I say is not the product of imagination. It is fact, demonstrated in every way. God has allowed the devil every trick of intended deception and destruction, but surely, only to show the damage already within. Each successive move — from the Council's search and dialogue, the radical change of the Mass rite and forms of the sacraments, several revealing encyclicals, notably *Redemptor Hominis,* John Paul's abject appearance in a Rome synagogue, and the affair at Assisi — each of these moves and many others show the diabolical character of the Vatican Two reform to those who do not close their eyes to it, or deny the consequences.

On the Titanic, with only an hour yet to remain afloat, the passengers were telling each other, "This ship is unsinkable." The Church of Christ cannot be compared to the Titanic itself, a work of man. But human nature is so constituted as to find it difficult to believe in imminent disaster when exterior conditions seem quite normal. The long gash which resulted in the sinking of the Titanic was underwater, cutting through the boiler rooms, out of sight of the passengers. Pius X and others had seen the underwater damage to the Bark of Peter and warned of the probable fatal consequences.

Interesting in this connection are some lines from a book by Douglas Reed, *The Controversy of Zion.* "The appearance was deceptive, for the two maggots were in the apple, and today's scene shows the result. The eighteen Christian centuries which, despite ups and downs showed a total sum of human betterment greater than that of any earlier time known to man, were coming either to an end or an interregnum; which, we still do not know, though believers have no doubt about the good resumption, sometime. However, one eminent man of that period, from whom confidence in the outcome might have been expected, foresaw what was to come in our century and thought it would be the *end,* not a transient Dark Age.

"This was Henry Edward Manning, the English clergyman who was converted to Rome, become Cardinal Archbishop of Westminster. . ."

Douglas Reed, not a Catholic, wrote his *The Controversy of Zion* in the years 1951 to 1954. Cardinal Manning wrote at about the time of the First Vatican Council, 1870. We who have lived since Vatican Two have immensely more, and that of a doctrinal kind, upon which to base our conclusions about the End.

I have passed over some objections received as not worth our notice. Of expressions of agreement I shall quote just part of one. "You are absolutely correct in your agreement with Fr. de la Taille that the Church is 'the essential font' . . .The radical changes in the Mass and the Sacraments made by Vatican Two, amount to a rejection of Jesus Christ as Lord and Savior. And, for this reason, their house has been left to them desolate. You were right in saying that the Holy Spirit would not, and could not, tolerate such a rejection."

The gentleman who wrote that sent us much more, including dozens of Scriptural texts in support of our conclusion, enough to fill one of my pages. But we need not prove the self-evident, what John Paul II is busily demonstrating. That the destruction can be repaired is contrary to the plain-words predictions of St. Paul. It is in our time that the revolt predicted by St. Paul can be seen as an accomplished fact.

W.F. STROJIE LETTER No. 92 *25 August 1987*

PAPAL INFALLIBILITY AND VATICAN TWO

Shortly after his election to the papal office John XXIII announced that he had had an "inspiration" to call a General Council of the Church. It turned out that this "inspiration" meant a radical change in Church discipline and doctrine, which Paul VI revealed as "a new economy of the Gospel", a Cult of Man. John Paul II in his first encyclical laid bare a whole program of Humanity Religion, "a previously unknown Church". The Church was now to be "encumenical", searching for the truth with Jews, Protestants and pagans.

So what of papal infallibility and the immutability of Catholic doctrine? What of the Papacy? In Letters 89, 90 and 91 especially, I have given my opinion of the matter, based not on inspiration or intuition but on Catholic principles and doctrine. In this Letter I shall write a bit more on the subject of the Papacy.

In my "Last Days" booklet, April 1978, a collection of some early Letters, I gave it as my opinion that "however small the number of her earthly members, the Church will again be visibly One, with a true pope at her head." I based this opinion on St. John's prediction that the "Beast" would rule for only an hour, which in prophetical language means for only a very short time. I had thought too that the Church's eventual triumph required this. But I soon changed my mind. Other considerations led me to the certainty that St. John's "hour" must come at the End, and that we had seen the last of the true popes. Where I wrote of false popes I did not mean popes not validly elected, an idea that smelled too much of the Old Catholic and underworld clergy. Loaded with the devil's own confusion is the idea that a pope could not be Pope because of wrong interior dispositions.

I write for Catholics, for those who have not cast off doctrine, who would not knowingly deny articles of the Faith, the truths which as Catholics we must believe. Of these articles there is one which gives certainty beyond a reasonable doubt. It is that of *papal infallibility*, which states that by divine promise Peter and his successors will be protected from teaching error formally, solemnly, from the papal chair. It was the First Vatican Council which defined this doctrine, its precise and limited meaning. This Council did not say, and could not say, that never would the Chair be occupied by a deliberate betrayer. Christ had promised to be always with the popes, but He did not promise that every last pope would be faithful to Him. Rather, He raises the question whether there will remain faith on earth near the End. St. Paul predicted a Man of Sin, a Great Apostasy and a revolt to come. St. John foresees an Antichrist. All this we know, and more.

The Promise was for all time, "even until the consummation of the world". I would emphasize the distinction already made: Christ will remain faithful to His promise, man will not remain faithful to Christ. Partly as cause and partly as an effect of the coming of the Man of Sin, the Antichrist, the Great Apostasy will take place. Interpreting St. Paul, it will not be marked by a definite, single heresy, but by a widespread decay of faith. Or, as St. Pius X saw it coming, "a synthesis of all the heresies". We see this prophecy fulfilled in our day, its official declaration in Vatican Two ecumenism.

It might be objected that the Vatican Two popes have not taught error formally, *ex cathedra*, as we say, and therefore they cannot be the popes of the Great Apostasy, of St. Paul's "revolt". On the contrary, it is that kind of protection from error, and that only, which by the divine promise is guaranteed. The popes are preserved from teaching error through their own fault, through moral or intellectual failings. The promise of infallibility does not mean a rigid divine control. Popes retain always their God-given free will, even as did Judas. God has certainly given to the Papacy extraordinary assistance over the centuries, preserving morally bad popes from falling into heresy, at least from teaching it. But no man is confirmed in Grace, so as not to be able to fall. In time, God permitting, a deceiver and betrayer can occupy the papal chair.

I have said that by the divine Promise no Pope will teach error formally, as a doctrine that must be believed. But this leaves open many other ways of false teaching, of encouragement of error from the papal office. It is not only that God would not make this impossible by restricting the free will of the Popes; man owes his dignity which includes his freedom to love and serve God to the freedom with which God has endowed him.

It is difficult to understand how the angels could have fallen, perfect intellectually and free of carnal temptations. It is not difficult to understand how man can fall. If the doctrine of the divine assistance (Grace) were not revealed to us, the mystery would be how any man could rise above his own inclination to evil. It is certainly due to a miracle of grace that none of the long line of Popes from the time of St. Peter, until Vatican Two, were ever guilty of any but a brief, personal error.

The Popes, then, are preserved from teaching error formally, from the papal chair, errors arising from an unclear understanding, or from other personal deficiency. But it is not Catholic doctrine that the Popes are preserved from error absolutely. The promise of protection from error was to hold until the end of time. Therefore, when Pope and Council together announce a New Order, make radical changes in the Mass and sacraments, and say that they are searching for the truth with other religions, we are at the end of time.

Pope and other bishops having ceased to act as Catholics, bring to an end Catholic teaching and practice. By refusing to teach and govern as Catholics, merely making a show of doing so, they throw off that Authority without which the Church cannot exist.

The First Vatican Council defined St. Paul's "not even if an angel from heaven", as regards the papacy. So that if even a pope were to announce a New Economy of the Gospel, a Cult of Man, "revelation only at the beginning", as Paul VI did, we are not to hear him.

What about the few priests and other Catholics who have remained faithful to the Church's teachings and discipline? They, or we simply, are not the Church. Members, yes, but without a Catholic hierarchy, which ended when Paul VI signed the articles of Vatican Two, putting into effect his New Order of instruction and liturgy.

Why do I say the officiating, juridical Church ended precisely then? Because Paul was Pope; he had the Power of the Keys, by which he could bind or loose. He chose to loose what all the Popes before Vatican Two had bound, John XXIII having prepared the way.

A few readers of these Letters have disputed what I wrote recently about a Pope's total Power of the Keys, the power to bind and loose. Here is what Fr. Fernand Prat, S.J. in the first volume of his book *Jesus Christ* has to say about that.

"To Peter are entrusted 'the keys to the kingdom of heaven.' He that possesses the keys of a house opens and closes it as he wills. As master he disposes of all that it contains. The keys of a conquered city are delivered to the conqueror in token of allegiance and submission. Peter does not receive the keys of the kingdom of heaven as if he were a mere guardian whose office it is to shut out the unworthy and admit those who have been invited. All the keys belong to him; nothing escapes his control.

"To Peter is also given, without restriction and without exception, the power of 'binding and loosing'. This expression is very often used in Rabbinical writings to signify 'to inflict or lift a penalty', 'to forbid or permit'. Obviously the Rabbis could not claim for themselves the power to make or abolish laws; they were interpreters and not legislators. But the right given to Peter has no such limitation. Everything he decides is sanctioned in heaven. Armed with the universal power of binding and loosing, he will exercise in the Church a triple power: legislative, judicial, and administrative. The collective power given later on to all the Apostles and to their successors, far from limiting Peter's privilege, is itself limited by it."

To St. Peter alone then, was given this fullness of power to bind and to loose, which passes on undiminished to each one of his successors.

A little reflection, then, using our Catholic common sense, should lead to the certainty that Christ will not uphold for any time at all, a pretended new order of the Gospel.

All this is straightforward enough — if we keep our eyes on the Church and its Hierarchy. Pope and bishops constitute the teaching and governing Body, as it has been acknowledged and obeyed by Catholics from the time of Christ. These are the recognized successors of the Apostles. But during our century and even before it, as several Popes had warned, faith was weakening, and corrupting influences were into publishing houses and even seminaries. Bishops too became infected with the disease of the mind which Pius X called Modernism, which is updated Gnosticism. Nevertheless these men had the Orders, official positions and that Authority which goes with their office.

As said above, the Church is founded on authority, that Authority conferred upon it by Christ himself, with which He had always taught. So, then, we must say that when a Pope (or popes) and Council deny that they have authority, a divine commission to teach and govern, that this is the end of the officiating Church, as I've expressed it.

I have examined carefully the radically changed forms of the sacraments, especially that of baptism, and with others, the New Order rite of the Mass. Essential prayers have been omitted or distorted in the Mass rite, and the Act of Consecration has been changed to a mere narrative recital. The whole of the baptismal rite had been changed to a welcoming into an undefined community. What kind of community you may find out by reading John Paul's *Redemptor Hominis*. I commented on that in my Letter No. 39, *The First Wojtyla Encyclical.*

Man, once again, rejects a Divine Order, as did the Jews. I see it as due to the Majesty and Perfection of Almighty God (as also to Christ's humility, paradoxical as this might seem) that God must accept immediately this rejection.

All this is simple enough, as I say, if we see the Church as established by Christ in its Hierarchy. But here a certain confusion enters in. A few priests especially, laymen also, explain the present state of the Papacy by saying that the Vatican Two popes were not validly elected. What is wrong with this argument? Well, it is not in accordance with Catholic doctrine. It implies that contrary to the divine promise of protection from error the papal office has become a very fountainhead of error. It is the devil's own special Vatican Two confusion.

For those Catholics who have concerned themselves about the extraordinary directions coming from the Vatican since Vatican Two, there can be no

question about the falsity and bad intentions of the Vatican Two popes. But to try to explain this by simply saying they are not really popes, that they have stolen into the office, is to imply that the divine promise of protection from error did not foresee this possibility, or that the majority of Catholics would be able to see through the hoax. The Catholic religion is not only for the experts, gnostics left or right.

The "popes invalid" argument implies that, contrary to the essential message of St. John's Apocalypse, Christ does not remain entirely in control. It leaves aside the only possible Catholic explanation of the present extraordinary state of the Papacy, St. Paul's prediction of an Operation of Error, which God himself will send. And it ignores a dozen other major signs of the End, not the least of which is that nearly all the clergy and laity have welcomed "the changes".

The Promise was for all days, even to the end of the world; and, as noted above, the Vatican Two popes have not taught error formally. With regard to Mass and sacraments it need not mean to the last day. Obviously it does not. But it has to mean that the Promise will hold *without interruption* until the end.

There is some mystery in all this. It is not my intention to explain mystery, but to expose false notions of self-styled Traditionalists who have appointed themselves our Hierarchy. The state of those who accept this 'solution' of our present difficulties becomes worse than that of those who in foolish obedience follow the New Order bishops. It is worse because it admits into their thinking and their actions deliberate disobedience of divine law. And it is seldom done without dishonest mind bending, which is a sin against the Holy Ghost.

The "invalidists", or "vacant chair" people do not explain the Great Apostasy, but explain it away. Or they pass it over lightly, misapplying scraps of canon law by which they pretend to carry on in place of Pope and bishops.

The deception has been deliberate, as I say, for a long time prepared and well organized, as one ambitious priest after another became willing to compromise for a bishop's miter. There had always been this great temptation to acquire the honors of high office, and not all the popes remained above using it for political and other reasons. But it has been left to our time that the price demanded by Rome is compromise of the Faith. Rome had become, as the Virgin foretold at La Salette, seat of the Antichrist.

When in 1903 Pope Pius X in a public address said that the Son of Perdition might have already been born, we can be sure that he spoke with extraordinary knowledge and with sound reason. He well knew how the forces of evil were shaping up within the Church itself, so that it could not have escaped his notice that an evil successor might soon occupy the papal chair.

I had written most of the foregoing and set it aside. A few days later, 15 July, at five in the morning another bronchial attack, lungs filling with fluid and a hurried trip to the local hospital emergency room. Three days in intensive care, nine in all. I am extremely weak and don't know when, if at all, I might be able to write another Letter. In any case we thank our friends for their support through many years in the past.

I have tried to give a Catholic explanation of how Vatican Two could have happened, based only on the soundest authorities I could find, starting with Pope St. Pius X. It hardly needs mentioning that as a layman I am not an authority myself. On the other hand, I am not a visionary in any sense but hold closely to Catholic doctrine. What I write I have studied carefully, and firmly believe it to be true.

I have not misled anyone but have advised strict obedience to the Divine Law, and patient resignation to the Divine Will.

NOTICE:

My dear husband, Bill, died at home while sleeping early Saturday morning, 22 August. He was buried on the 25th, the date of this, his last Letter. He was a good husband and father and his passing has left a big empty space in our lives.

Many years ago he arranged to have four requiem masses offered for all of us at that time, with the special graces to be applied at the time of the death of each one of us.

Family and friends recited the rosary at the funeral home Monday evening. A flag covered the lower half of the casket in memory of twenty years Navy service as a Chief Aerographer. He was stationed in the islands of the Pacific during the war with Japan.

He is buried in a nearby country cemetery. A good friend read the graveside prayers and blessed the ground with holy water. Please remember him in your prayers.

Faithfully

Teresa Strojie